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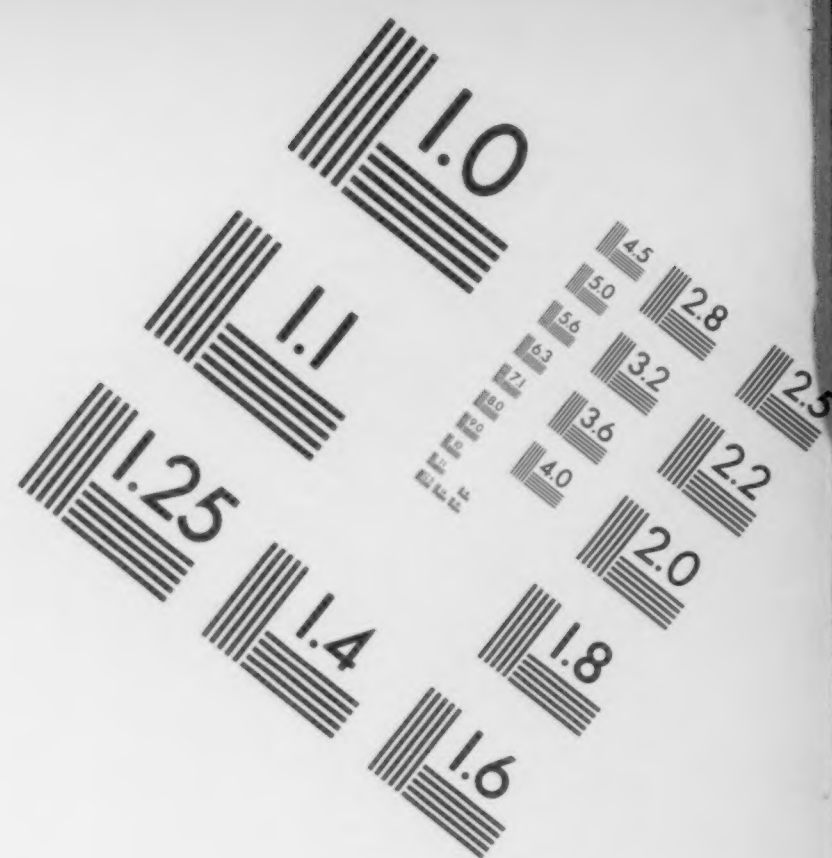
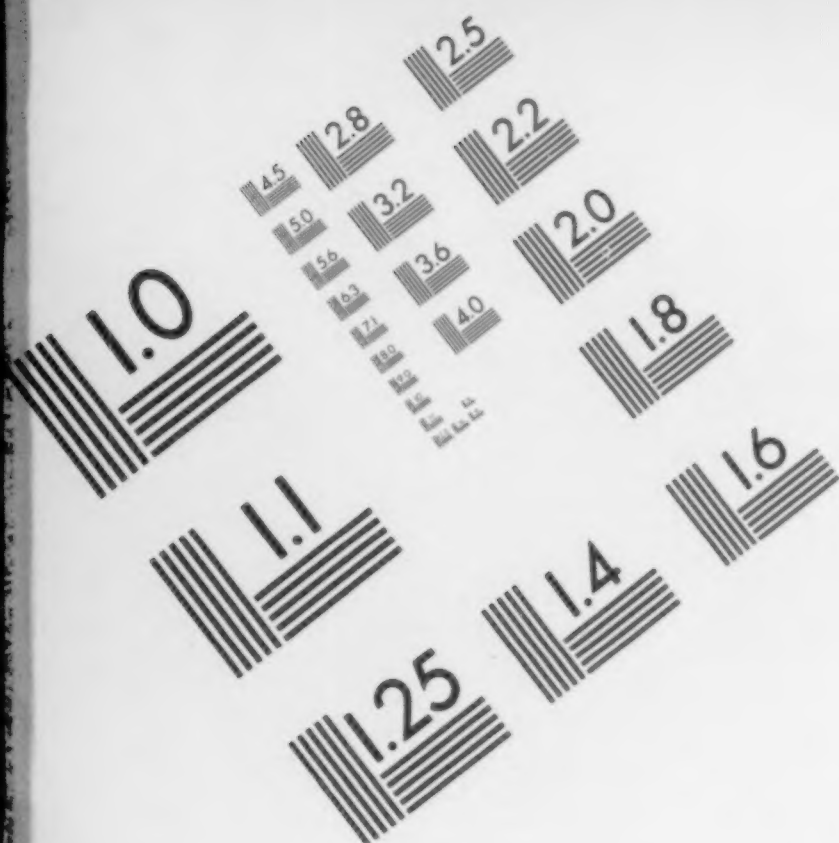


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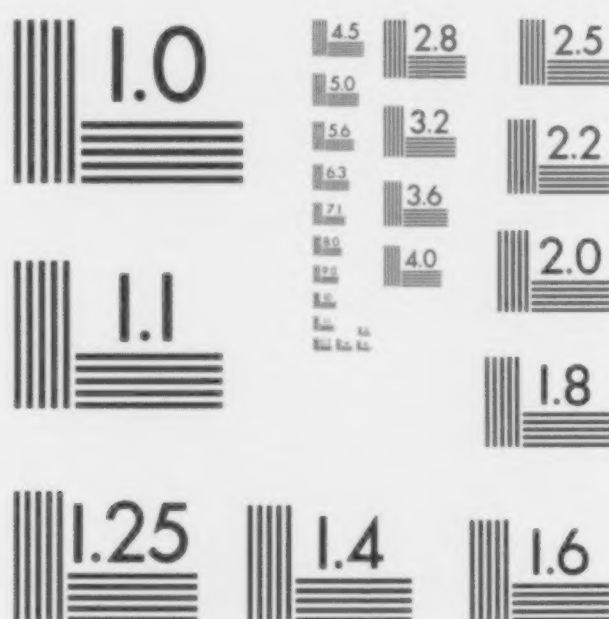
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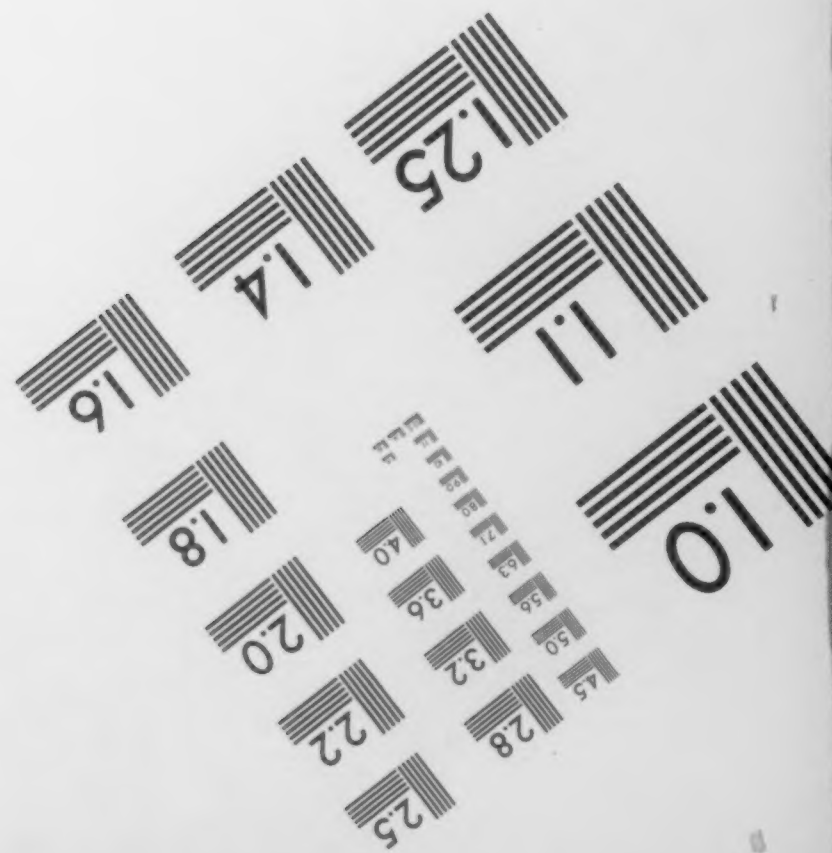
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HERODAS
THE MIMES AND FRAGMENTS

HERODAS

THE MIMES AND FRAGMENTS

WITH NOTES BY
WALTER HEADLAM, LITT.D.
LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE

EDITED BY
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FELLOW OF KING'S COLLEGE, CAMBRIDGE

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PREFACE

FROM the time of the publication of the first text of Herodas, Walter Headlam worked always with an eye to the establishment and elucidation of the Mimes. On learning that Henry Jackson did not intend to write a commentary he took the work in hand; but always there remained some problems¹ which held him back. A great many of the notes which are printed here are as he left them; but the majority, which are of earlier date, have been expanded either from additions by Headlam at the side of the notes, from 'adversaria' by him in other editions of Herodas, or from references at the end of his books. A few additions, more especially from recent discoveries, have been made by the present editor. A small minority of the notes up to Mime VII, several of the notes on Mime VII, and a large majority of the subsequent notes have been written by the present editor, together with text, translation, critical notes and indexes. The aim has been partly to produce a complete edition, partly to give as fully as possible the results of all Headlam's researches. Various circumstances have made it difficult to take account of recent literature on Herodas without unduly delaying the appearance of this work; and, though the actual date of publication is 1922, the edition is no more advanced than it might have been in 1913.

In order to distinguish between the actual notes of Walter Headlam and those of the present editor the marks ('¹') have been used to show that the collocation of, and deductions from, references collected by Headlam are due to the present editor and have no other warrant. These marks doubled ('''¹''') mean that both references and deductions are by the present editor².

¹ In dealing with these the present editor claims no special success; but in more than one place the problem has been complicated by faulty mounting of the papyrus, and, in order to assist others to be more fortunate, he has devoted some space to the presentation of the revised problem (II. 5—7, VII. 8).

² For the sake of brevity, when one slides from the first class to the second, the signs are given '¹ '¹''', not '¹ '¹''''¹''

Introduction I is composed from various sources—lecture notes, jottings and an article by Headlam in the *Encyclopaedia Britannica*; and it has been thought more important to preserve actual words than to aim at a uniform style, or formality of diction. Introduction II gives the views of the present editor on editing Herodas, in as brief a form as possible.

The present editor desires to acknowledge, as Headlam would have done, his thanks to Sir Frederic Kenyon for his unfailing courtesy and readiness to assist in testing various ideas, to Mr J. T. Sheppard (from whom he took over the work) for his willingness to supply suggestions, to Mr A. S. F. Gow for his kindness in reading some early proof-sheets, and to Prof. H. Stuart Jones for several corrections. Other suggestions are acknowledged throughout where received; but a special debt is due to Mr Bell and Mr Lamacroft of the British Museum for contributing most materially to the piecing of two columns.

My very best thanks are due to the staff of the University Press for some especially difficult and trying work.

A. D. KNOX.

KING'S COLLEGE, CAMBRIDGE.
March 1922

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FACSIMILE OF PORTION OF PAPYRUS CXXXV	to face lvii

ADDENDA ET CORRIGENDA

- p. 4, l. 2 from foot: *read* νεωτερησυνμῖν P.
 p. 17, l. 14: *after* οὐ *insert* μη.
 p. 42, l. 15 from foot: *read* Iambl. V. P. xxxi. 195.
 p. 46, l. 4 from foot: *for* 14 *read* 114.
 p. 62 (II. 6): I now prefer

ἂν κλαύσαι
 τῆς αἰκίης ὃ μὴ ἀστὸς ἦ κτλ.,

and would compare Appul. *Met.* p. 45 (179) *constanter itaque in hominem alienum forte sententias de eo crimine quod etiam in vestrum civem severiter vindicaretis. ἢ ἀστὸς ἂν χώρης*, which would complete the parallel, cannot be *read*.

- p. 63, crit. n., l. 1: *read* ἐνδ]υσμενῆ[ιγ]ῆστι.
 p. 81, l. 19: *read* ἀπόρθητοι; and in note 5, *μεγάλα for μέγα*.
 p. 167, crit. n., l. 5: *read* τονλιθ ον; and l. 6 *αυτα*.
 p. 256, l. 25: *read* στίξω.
 p. 275, crit. n., l. 10: *read* "for υλ'ακτεω?"
 p. 280 (v. 97): *read* κῶρη.
 p. 288, l. 22: *read* Lentz.

p. 372 (VIII. 27): I have preserved the punctuation of the papyrus. But I doubt if it is defensible (I. 85 n.). I would suggest (VIII. 26 sqq.):

καὶ πλησίον με τοῦ αἰγὸς εὖρον ἀθροῦντες,
 κῶνείδισάν μ' αἰτρά τῷ θεῷ πρήσσειν.
 σχιστὸν κροκωτὸν ἡμφίεστ' ὃ μὲν, μηροῦ δ' κτλ.

p. 402 (IX. 11): I now prefer:

οὐ πρόσθ' ἀμαρτοῦς—ἦ τε νῆνις ἢ ξείνη,
 τίθεσθ' ἀμειλλαν ἦτ' ἄεθλον ἐξοίσει
 γλήχωνα; καίτοι κτλ.

INTRODUCTION

I.

HERODAS' *Mimes*—dramatic scenes in popular life—were Date written for Alexandria 270–250 B.C. The date has been contested, but everything conspires to place him here, the only passage in antiquity which refers to him by name, Pliny, *Ep.* iv. 3. 3, where he is coupled with Callimachus, his references to historical personages, which are like the references of a contemporary¹, not of a later writer, and the nature of his work, which bears all the marks of his age. One of the reasons he is worth some study is just that he is a thoroughly characteristic type of Alexandrian aims and methods.

Most difficult of Greek authors Professor Blass called him Difficult: in 1892. Well, he is difficult undoubtedly, but not difficult as Aeschylus and Pindar are difficult, from the depth of thought, the pregnant brevity, the complicated figurative expression. There are many lacunae in the MS.; he is allusive, and many of the allusions are obscure; and all is couched in an antique and unfamiliar dialect. So full, indeed, of apparent difficulty was he at first sight, that Sir Frederic Kenyon, with his usual modesty, merely printed an accurate and trustworthy reading of the papyrus. If you have the curiosity to look at that and other earliest editions, you will find that our text now is in a very different state. The text has been difficult to restore and explain: it is not, when restored and explained, difficult to appreciate. At first critics were all puzzled, and the art is indeed of a new species. Still it is surprising and not encouraging that so many allusions have been left unexplained, considering that somewhere, if we can only find it, there exists the clue to a solution of them all. There is only one way: learn your author by heart—every word, and then set to work to read. Many dull authors must be dredged, and for some (the later Attic comedians, for instance, and much Alexandrian poetry) we require to reconstruct.

Apart from their intrinsic merit—their dramatic skill and liveliness—these sketches offer us variety of interest. For the illustration of private life—manners and customs, and ways of thinking—here is a rich abundance of material and opportunity: enough, indeed, and to spare.

¹ IV. 23, 72; I. 30.

Incidentally there are some interesting points. We get in IV mentions and descriptions of contemporary art, painting and sculpture—including a very interesting judgment on Apelles.

And I hope—for that is what Herodas himself would have wished—that we shall find some interest in studying his various types of character.

They are not, with a few exceptions, very reputable.

Compare I
with Dutch
artists

We are going to enter as it were a gallery of Dutch genre paintings—the work, say, of a Teniers or a Jan Steen. The comparison is one which I am not the first to make; and indeed the affinity is salient and singularly close, at many points, not only in the nature of the themes but in the style of workmanship. We find in both the small canvas, the high finish, the richness and precision of significant detail,—and in subject, the same predilection for the ugly and the seamy sides of life.

Not everyone perhaps may care for Dutch paintings of that kind;—I can myself remember the time when I would not even cross a room to look at one—but in studying the History of Painting we cannot possibly neglect them; and, apart from any influence the painters may have had, their work has an enduring interest, because they too are true to the life they choose to represent, and because of the consummate excellence of the technique.

But we must know what to look for. All that school are aiming at effects of light and shade—not only Rembrandt, but the others—whether it is an interior, there will be crossing sunlight through the windows, if it is a landscape of Hobbema's, there will be sunlight in the middle distance falling on a pink farmhouse; and in the darkest and blackest landscape, there will always be on the extreme horizon some streak of pale green light relieving it.

Once we have discovered that, we shall regard our Dutchmen with quite a different interest and pleasure. Just so,—though no one with any sense of humour can fail to be amused by Herodas—we shall appreciate him much better: indeed we shall not be in a position to estimate him fairly until we have found out what he is endeavouring to do. Some of *his* pictures, as Mr Neil so happily said of them, in the words of Mr Borthrop Trumbull in *Middlemarch*, 'Some of them are darker than you would like, and not family subjects'—but even so there is always some gleam to relieve the darkness. There is more in Herodas than meets the unpractised eye.

Herodas'
position in
Greek
letters

Then again, if we wish to understand not only *what* our Dutchmen are doing, but *why*, we must enquire into the conditions under which they worked. They lived in a flat country, and in the absence of bold natural features it is those effects of light which the eye learns to look for and to value. And so, to view

Herodas right, we must try to see him in relation to his predecessors, to perceive the continuity which there is in Literature as in everything else, to put ourselves in the stream of literary tendency in his time, and to some extent in the position of the audience for whom he wrote.

In order to do that, we must cast our eyes rapidly over the preceding century.

One of the least considerable of Greek writers, we may suppose, if his work be judged on its literary merits, was Antimachus of Colophon. Yet, if his work be judged by its effect for good or evil, as a warning or an inspiration to succeeding writers, he might rank next to Homer and Menander. He flourished toward the end of the Peloponnesian war; and the work of his which, as we shall see, excited most comment was his *Thebais*. It was praised by good judges at the time and is said to have been admired by Plato. But if the tradition that Plato alone could sit it out is correct, we may suppose that he had to content himself with a small but fit audience. The work was considered second to Homer's, but at a long interval. The twenty-three books which preceded the arrival of the seven champions must have been spun out with interminable digressions on mythology, and with geographical descriptions. The style was marked by *εὐτονία* and *ἀγωνιστική τραχύτης*: he aimed at the *αὐστηρὰ ἁρμονία*—τὰν ἀγέλαστον ὅπα says Antipater of Thessalonica.

Anti-
machus

His
Thebais

He was, as we shall see, the forerunner of the Alexandrian critics in their work upon Homer: but his other famous original work was the *Lyde*. Ovid, in the *Tristia*¹, selects him with Philetas as founder or typical representative of the amatory elegiac. He strung together mythical stories of those who were crossed in love, and so furnished the Alexandrians with a suitable model. His style seems to have been deficient in art, arrangement, and charm: but in his fondness for *γλῶσσαι* he is precisely of the character we call Alexandrian.

His
Elegiacs

Sophocles and Euripides both died in 406, and the Peloponnesian war ended in 404 with the capitulation of Athens. After that date, whatever the contributory causes may have been, there is no high and serious poetry—no great spiritual *poetry*—produced. 'Tragedy languishes in a feeble imitative way,' and in other branches of poetry there is a lack of creative power. The work produced seems to have been prosaic, laboured, full of affectations and conceits. On the lyrical side, Tragedy, as we know, was supplanted in popular favour by the Cyclic-Dithyramb², from

Timotheos

¹ *Trist.* i. 6. 1 *Nec tantum Clario est Lyde dilecta poetae, nec tantum Coe Bittis amata suo est.*

² Cf. Ath. 181 c τῶν μὲν Ἀθηναίων τοὺς Διονυσιακοὺς χοροὺς καὶ τοὺς κυκλούς προτιμῶντων....

which Tragedy had been born, and into which Tragic poetry now relapsed. The decline of poetry is simultaneous with an advance of music, which becomes more and more a vehicle for the exhibition of technique. What is now popular is programme-music, and the style is that of free rhapsody. The *Persae* of Timotheos we now possess: another specimen, which illustrates the levity of the new school, is the burlesque *Banquet* of Philoxenus. Timotheos avowed himself the apostle of the New Music, which Plato and later writers regard as a depravation, marking the decay of moral fibre¹. One reason which was alleged for the degeneration was the necessity of pandering to the taste of the crowd. As the Peisistratid Hipparchus had once been the discriminating patron of good poetry, so now the Demos was the tyrant who patronized Timotheos.

Intel-
lectual
tendencies

But such a phenomenon cannot be assigned to any single cause. It is true, as Sir Richard Jebb observed, that 'the intellectual (and the literary) tendencies of the age, its scepticism and its rhetoric, were unfavourable to ideal art in every kind.' It is true also, in the words of Professor Murray, that 'the crash of 404 B.C. stunned the hopes of Athens and dulled her faith in her own mission and in human progress generally.' Her highest inspirations in art and literature had disappeared—her religion and her national pride. Different critics according to their different temperaments may attach more weight to one fact or the other.

It was an age of critical enquiry and analysis, of philosophy and science and unsettled conviction—the old theology destroyed, and no new faith to take its place. The effect on literature was comparable to the effect which the Natural Philosophy inaugurated by Bacon and carried on by his successors—influencing France, and from France reacting upon England—had upon the age of Reason in the seventeenth and eighteenth centuries. Such analogies ought not to be pressed too far, because the sum of influences and conditions is not exactly the same. But the eighteenth century is a useful analogy to keep in mind.

The
Alex-
andrians

We may just glance at the various fields, carrying the succession down to the Alexandrian time. In doing so we shall notice that to a large extent the Alexandrians are only following, with some modification, leads given previously, while in other departments the conditions of the time forbid them to pursue the method of their predecessors.

¹ Plat. *Legg.* 600 (see Jebb, *Bacchylides*, p. 1), Aristoxenus (in Ath. 632 a, b), *eis μεγάλην διαφθοράν προελήλυθεν ἡ πάνδημος αὐτῆς μουσική*. Cf. Ath. 633 b τὸ χρηστο-
μουσεῖν καὶ μὴ παραβαίνειν τοὺς ἀρχαίους τῆς μουσικῆς νόμους, and τρόποι μουσικῆς
φαῦλοι...οἷς ἕκαστος τῶν χρωμένων ἀντὶ μὲν πρῶτος περιποιεῖτο μαλακίαν, ἀντὶ δὲ
σωφροσύνης ἀκολασίαν καὶ ἀνεσίαν.

As it is for the most part an age of science and philosophy, ^{Philosophy} so its natural medium for expression is Prose. We are reminded of the development of French prose, which put poetry out of fashion in the seventeenth and eighteenth centuries. Intellectual activity was displayed in many branches of speculation, but what is important for us, as students of Alexandrian literature, to notice, is the tendency, increasingly strong, to *analysis*,—the spirit which, as it were, delights to take a watch to pieces, and explain the works. In this connexion Plato himself is for us less significant than his pupil Speusippus (who was trained by Isocrates as well as by Plato). Succeeding Plato at the head of what is called the Older Academy, he was a link between the Athenian philosopher and the Alexandrian savant. The Sophists, or Journalists, of the early part of this century, Plato himself, and many others might serve to illustrate the fact that Alexandrian scholarship is descended from Athenian philosophy. But the one name which is of first importance for our period is that of Aristotle, who was appointed in 343 B.C. by Philip of Macedon to be tutor to the young Alexander—a conjunction which piques one's fancy to imagine, though Alexander too enlarged the bounds of knowledge in a manner not suggested by his tutor, since he gave a wider range and a new stimulus to the study of Geography, always fascinating to the Greek imagination. The Peripatetic school, founded by Aristotle in 335, set itself to catalogue and classify facts in every branch of universal knowledge, and to collect rare books as well, so that the Alexandrian scholars are the lineal descendants of Aristotle, and in pursuing the history and criticism of literature are carrying on traditions of his encyclopaedic school. In 317 Aristotle was succeeded by Theophrastus, whose pupil ^{Demetrius} Demetrius of Phalerum, an Athenian, had a decisive influence in determining the course which Alexandrian literary studies were to follow. Demetrius was a man of the most varied accomplishment and erudition—the record of his works covers the provinces of history, politics, literature, philosophy and rhetoric—and was regarded as the last Attic Orator. He is the main link between the culture of Athens and the culture of Alexandria. Approved by Cassander, he was regent of Athens for ten years, when he was expelled by Demetrius Poliorketes (307), migrated to Egypt, and became the counsellor of the first Ptolemy, Soter. Many of his ideas were carried out or carried on by Philadelphus. This multifarious activity was the aim of many great men of letters about this period. Eratosthenes, astronomer, geographer, philosopher, historian and grammarian, is typical.

If we turn to historians we are able to see that the tendency to make of history a matter of antiquarian research is not exclusively Alexandrian. Philochorus, for instance, whose *floruit* may be

placed about 300, composed his *Atthis*, a collection of the legends and antiquities of Attica.

Criticism

Even the Alexandrian criticism of Homer (which was just like that of the eighteenth century, *e.g.*, of Shakespeare) was partly following leads set a century before. Antimachus is supposed to have been the first critical editor of Homer, and Zenodotus and Aristarchus, when they *athetized* passages which seemed to them to be dubious, had been to some extent anticipated by the rhetorical exercises of Zoilus, if, as is now generally held, he flourished in the middle of the fourth century.

Science and Philosophy, then, form the general movement of the fourth century, and the development of prose is one reason to account for the decline of poetry. The truest poetry of the age is to be found in the prose of Plato, who has been an inspiration to so many poets since.

Natural decay

But there is another reason to account for the decline of letters. Simply, the flower had bloomed, the harvest had been reaped. It is what is felt by painters at the present day. 'We don't despise the methods of the great old Masters, but what *they* did has been done; we cannot surpass them in their lines. But Art to be living, must progress; we cannot continue doing the old things; we must find new aims, strike out new lines.'

Already in the fifth century Choerilus of Samos had complained that there was no scope left for originality; previous writers had anticipated every theme—the material was exhausted—every province was occupied already.

Comedy

What is fitted to survive in such an epoch as we are considering (430–300 B.C.) is Comedy. While the Dithyramb took the place of the lyric of Tragedy, the dramatic motive was absorbed in the sentimental interests of later Comedy. In the cloying colour, verbal conceits and affectation of such writers as Chaere-mon the Tragic style perishes.

But Comedy—the Comedy of Manners—is based upon habits and conventions which have grown up through a long-established system of society. And for its audience it requires a world 'of cultivated men and women wherein ideas are current, and the perceptions quick'—such an audience as that of Paris in the present day, Athens in the past.

Ptolemy, indeed, endeavoured to attract Menander to Alexandria. Menander declined the invitation—Alciphron represents it as out of love for Glycera, as though the lady could not make the journey too! No. It was the society of Athens that Menander tried to draw, not the society of Alexandria. Such comedy as his, with its charming and delicate urbanity, depends largely upon fine and subtle *nuances*, which only the wits of an Athenian audience were quick enough to catch.

How could he produce his plays at Alexandria? It would have been the difference between presenting a French comedy in Paris and in London. Of the great authors of comedy only Philemon ever visited Alexandria. How different is Macho with his silly, coarse jests and witticisms!

Alexandria, with its huge mob of mixed races, its Hellenistic tongue, its passion for shows of tawdry finery, its commercial crowd, was not the place for the flowers of Attic wit. The cultured were few: there was no *δῆμος* of literary taste.

All the critical and scientific studies organized by the Peripatetic school, all the researches of Aristotle into various branches of science were continued with unabated vigour by the Alexandrian writers of prose: and in many branches they made valuable improvements.

But those who preferred to present their ideas artistically in verse, what form were they to choose? Lyric had decayed, so had Tragedy, though they still composed some to be read; and Comedy would not bear transplanting from the soil of Athens.

What then remained?

Well, there were certain other paths already opened, which they could follow, which would not tax their creative powers too much: which would appeal to a literary reader, at any rate, and would suit the taste of Ptolemy Philadelphus, pupil of the scholar and poet Philetas of Cos.

They might also succeed in striking out some new lines of their own, and novelty might be obtained by a use of different dialects, and by a reshuffling of old metres to apply to new themes. But all the poets are themselves learned students too, and the forms they seek will be such as will recommend themselves primarily as suitable vehicles for the display of erudition.

This might be done either with taste and judgment, or without, but the life they led, out of touch with any general public, was not favourable to taste, and their learning is always tending to outrun their poetry, and the appeal to become merely intellectual.

To take the worst first: the extremest case is Lycophron. Whatever his exact date he is typical of the school we are considering. Lycophron had accumulated a vast mass of the obscurest geographical and legendary lore, and the literary form in which it occurred to him to frame it shows some ingenuity.

Cassandra, as we know, had been cursed by Apollo, who annulled his previous gift. Prophecy she should still, but without convincing anyone. Lycophron therefore puts into her mouth a prophecy, but in order to prevent her from convincing expresses

it in such a form as to be wholly unintelligible. In place of ordinary words he devises the obscurest synonyms—gods and places and people are called by some recondite local title: Cassandra herself is Alexandra. The prophecy itself is one thousand four hundred and thirty lines long, and, what is more surprising, it is reported by a messenger—surely the most extraordinary feat of memory on record. The piece is not, as I have seen it called, an Epic or a Tragedy or a Drama, but simply a Tragic *ῥῆσις* by an *ἐξάγγελος*.

Well, it is successful so far—it is not convincing. It is strange, a little saddening perhaps, to find this extravagant absurdity regarded with serious admiration. Gilbert Wakefield writing to C. J. Fox recommends Lycophron as being 'as delightful as any of the ancients,' and Fox replies 'nothing was ever more soothing in the melancholy strain.' Lycophron *has* indeed indirect value as a source of information: but I should be sorry for any one to study Greek if he were to end by regarding the *Alexandra* as a work of admirable art.

Calli-
machus

Of the same kind, though not so bad, because only a sort of *jeu d'esprit*, is the *Ibis* of Callimachus, which survives in Ovid's imitation. It is an invocation upon *Ibis* of all the horrible fates which had happened to anyone in legend, and these are described in an allusive and enigmatic way. It is comprehensive; like Sterne's Mr Shandy and the Excommunication, you might 'defy a man to swear out of it—but!' It is said to have been directed against the rebel Apollonius, but its prime object is a theme to string these stories on, and the riddles were a pleasant intellectual exercise to read.

Of the same kind, but in a more legitimate form, "and wholly different in style," were Callimachus' *Αἴτια, Reasons, Origins*, "which deal in a pleasant and comparatively straightforward manner" with curious customs, sacrifices, holidays, names of places, and stories. The work contains the fruit of the author's antiquarian researches, like those of his Athenian contemporary Philochorus, the prose-writer. Even Apollonius is full of such curious researches: but, of course, the chief example is the incomplete *Fasti* of Ovid, a brilliantly executed work. Let me try to turn William Hone's *Every Day Book* into verse, and, by comparison, everyone would acknowledge Ovid's extraordinary vivacity and skill.

Excursions of this kind to us seem frigid: but at the same time it is fair to remember that they were not so for them. The wonder of the world in those days was still young: there was a natural curiosity in the Greek mind, an instinct for *ἱστορία*, which led them to inquire into the causes of things and the composition of the universe: and there was a romance for them in

the discoveries of Natural Science and of Travel. Geography again always had a fascination for the Greek mind, and of course for poetry it was a happier time when knowledge was not definite, when the associations that names brought with them were vague and shadowy, and the imagination could have room to spread its wings. No one revelled in this field so much as Aeschylus, and among English poets those who delighted in it most are those whose romantic imagination has been most akin to Aeschylus—Marlowe and Milton—for example in the first book of *Paradise Lost*:—

never, since created Man,
Met such embodied force, as, named with these,
Could merit more than that small infantry
Warred on by cranes—tho' all the giant brood
Of Phlegra with the heroic race were joined
That fought at Thebes and Ilium, on each side
Mixed with auxiliar gods; and what resounds
In fable or romance of Uther's son,
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jostled in Aspramont or Montalban,
Damasco, or Marocco, or Trebisonde;
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia;

and the long passage in the eleventh book of *Paradise Lost* where Satan showed Christ all the kingdoms of the world.

Or again in *Lycidas*, notice the allusive manner:—

Whether beyond the stormy Hebrides,
Where thou perhaps, under the whelming tide,
Visit'st the bottom of the monstrous world;
Or whether thou, to our moist vows denied,
Sleep'st by the fable of Bellerus old,
Where the great Vision of the guarded mount
Looks toward Namancos and Bayona's hold—

As for *Mythology*, we ought not to forget that it was their own mythology and alive for them—not borrowed and imported as it was by the Romans and as it is by us, but the growth of their own native soil, created by their own invention. Mythology was the form in which the Greek imagination naturally crystallized, and here for them chiefly lay their regions of romance.

To illustrate a theme by examples drawn from legend had *always* been the habit of Greek poetry from the earliest times. The difference with the Alexandrians is that, writing for a later literary audience, they draw their examples from more recondite sources and introduce them in a more allusive way, without observing due measure and proportion, forgetting the wise advice that Corinna gave to Pindar 'not to sow with the whole sack.'

So when we are inclined to condemn such passages off hand as *frigid*, let us first remind ourselves of such a one as this in Milton, *Il Penseroso*:

But, O sad Virgin, that thy¹ power
Might raise Musaeus from his bower,
Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek,
And made Hell grant what Love did seek:
Or call up him that left half told
The story of Cambuscan bold,
Of Camball, and of Algarsife,
And who had Canacè to wife.

Is that frigid? Well, it is entirely Alexandrian, both in spirit and in manner.

If Demetrius of Phalerum was the Richelieu of the Alexandrian Academy, Callimachus may be called its Boileau, laying down its artistic canons. Probably it was Philetas of Cos earlier who had set its fashions and ought properly to be considered parent of the school, as he is sometimes acknowledged by the Roman elegists. But almost all his work has perished, and it is in Callimachus that we find the principles most passionately stated, and, with his masterful personality and acknowledged position at the court of Ptolemy Philadelphus, he must have had a very considerable influence.

The main subject of literary debate was concerned with the merits of the *Thebaid* of Antimachus, that wordy poet: evidently they were hotly contested and his name becomes the watchword of debate. In some of his methods, his episodic digressions, even his opponents were influenced a great deal by his example; but in scale and subject the school of Philetas and Callimachus repudiated him. To write such an epic as the *Thebaid*, at such length, on so hackneyed a subject, was to challenge comparison with Homer: and although Antimachus was ranked above the other cyclic poets, yet *next*, as Quintilian says, is not the same as

¹ Compare now Callim. *P. Oxy.* VII. 53 sqq.:

τεὸν δ' ἡμεῖς ἕμερον ἐκλύομεν
τόνδε παρ' ἀρχαίου Ξενομήδεος ὅς κοτε πᾶσαν
νῆσον ἐνὶ μνήμῃ κάτθετο μυθολόγῳ,
ἀρχμενος ὡς νύμφῃσιν ἐναίετο Κωρυκίῃσι
τὰς ἀπὸ Παρνασσοῦ λῆϊς ἐδίωξε μέγας,
ἐν δ' ὕβριον θανάτῳ τε κεραύνιον, ἐν δὲ γόητας
Τελχίνας, μακάρων τ' οὐκ ἀλέγοντα θεῶν
ἠλεῖα Δημόνακτα γέρον ἐνεθήκατο δέλτοις,
καὶ γρηῶν Μακελῶ μητέρα Δεξιθέης,
ὡς μούνας ὅτε νῆσον ἀνέτρεπον εἶνεκ' ἀλιτρῆς
ὕβριος, ἀσκηθεὶς ἑλλίπον ἀθάνατοι,
τέσσαρας ὥς τε πολῆας ὁ μὲν τείχισσε κτλ.

Anti-
machus
the
warning

near: and these critics, all of them students and devoted worshippers of Homer, felt that his ambition was a vain one. It wouldn't do.

Homer is unapproachable: but leads in various lines that *we* can follow are to be found, for example, in the various poems of Hesiod; what *we* write must be taken from less familiar *sources*: our *scale* must be a small one—Guy de Maupassant must succeed Richardson; and at this date, when, as Choerilus had said, 'Art has reached its limit'—when all the secrets of technique are ours—our *style* must not be draggling and diffuse; there must be nothing redundant and superfluous; our writing must be terse and brisk, succinct, polished, turned and finished, every line of it, upon the lathe. It is very much like the 'correcting' treatment English verse underwent after the Jacobean period in the hands of Waller and Dryden and Pope.

These principles, repeated expressly by Propertius, are founded on Callimachus' own sayings—μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ—'Ἀντιμάχου παχὺ γράμμα καὶ οὐ τορὸν' 'fat and not lucid'—and again ἐχθαίρω τὸ ποίημα τὸ κυκλικὸν οὐδὲ κελεύθῳ χαίρω τίς πολλοὺς ὧδε καὶ ὧδε φέρει, μισέω καὶ περίφοιτον ἐρώμενον οὐδ' ἀπὸ κρήνης πίνω· σικχαίνω πάντα τὰ δημόσια, 'I hate the cyclic poem, and I drink not from the common spring; my spirit loathes all that is popular and vulgar.' But he commends Aratus (II. 350 Schn.) as πολυμαθὴ καὶ ἀριστον ποιητὴν—whose *Phaenomena* 'Signs of the Sky' appealed, we may suppose, as Hesiodic, didactic, in subject and manner. 'Ἡσιόδου τόδ' αἶσμα καὶ ὁ τρόπος· οὐ τὸν ἀοιδῶν ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον τῶν ἐπέων ὁ Σολεὺς ἀπεμάξατο. χαίρετε λεπταὶ ῥήσιες Ἀρήτου σύγγονοι ἀγρυπνίῃ.' And so Catullus praises the *Smyrna* of Cinna by contrast 'at populus tumido gaudeat Antimacho.' What of Callimachus' own work? To us he appeals 'even now' to most advantage in his epigrams. The scholar in him tends to overcome the poet, and his simplicity to be the simplicity of artifice, but in all he writes there is a force and high distinction. Meleager, who made the first Anthology of Epigrams, describes the poets who composed his Garland, each of them in terms of flowers, with exquisite delicacy and sureness; and among them Callimachus is admirably introduced:

Calli-
machus'
view

His
epigrams

ἡδύ τε μύρτον
Καλλιμάχου, στυφελοῦ μεστὸν αἰεὶ μέλιτος.
'and the sweet myrtle of Callimachus
filled full ever of astringent honey.'

That just seizes the qualities that are so characteristic of his manner—the conciseness and packed concentration of his phrase, and his peculiar dry and pungent flavour—a sad bitterness,

drawn from the irony of the world's tragedy and the disillusionment of life¹.

Apollonius Apollonius, as we have said, rebelled from Callimachus' influence and wrote his Epic *Argonautica* for which his master banned him as a heretic: he retired to Rhodes but eventually returned. Callimachus' sentence is conveyed in a passage appended to his hymn to Apollo:

Said Momus whispering in Apollo's ear:
'I care not for the bard whose verse's tide
Spreads not as vast as all the ocean wide.'
Apollo spurned her with her foot, and said:
'Vast through Assyria's continent doth spread
Euphrates; but he sweeps upon his flood
Massed, a great drift of filthiness and mud.
'Tis not from every fount the sacred Bees
Draw water for Demeter's mysteries:
That which is pure and undefiled they bring,
A little droplet from an holy spring,
The choicest bloom and finest—' Lord, farewell;
And where Damnation is, let Envy dwell!

But while, in scale and ambition, Apollonius writes in defiance of the general movement of the period, still it appears in the soft Correggio-like colouring of the sentiment and profusion of various and recondite lore he introduces.

Versifiers 'There are many sides of Alexandrian poetry on which I shall only touch briefly. Besides Aratus' *Phaenomena*, which versified Eudoxus' work, a manual, it is thought, for practical purposes, we have the *Diosemeia*, used so much by Vergil in his First Georgic; and there are other treatises of a more or less technical character. Extant—the date, it is true, is uncertain and he is in any case much later than Aratus—are Nicander's *Theriaca* and *Alexipharmaka* on snake-bites; his *Georgica* and *Melissurgica*, though lost, are famous as a Vergilian source. Quintilian asks whether Vergil can be called an unsuccessful follower of Nicander. Nicander wrote also on *γλῶσσαι*—strange and local words, and his own verses contain many such. His *Heteroemenia*, five books in heroic verse, were, no doubt, largely used by Ovid in his *Metamorphoses*: they remain for us otherwise only in the prose extracts of Antoninus Liberalis. The Oppians' works on hunting and fishing are in conformance with Alexandrian rules. Manetho and Maximus echo an Alexandrian original. Eratosthenes, the Leonardo da Vinci of the age, used the poetic form for two astronomical poems. Alexandrian in their contents and style, whatever their date, are the geographical works of Dionysius Periegetes, Scymnus, and others. Por-

¹ See further *A Book of Greek Verse*, pp. 217, 219, 221, 225, 304, 300, 301–307, from which I have drawn these remarks.

phyrio says of Horace's *Ars Poetica*: *in quem librum congegit praecepta Neoptolemi de arte poetica non quidem omnia sed eminentissima*, and we may suppose that the Alexandrian grammarian had written in verse a *Τέχνη Πητορική*.

Alexandrian in this respect are very many of the Roman poets. The didactic style and subject that Callimachus approved of in Aratus were followed by Lucretius in his *De Rerum Natura*—*Περὶ Φύσεως* that is—by Vergil in one of his three considerable works, by Horace in his Epistles on Rhetoric, and by Ovid in his *Halieuticon*, and even in some of his technical amatory works. There are the *Cynegetica* of Nemesian and Grattius, the *Astronomica* of Manilius, and the medicinal works of Serenus Samonicus. Avienus derived his works directly from Alexandrian originals, and Priscian, who used Dionysius Periegetes with more freedom, and wrote an *Epitome Phaenomenon*, actually committed to verse a treatise *De Ponderibus et Mensuris*. There are many verse treatises of such character in English and French, especially in the eighteenth century.

These are some of the forms—and there were others. As we Idylls have seen, you might not try¹, like Antimachus, to rival Homer,

¹ The note of resignation to humbler themes is constant in later Greek poetry and its derivatives. 'Possibly we have this *motif* in Herodas VIII. *fin.*: the work is apparently a *δευτέρη γνώμη*—the full wind of Epic inspiration was denied him.' So a tragedian, perhaps Euripides (p. 910 Nauck), in the common formula:

δαίμων δαίμων τῆς σοφίας
ἔσχε μάθησιν

Blessed is he that hath gotten knowledge of science, turning neither to hurt his fellow-citizens nor to wrongful actions, but contemplating the ageless ordered frame of immortal Nature, the composition of it and the how and the why. Upon such spirits care for shameful deeds doth never settle.

The reference, as may be seen from Ov. *Met.* xv. 60, is to Pythagoras—Pythagoras and the Pythagoreans who made cosmogony their province, and there are sufficient indications left to show that what Eur. says had been said before of Pythagoras by Empedocles in his poem *περὶ φύσεως*. After them comes Vergil:

Felix qui potuit rerum cognoscere causas
atque metus omnes et inexorabile fatum
subiecit pedibus strepitumque Acherontis avari—

but if the blood around my heart is too dull, I will content myself with the humbler theme of woods and rivers.

This is what Milton so pathetically wrote at 19 in a college exercise:

Yet I had rather, if I were to choose,
Thy service in some graver subject use,
Such where the deep transported mind may soar
Above the wheeling poles, and at Heaven's door
Look in, and see each blissful deity,
How he before the thunderous throne doth lie,
Listening to what unshorn Apollo sings
To the touch of golden wires, while Hebe brings
Immortal nectar to her kingly sire;
Then, passing through the spheres of watchful fire,
And misty regions of wide air next under,
And hills of snow and lofts of piled thunder,

but you might write Epic scenes or Idylls, such as Tennyson's *Idylls of the King* or his *Ulysses* or *Oenone*—Tennyson was thoroughly an Alexandrian, though he grew eventually into something more. Several of Theocritus' pieces are of this kind—Epic rhapsodies they might be called. Or you might write Hymns such as those of Callimachus. Alexandrian in scope and style are the Meliambi of Cercidas which, like the Anglican hymn, employ for purposes of his philosophy the form of the lyric: Cercidas seems to have been a friend of Aratus. It is probable that the Choliambic form was commonly adapted to similar ends. Most cultivated was the elegiac epigram, following the tradition of Archilochus, Sappho, Anacreon and Simonides, with their tradition of grace and simplicity. The work of Asklepiades, Posidippus, Leonidas of Tarentum, and, best of all, Callimachus, corresponds in motive and in spirit, and in finely-chiselled workmanship to much of the small Art-work of the period.

The
epigram

Parody

There was another feature of Alexandrian literature to which reference must be made. Parody (Ath. 697f. sqq.) was discovered, it was said, by Hipponax, who naturally selected the Epic. Hegemon, a contemporary of Epicharmus, Cratinus and Hermippus, themselves in some sort parodists, wrote also in Epic: one of his themes was a *Γιγαντομαχία* and he won prizes at Athens. Matron was an Athenian parodist of the fourth century. Timon of Phlius, who lived at Athens in the early third century and used Xenophanes the philosopher as his model, aimed his shafts principally at philosophy. His *Silli* were widely read. Sotades, with his queer lampoon-plays, half-metrical like Sophron's work, was of the same period. To Rhinthon (see p. xxv) is ascribed a special type, the *ἰλαροτραγῳδία* or Burlesque of Tragic Heroes. How this type differed from the Comic or Satyric in style is not easy to see; it is easier to suppose that it bore the same relation in scheme to burlesque Comedy, as did the ordinary Mime to Comedy. The type was naturally suited to the Alexandrian period—just as at the Restoration we pass from *Paradise Lost* to *Absalom and Achitophel*. Epic is the traditional form: but the *Frogs* and Philoxenus' *Banqueteers* show the possibilities of Lyric, which was not despised as a source of parody, as may be seen from the lines of Sopater quoted in Ath. 649a. A kind of mime or burlesque comedy is called *μαγφδία* Ath. 621c, and we hear of *σκώμματα μαισωνικά*,

May tell at length how green-eyed Neptune raves
In heaven's denance mustering all his waves:
Then sing of secret things that came to pass
When beldam Nature in her cradle was;
And last of kings and queens and heroes old,
Such as the wise Demodocus once told.

and other forms. Instances of literature of these last-named or kindred classes have been found, but in style and artistic achievement they are so slight as to possess no importance whatever for our purposes.¹

Poetry must seek for Romance, and what is Romance to one man may be platitude to another. A poor but cultured *δῆμος* may find its romance in the courts of kings and queens: for those whose life is in the latter there is a romance in country lanes and in mean streets, because they are both alike remote from the daily experience of their life. The imagination desires to be transported somewhere afar from the scene of its own daily occupation; and distance lends enchantment to the view, if it be not too constantly disturbed by realism, by the disillusioning intrusion of sordid and unlovely details. We may like to hear about mean streets, if they are not too much a part of our lives; and for those of us who are not accustomed to stand on the footboard there is a romance in Kipling's treatment of the mechanism of our engines. So it is not only in the stars, and stories of distant lands, nor in mythologies of long ago, that the cultured poet and his affluent audience would find a thrill.

I have reserved for the last Theocritus, who of the Alexandrian poets resembles Herodas in most details, if not in most essentials. The ivth Mime of Herodas and the xvth idyll of Theocritus bear so close a resemblance that we might have inferred they were drawing on the same original. The original as we know in Theocritus' case was a mime of Sophron the Sicilian who flourished in 450 B.C. Other of Theocritus' pieces may well derive from this model—as to Idyll II the statement is definite.

We do not know exactly the nature of Sophron's work or of his sources. As far as his work goes a not very dangerous conjecture¹ has supposed that, besides these two idylls of Theocritus for which the testimony is express, other and more bucolic pieces may derive from him. We shall see several connexions with other pieces of Herodas. If so, Sophron must have had a wide range of subjects and sympathies. It may be worth while to observe that tradition is more or less unanimous in assigning to him the rank of a literary poet who chose to give the title of Mimes to his work because in some degree they resembled the common farce of the Italian² and Sicilian people. Choricus in his apology for the mime (p. 42, 3 Graux) says *ἴσμεν δέ που καὶ τὴν Σώφρονος ποίησιν ὡς ἅπαντα μῖμοι προσαγορεύεται* and *οἶεσθ' οὖν εἰ τὸ μίμων ἄδοξον ἢ ἐπιτήδευμα ἢ Σώφρονα μίμους ἐπιγρά-*

¹ Of Wilamowitz.

² Whether it was native or a development of the Doric *δικηλιστάλ* in favourable soil, I do not know.

φειν αὐτοῦ τὰ ποιήματα κτλ. The queer rhythms used by Sophron would not have entitled him to this name (Philodem. *fr.* 53); it was the literary value of his work that was recognized as giving him a high claim. It may be that the later mime was more vulgar than the popular pieces which gave Sophron his idea and his title; but the evidence now at hand would lead us to suppose that Sophron's 'dramas'—a title given by Demetrius *de eloc.* 156—were far more literary than his common sources. The tradition of these is very likely to have been maintained throughout the history of the mime. Marcus Aurelius (xi. 6) seems to consider the mime a development of comedy; but, though comedy may have added something of plot (*cf.* Plut. *Mor.* 973 E) to the more refined mime, yet it is most probable that there was no serious difference between the raw material that Sophron worked on, and the pieces acted, according to the *Secret History*, by Theodora in her infancy, or condemned by the puritanism of a Tertullian.

The later
mime

Typical of this low mimic buffoonery is vulgarity of subject, broadness of treatment, and rough horseplay. Of *mimica adulteria* we hear constantly: for instance in Lampridius, who tells us that Heliogabalus in such pieces ordered *ea quae solent simulacro fieri effici ad verum*. There was the long-haired *cinaedus*; there was the shaven old fool (Cic. *de orat.* ii. 61) exposed *contumeliis alarum* (Tertull. *de spect.* 46). But such buffetings were not limited to the male actor such as Marianus (Mart. ii. 74): Procopius (*Hist. Secr.* 9) says that Theodora τοιαύτη τις ἦν οἷα ῥαπιζομένη μὲν τε καὶ κατὰ κόρρης πατασσομένη χαριεντίζειν τε καὶ μέγιστα ἀνακαγχάζειν. A very similar performance with a different history is that of the *μαγῶδος* Ath. 621 c: τύμπανα ἔχει καὶ κύμβαλα καὶ πάντα τὰ περὶ αὐτὸν ἐνδύματα γυναικεῖα· σχινίζεται δὲ καὶ πάντα ποιεῖ τὰ ἔξω κόσμον, ὑποκρινόμενος ποτὲ μὲν γυναικας καὶ μοιχοὺς καὶ μαστροπούς, ποτὲ δὲ ἄνδρα μεθύοντα καὶ ἐπὶ κῶμον παραγινόμενον πρὸς τὴν ἐρωμένην.

Choricius gives the following list of mime-characters, some of them no doubt representing later additions to the repertoire of the mime (p. 65):—a man lecturing his wife, soldiers, two orators one unreasonable and one sensible, masters, slaves, petty tradesmen, sausage-sellers, cooks, ἐστιάτορες, δαιτυμόνες, συμβόλαια γράφοντες, a lisping child, a young man in love, one angry and another placating his anger:—all these besides the common immoralities.⁷

Sicily

The mime was a product of Sicily and Magna Graecia. The Sicilians were a people of native wit, and it took the form of short racy humour. In the *Symposium* of Xenophon (ix. 2) we have a Syracusan jester, and *ιαμβισταί*—satyrists—were most popular at Syracuse; Ath. 181 c τῶν μὲν Ἀθηναίων τοὺς Διο-

νυσιακοὺς χοροὺς καὶ τοὺς κυκλίους προτιμώντων, Συρακοσίων δὲ τοὺς *ιαμβιστάς*. Alexander Aetolus who lived at the period of Herodas in Alexandria records as popular with the Syracusans one Boeotus—ἔγραφε δ' ὧν ἑρ εὐ παρ' ὀμηρεῖν ἀγλατὴν ἐπέων πυσύγγους ἢ φῶρας ἀναιδέας ἢ τινα χλοῦνην, φλύων ἀμβροσίῃ σὺν κακοδαιμονίῃ τοῖα Συρηκοσίοις καὶ ἔχων χάριν (Ath. 699 c). The merry Philoxenus resided at Syracuse, and presumably Theodoridas (Ath. 699 e) was a writer of his stamp. To this Graeco-Latin region belonged the Atellane farces with their stock characters, Petronius, and that delightful work in style, though not in subject, so akin to Petronius, the *Pentamerone* of Giambattista Basile, tales by Italian *improvisatori* in the seventeenth century.

Sophron's example of making the mime literary was followed by others besides Boeotus. Rhinthon of Tarentum¹ was a well-known φλύαξ whose works were praised by Nossis (*A.P.* vii. 414)—τὰ τραγικὰ μεταρρυθμίζων ἐς τὸ γελοῖον, and we have also mention of a Sciras of Tarentum, a Blaesus of Καπρίη, and a mime-writer Xenarchus connected with Rhegium. But it was Sophron², whose works, under the patronage of Plato, achieved

¹ The Style travelled also to Alexandria with Sopater ὁ φλυαγογράφος Ath. 644 c, al.

² "I have found and adapted to this place the following note of W. H. I do not think that he was concerned in the connexion with Sophron, which is somewhat hazardous."

"Some passages which seem to reflect an original scene in Sophron may deserve brief notice."

Herodas vi. 1 τῇ γυναικὶ θὲς δίφρον ἀνασταθεῖσα—do I have to tell you everything? you're a stone, not a servant.

vii. 6 Set the larger bench outside for the ladies... πάλιν καθέδεαι; κίνει ταχέως τὰ γούνα...

vii. 19 οἶσε...

Theocr. xv. 2 ὅρη δίφρον Εὐνὸν αὐτῇ. ἐμβαλε καὶ ποτίκρανον.

id. 26 GOP. ἔρπειν ὥρα κ' εἴη.

HPAE.

ἀεργοῖς αἰὲν ἐορτά—

Εὐνὸν αἶρε τὸ τῆς αἵματ' καὶ ἐς μέσον αἰνόθρυπτε
θὲς· πάλιν αἱ γαλέαι μαλακῶς χρήζοντι καθέδεαι!
κινεῖ δὲ, φέρε θάσσον ὕδωρ. ὕδατος πρότερον δεῖ.
ἀ δὲ σῶμα φέρει.

Anaxipp. (iii. 300 Kock) in Ath. 169 b:

ζωμήρυσιν φέρ· οἷσ' ὀβελίσκους δώδεκα.

οὐ μὴ πρότερον οἶσεις, θεοῖσιν ἐχθρὲ σύ,
τὸ λεβήτιον; τὰκ τοῦ νίτρου! πάλιν ὕστερεῖς;

⁷ All derive probably from Sophron: *cf.* *fr.* 10 (17) (attributed by Valckenaer), and *fr.* 16 (23).

In each we have the command, the repetition of the command and the exclamation or question *Asleep again!*—this the editors have often obscured.

In Theocritus for *ναμα* must be read *νιμα*, i.e. *νίμμα* 'water for washing.' *νᾶμα* is impossible; it means a *flowing stream*. Burlesque could speak of wine as *νᾶμα βάκχιον* (Ar. *Eccl.* 14) or of honey as *ξουθῆς μελίσσης νᾶμασι* (Antiphan. 52. 7), but for *water* to wash your hands with it is as ridiculous as *bring the flood* would be in English.

Hence I read *νίμμα* for 'water' as in Dromo (ii. 419 K.) in Ath. 409 e *νίμματα ἐπέχει* τις and take *αἶρε* as meaning simply 'to bring' as in Plat. Com. *fr.* 46. 4 αἶρ' ὕδωρ.

H. M. H.

a considerable popularity in Greece generally. Plato is said to have slept with them under his pillow, and, more important, to have taken from them the idea of his dialogues—*ἡθοποιῆσαι πρὸς αὐτά* says Diogenes Laertius (iii. 18).

Theocritus' style and metre

Here Theocritus had at hand an inspiration, which he adopted, with that rearrangement of metres and dialects which is so typical of the Alexandrians. Some of his pieces are Aeolic in the language and metre of Sappho. For his Mimes, as in his Bucolics, he uses the Sicilian Doric, but in a novel metre, the Ionic Hexameter—doubly novel, because used for ordinary dialogue. His sources in subject, Stesichorus, Epicharmus and Sophron have perished, probably from deficiency in form: but their ideas became common property, assimilated, absorbed, and embodied in a new setting—*τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει εἰ τις εὖ εἴπῃ τι*.

His brevity

His special merits and defects are too well known to describe here in full: what I would insist on is his adherence to the theories of Philetas and Callimachus. His brief little Epic stories I have already touched on: his style is plain, his diction learned; but there is one passage in which his acknowledgment is more or less specific.¹

In his *Harvest Home* (vii. 39 sqq.) the poet—Simichidas he calls himself—says: 'I cannot outsing yet, in my compare, Sicelidas' (Asklepiades) 'from Samos, or the rare Philetas; 'tis but as a frog I croak Against cicalas.' Or again in the answer of Lycidas: 'I hate your builder that would build a shed As towering as the sovran mountain's head, And birds of poesy that fondly strain, Cackling against the Chian bard in vain.'

The seventh idyll

If anyone would wish to see what Alexandrian fashions, followed with complete fidelity, could produce in the hands of a true artist, I would choose this poem of Theocritus (*Book of Greek Verse* pp. 206–215) to be their representative. Observe the novelty of form—new subject for the metre, and new combination with the dialect—the smallness of the scale, the finish the vivacity, the picturesqueness, the variety, the unhackneyed freshness of the rustic themes, so quaint and homely, some of them, but all in keeping; the description at the end, the geographical mention of romantic names, the touch of courtier's compliment, and the literary criticism. How rich it is, Goëthe would have said, in *motives*; and how many tastes and interests it would make appeal to without pedantry!

Cos

The scene of the Idyll is laid in Cos; and it is with Cos that Herodas is connected, not only by the fact that he puts there the scene of two Mimes (II. and IV.)—others are placed elsewhere, two (VI. and VII.) apparently at Ephesus. But the fact is immaterial. The connexion of Philetas with Cos does much to account for its attraction to Herodas as to Theocritus. It was

high in the royal favour of the Ptolemies, for political reasons. It stands midway on the route from the Dardanelles and Asia Minor to Alexandria. To-day it supplies Alexandria daily with fruit and vegetables. It possessed a distinguished medical school; it was the scene of the labours of Apelles, and it is said that he died there. This connexion of Herodas with Cos has stimulated German scholars to make fresh excavations of that island: but the hope that digging up Cos may throw much light upon Herodas is, I fear, likely to be disappointed¹. His sketches are not antiquarian documents: there is very little about Cos in them: there were plenty of Coan legends to use if he had wished, but that was not his design.

No, it was merely a setting for literature, and it is from literature that his works are to be illustrated. Unfortunately, that is the last thing that many scholars are willing to do. It costs some time and expense to read Greek literature: how much easier to take a spade!

Herodas has been called 'most difficult.' Difficult he is in some sense. Not with the conscious studied difficulty of a Lycophron. His difficulty lies in the fact that he is *alluding*, and his allusions, however easy for his audience, for us are difficult. His references can only be discovered by extensive reading: many authors must be dredged and some branches reconstructed, before we can arrive at conclusions.

When Herodas, like Theocritus, is going to write *literary* Mimes, the literary dress he chooses is Alexandrian all over. A true Alexandrian

His material (we shall see) is largely literary, derived from previous writings, and presuming a knowledge of antique dialect. He has chosen a novel metre. The work is on a small canvas, with nothing superfluous or redundant, but with firm clear outlines, and highly finished execution.

There are Alexandrian qualities that are not pleasing to our taste. But Herodas, like Theocritus, is good in his kind. He has no ostentation of curious erudition: he has a compliment to Ptolemy in the first Mime but it is not undignified or servile.

In a word, he has *καίρος*, a sense of the fitting, a quality which goes with a sense of humour. The only thing we need regret is the unpleasant nature of some of his subjects—they are not pretty, and there is further occasional grossness of expression. That is, for us, unfortunate: but it belonged to the tradition of the Mime, and it is all in character. And, to a considerable His *καίρος*

¹ It has been found that many of the names used in the Mimes were those of real persons in Cos. Strange! But less strange perhaps, if we remember that Sophron was not the least important of Herodas' sources. Digging on any Dorian site would produce the same coincidences.

extent, Herodas disarms us by his attitude—so impersonal and disinterested, so calm and cool and unashamed, that he fairly compels us to take the audacities for granted, and accept them.

His
moderate
popularity

Herodas enjoyed a certain popularity with the ancients. Pliny the younger (*Ep.* iv. 3, 3) in praising the Greek epigrams and *iambi* (or *mimiambi*) of an Antoninus says: '*quantum ibi humanitatis, venustatis, quam amantia, quam arguta, quam recta! Callimachum me vel Heroden vel si quid his melius tenere credebam: quorum tamen neuter utrumque aut absolvit aut attigit.*' Pliny names him as the chief writer of *mimiambi*. Several scholars have detected in Plutarch (p. 18 c) an allusion to Mime II, but here, as elsewhere, the reference may be to his sources. He was quarried by the grammarians and the hunters after proverbs: and by at least one writer of Anthologies, whose choice survives in Stobaeus' work. The Roman writers of *mimiambi*s, Mattius and Vergilius Romanus, may well have used him: there is no satisfactory evidence for his use by any other Roman poet.

He is, however, a true, and by no means bad instance of the method of the Alexandrians: and it is for this purpose that I have given a rough account of their general aims and designs.

His metre

The metre he adopts is that invented, they say, by that sturdy old plebeian satirist, Hipponax of Ephesus (550 B.C.), regarded also, as we have seen, as the originator of parody. Herodas, at the end of the 'Dream,' acknowledges him as his model in this respect, the founder of the *scazon* or choliambic, 'halt,' or 'lame' metre with its limping spondee at the end of the verse. The metre was used too by his contemporary Ananias.

Whoever was the first to use the metre, we must feel that Herodas has made a happy choice. It has a growling and grimacing effect, with an accompaniment of irony, well suited to sardonic humour. Sophron's, as the Atellane farces, were written in plebeian language, and Herodas' metre and *dialect* are intended to convey that impression.

His dialect

The dialect—let us be quite clear about that—is intended to be the antique *Ephesian* Ionic of Hipponax, used also, a generation later, by Heraclitus, of whom our fragments are unhappily so few.

Other
choliambic
writers

Herodas is not the only writer to use it. Whoever it may have been who set the fashion—the end of the 'Dream' is too uncertain to allow us to suppose that he claimed credit for the Revival—the metre soon became a favourite. There are the Choliambics of Callimachus, [†]so recently discovered, full of literary criticism, but unfortunately so mutilated as to prevent us from deciding whether they were directed at Herodas. ^{††}Aeschion used it: so did Phoenix. Theocritus writes an epitaph on Hip-

ponax in it: so did Leonidas of Tarentum. The tradition is taken up by Babrius, ^{††}and there are others reviewed by Gerhard in his *Phoenix von Kolophon*. ^{††}I may add what may sound queer: two writers whose diction is closely akin are Sophocles and Thucydides. The latter 'writes,' as Gilbert Murray says, in an 'artificial style, obscure amidst its vividness, archaistic and poetic in vocabulary....He writes in an artificial semi-Ionic dialect.' This is due chiefly to the literary tradition of history, to his predecessors, but also, presumably, to immediate sources of portions of his work.

This antique Ionic, with Herodas, extends to little more than his vocabulary: the cast and construction of his sentences is for the most part fluent Attic; he is thinking in the style of Attic comedy, then translating words or phrases into what he considers to be their antique equivalents, not always with perfect accuracy. Once we have recognized that, we shall see that there are several phrases which we can only explain by translating them into Attic—for example *ἐκὼν ἐπίσπη, ἀλεωρή* (for *ἀσφάλεια*).

There is another practice which Herodas systematically adopts—a device for securing ornate and poetic diction to replace the simplicity of Attic comedy. His ornateness is secured largely by the use of heightened and remoter synonyms—the constant practice of Lyric and Tragedy. The habit reaches absurd proportions in Nonnus who, avoiding, as far as possible, the use of *ἔχω, φέρω, αἶρω*, for to 'hold,' 'bear,' 'lift,' indulges for choice in such words as *μεθέπω, κουφίζω, ἀερτάζω, ἐλαφρίζω, ὀχλίζω*.

Herodas habitually adopts this plan to carry out the effect of quaintness and oddity which he aims at. Examples, some of which have puzzled editors, I collect here¹:—

- I. 16 γῆρας καθέλκει (βαρύνει).
- II. 32 τῇ γενῇ φυσῶντες (πνέοντες).
- III. 93 τὴν γλάσσαν ἐς μέλι πλύνας (βάψας).
- V. 50 ἦν τι...παραστείξης (παραβῆς).
- VI. 33 κήτέρην...φίλην ἀθρείτω (ὁράτω or σκοπεῖτω).
- VII. 7 ὕπνον ἐκχέη (ἀποβάλη).
- VIII. 15 φρένας βόσκεις (τρέφεις).

Having considered these external difficulties it may be possible to penetrate beneath the surface.

[†]First of all, however, there are one or two other features of The Herodas' style to which attention should be called. The first of these is his use of the proverb. This may well have been calculated to convey the impression of common life: but it is

¹ See also *nn.* on I. 22, 38, II. 25.

more frequent in Herodas than in more vulgar authors, and, as I have said already, was due chiefly to his model Sophron. Herodas does not appear so dependent upon the tradition of oriental proverbs introduced to the Greek world by Democritus; and the queer, sometimes confused style of allusion often suggests literal borrowing. For example in III. 76 οὐδείς σ' ἐπαινέσειεν οὐδ' ὅκου χώρας οἱ μὲς ὁμοίως τὸν σίδηρον τρώγουσιν the dialect (μὲς) and the queer use of ὁμοίως suggest that the transference is not wholly skilful.

Borrowed
from
Sophron

Here is what 'Demetrius' says of Sophron (*de eloc.* § 156) φύσει γὰρ χάριεν πρᾶγμα ἐστὶ παροιμία, ὡς ὁ Σώφρων μὲν, Ἡπίολης, ἔφη, ὁ τὸν πατέρα πνίγων. καὶ ἀλλαχόθι πού φησιν, ἐκ τοῦ ὄνυχος γὰρ τὸν λέοντα ἐγραψεν· τορύναν ἔξεσεν, κύμινον ἐπρίσεν, καὶ γὰρ δυσὶ παροιμίαις καὶ τρίσιν ἐπαλλήλοις χρῆται ὡς ἐπιπληθύνονται αὐτῷ αἱ χάριτες· σχεδὸν τε πάσας ἐκ τῶν δραμάτων αὐτοῦ τὰς παροιμίας ἐκλέξαι ἐστίν. Rhys Roberts' note on the proverb may here be consulted; he does not sufficiently emphasize, however, the importance of Sicilian and Italian tradition. One of his modern instances, the remark of President Kruger that Dr Jameson 'made one hand wash the other' was, as we shall see (on II. 80), used in another sense by Epicharmus, whose name should be added to the note with that of Herodas and Democritus, for whose connexion with Ἀθήκας see the preface to the latter's tale in Charles' *Apocrypha*. But the influence of the Sicilians, as may be judged from Plato's habit, must have been far more potent.

Allusions
to Comedy

If Herodas, in his use of proverbs, is, like the Atticist orators, literary, there is also, as we have seen, a fondness for obscure and literary allusion to the characters and incidents of comedy, which frequently occasions difficulty (for example in V. 68 ὥσπερ ἡ Δάου τιμή, where one solution of †καταμνος† is that the word is an unintelligent application of the proverb κατὰ μὲς ὄλεθρον).

Nomen-
clature

Of a piece with the allusive system of Herodas is his practice of nomenclature. In comedy, as we shall see, 'types' had established themselves; and the names for the types tended to become, to some degree, fixed. Herodas takes these names and uses them, even for those who are not his main characters, so that we are sometimes dependent on guess-work for the exact significance. But he also draws from wider sources. Some of his names are historic. We are not surprised to find that the old Gyllis is mother of Philaenion or Philaenis (I. 5 n.).—Philaenis is a lady whose curious works would have been on the *Index* of our Circulating Librarians; nor that Gyllis' protégées are called (v. 89) Myrtale and Sime—besides the literary use of the names, theology and physiognomy can tell us why. The names Gryllus (if this is

right) and Pataikion (v. 50 n.) make us uncomfortably suspicious of the old lady's account of the career of her client. Battaros has an uncomfortable significance, along with his ancestors Sisymbrias and Sisymbriskos. Many of them are Doric names, and here the significance is sometimes lost—as are Sophron's mimes; a loss for which spade-work in Cos is the last thing that can comfort us. It may be remarked that whereas the cobbler (VII. 74) appeals to Ἑρμῇ Κερδέων his own name is Κέρδων; whence we may assume that Attic comedy (or Sophron) first fixed the name, and that Martial was using not Herodas but his sources. In some cases, perhaps in V. 52, where Mikkale is a *bourgeoise* lady living in a by-street, the mere meaning of the name may have been a determinant factor. Occasionally we are helped by a phrase, whose significance we can catch if we read with sufficient attention. For example, in IV. 35, 6 we are invited to see the statue of Βατάλη ἡ Μύττεω—ὅπως βέβηκεν. The word Βατάλη itself (see the note on Βάτταρος II. v. 75) might suggest unpleasant things and so might Μύττεω: but the use of 'stammerer' and 'dumb' together might have allayed our uncomfortable suspicions. When, however, we are invited to observe her 'gait,' they are confirmed: we see how, by a skilful touch, Herodas has justified our first suppositions. There are many touches of this nature, literary indeed, though not pedantic; for us they require very considerable research into the by-ways of Greek letters; but they were really familiar to all educated Greeks, and it is these whom Herodas is addressing.

Above all Herodas is devoted to the study of type. Theophrastus' *Characters* represent in a more psychological fashion, type Study of that study of types of character broadly outlined in the Sicilian Mime, and adopted in Attic comedy. Menander is spoken of as fixing them: he portrayed them with such vivacity and skill that no one ventured to depart from his model. '*Dum fallax servus, durus pater, improba lena vivent, dum meretrix blanda, Menandros erit*' (Ov. *Am.* i. 15)—it was especially in the subordinate character from low life that his success was supreme, in the cheating slave, the cook, the parasite, the old bawd, the tempting courtesan. Thus in our Jacobean drama the pedantic physician, the lawyer, and the Puritan established themselves.

All the immense literature of Attic comedy was at Herodas' command. Menander died in 290 B.C., and Herodas' allusion to the θεοὶ ἀδελφοί establishes his date as later than 247 B.C. From those sources we can build up and reconstruct many of Herodas' characters. But how? We possess no specimen of later Comedy, except one or two fragmentary plays of Menander.⁷¹ Mr Nairn, writing before the discovery of these,⁷² says that 'if we had some complete comedies belonging to this school we could no

Attic
comedy
not lost
to us

doubt trace to their source many touches in Herodas, the full meaning of which we do not yet appreciate.

The comic tradition

The prediction has, to some extent, been disproved,¹ but we can do it amply without any whole piece. Besides the new plays and the many thousand fragments of Greek comedy, besides the Roman plays, some of them translated or adapted almost literally, and the fragments of Roman comedy, there is ample evidence on which to restore the points most vital for our purpose. The plays were well kept and well read—Athenians had studied some eight hundred of them: and the effect which this vast body of literature had upon later Greeks, and, of course, upon the Romans, cannot be over-estimated. Not only have we abundant compositions such as Alciphron's letters, Lucian's *ἐταιρικοί διάλογοι*, and several of Libanius' sketches, each of which is little more than a *cento* from the most individualistic pieces of Attic comedy, but there is more to consider. For novelist, sophist, moralist, epigrammatist—Comedy was for these what Homer was for the Tragedians. Comedy, especially the Middle and the New, was an abundant storehouse which supplied them with countless themes and types and phrases. It is just this lack of originality, if students only would realize it, that makes later literature so valuable for illustration of the old. It hardly matters at all what their date is—whether it is Libanius and Heliodorus in the fourth century, or even Eumathius in the twelfth—because they are feeding upon the Attic comedy, drawing from it their ideas and expressions. And with all later writers no tradition is so persistent, so well kept, as the tradition of stage types which we are considering—some of them, passing through the living tradition of Italian comedy in its various forms, continued in our Jacobean drama, and in the French comedy of Molière.

The bawd

Wherever we meet with these types it is always with the same traits attaching to them. One I will illustrate at special length first—a simple type, that of the *Προκυκλὶς* or *Μαστροπὸς* in Mime I.

As Ovid has told us, she is largely a creation of Menander's, and Ovid himself draws a portrait of a *lena*, who is like enough to Gyllis in the persuasive part of her discourse, *Amor.* i. 8¹:

*Est quaedam (quicumque volet cognoscere lenam,
audiat) est quaedam nomine Dipsas anus.
ex re nomen habet: nigri non illa parentem
Memnonis in roseis sobria vidit equis.*

*haec sibi proposuit thalamos temerare pudicos,
nec tamen eloquio lingua nocente caret.
fors me sermoni testem dedit: illa monebat
talit: me duplices occulere fores:*

¹ Cited by Crusius.

*'Scis here te, mea lux, iuveni placuisse beato?
haesit, et in vultu constitit usque tuo.
et cui non placeas? nulli tua forma secunda est.
me miseram! dignus corpore cultus abest.
tam felix esses quam formosissima vellem:
non ego, te facta divite, pauper ero.'*

She adds much more advice from her experience and has besides a characteristic not found in Herodas. Like Acanthus, the *lena* in Propertius, she is skilled in magic arts and philtres (as is Canidia in Hor. *Epod.* v., who buries alive a boy). But all three lay stress on the point that she is a wine-bibber (*Διψάς*), as are women of the courtesan class throughout Greek comedy.

So in Menander, *fr.* 521, the girl says to her *τίτθη*:—*ὑπὲρ* Her age
μὲν οἶνου μηδὲ ἔν, τίτθη, λέγε (stop talking): *ἂν τᾶλλα δ' ἦς* and
ἄμεμπτος ἔκτην ἐπὶ δέκα Βοηδρομιῶνος ἐνδελεχῶς ἄξεις αἰεί—'not drunken-
ness
a word about wine, nurse, but if you are good you shall keep the
sixteenth of Boedromion' (a day when wine flowed free) 'per-
petually.' In the Anthology, Antipater of Sidon (*A. P.* vii. 353)
writes on an old woman Maronis whose only regret in death is
that *τὸ Βάκχου ἄρμενον οὐ Βάκχου πλήρες ἔπεστι τάφῳ*, on which
Leonidas (*ibid.* 455) has an iambic variant. Dioskorides (*ibid.* 456)
puts an old nurse Silenis in a grave near the *ληνοί* and Ariston
(477) has a similar epigram. There is a Bacchylis as well, and
we are not surprised to find *Βακχίς* in Lucian's (iii. 287) *ἐταιρικοί*
διάλογοι, or Canthara a nurse in Terence (*Adelphi*), or the two
courtesans who give their name to Plautus' *Bacchides*. The point
is brought out at length by the *lena* in the *Curculio*, who opens
the second scene, '*The savour of aged wine has reached my nos-
trils*' and, addressing the wine, prays '*where you have been poured
there would I most earnestly hope to be buried*.' Propertius (iv. 5. 2)
has a terrible curse for the *lena*, *Terra tuum spinis obducatur, lena,
sepulcrum, et tua quod non vis sentiat umbra sitim* (compare v. 73).
Ovid, as we have seen, gives his old woman the title of *Dipsas*—
ex re nomen habet. In Plautus, again (*Truc.* 899), among Phrone-
sium's wants are a '*leather bottle full of old wine in ample style,
that night and day she may tinkle*,' and in the prologue of the
Poenulus, '*Let nurses keep children...at home...lest both they
themselves may be athirst, and the children may die with hunger*.'
Terence's Mrs Gamp—Lesbia is her name—'*is a wine-bibbing
and a rash woman*' (*Andr.* 229). So de Rojas' *Celestina* in the
Tragic-Comedy of Callisto and Meliboea, whose occupations
(Act I) so closely resemble those of Dipsas, relates of her boon-
companion: '*his mother and I*' (Act III) '*were nayle and flesh,
buckle and thong; Of her I learned the better part of my trade....
And I dare be bold to say it, there was not a woman of better
palate for wine in the world...every one would invite and feast*'

her,...; And she never came home, till she had taken taste of some eight or ten sorts of wine, bearing one pottle in her Jar, and another in her belly....If we walked the streetes, whensoever we found ourselves thirsty we entred straight into the next Taverne that was at hand, and called presently for a quart of wine for to moisten our mouthes withall, and never a penny to pay for it.' Or again (Act IV) 'And sometimes in punishment for my sinnes (which Crosse I am willing to beare) I am forced to go six times a day with these my silver hayres about my shoulders, to fill and fetch my own wine at the Taverne. Nor would I by my good will dye till I have a Rundlet or Terse of mine owne within mine owne doors. For (on my life) there is no provision in the world like unto it.' The methods of this old lady resemble closely those of Gyllis. She bewails her old age: her 'old decayed Carkasse' is 'a neere neighbour unto death'; her client ails—'I come lately from one whom I left sicke to the death;...Hee is indewed with thousands of Graces; for Bounty he is an Alexander; for strength an Hector...; a great Tilter;...I speak as a true friend for your welfare.'

To resume: Dionysias is an old woman in the novel *de Apollonio Tyrio* p. 602 ed. Hirschig (Didot): and the trait is included in the invective of Clement of Alexandria (pp. 269-270) περιφέρονται δὲ αὐταὶ ἀνὰ τὰ ἱερὰ ἐκθυόμεναι καὶ μαντενόμεναι, ἀγύρταις καὶ μητραγύρταις καὶ γραιαῖς βωμολόχοις, οἰκοφθορούσαις, ὁσημέραι συμπομπεύουσαι, καὶ τοὺς παρὰ ταῖς κύλιξι ψιθυρισμοὺς γραικοὺς ἀνεχόμεναι, φίλτρα ἅττα καὶ ἐπὶ δὲ παρὰ τῶν γοήτων ἐπ' ὀλέθρῳ γάμων ἐκμανθάνουσαι.¹ Appul. Met. ix. 187 (622) Cum qua protinus ientaculo, ac dehinc vino mero mutuis vicibus velitata...

Derived from Celestina may be cited Shakespeare *Roméo and Juliet* III. 2 Give me some aqua vitae, II. 5 Some aqua vitae, ho! Webster *The Malcontent* v 1 Bil. A good pomander will fetch her again presently. Pass. O ay, as a bawd with aqua vitae. Northward Ho III. 2 Bell. The boy, he does not look like a bawd; he has no double chin. Prentice. No sir; nor my breath does not stink; I smell not of garlic nor aqua vitae; I use not to be drunk with sack and sugar.

This then is her constant character and accordingly we have in vv. 78 sqq.: 'However that's not the kind of talk that Gyllis wants:—Threissa, clean the cup, and pour out three measures of strong wine; dribble some water over it and give her a good dose.'

The two proceed to drink and to pledge each other.

That is what Herodas is doing throughout: he is attaching to his characters a disposition, or distinguishing trait, which tradition had determined should belong to them—which his audience were of course familiar with; and we are not fair to Herodas unless we

¹ Paul Ep. Tit. ii. 2 with J. Chrys. xi. 685 (Migne).¹¹

are familiar with them too. He is full of light and quiet touches like this; when we have perceived them, we shall have the right to say that no touch of his is wasted.

One other feature of the old woman's character I would note Her piety briefly. Her sentiments are phrased in pious language (v. 62), and she pleads (v. 83 n.) a pious mission. That is true to life and letters. See the story in the *1001 Nights* with Burton's note (III. 133): The old bawd's portrait is admirably drawn. Her dress and manners are the same amongst the Hindus (see the hypocritical female ascetic in the *Katha* (p. 287))....She is found in the cities of Southern Europe, ever pious, ever prayerful. Again (XII. 39), 'Look at yon foul old crone who playeth bawd when I held her to be a devotee, a holy woman.' If we seek to picture the old woman, she is well drawn (I. 60), 'One day as I was sitting at home, behold, there came in to me an old woman with lantern jaws and eyes rucked up, and eyebrows scant and scald, and head bare and bald; and teeth by time broken and mauled, and back bending, and neck-nape nodding, and face blotched, and rheum running, and hair like a snake black-and-white speckled, in complexion a very fright....'¹²

In Mime I, Metriché, whose husband has been away a long Mime I time in Egypt, is sitting at home. She is called on by Gyllis, who is sufficiently introduced (vv. 1-6) as the mother of a disreputable daughter, and as an old nurse of Metriché. Nurses are the natural confidants of married ladies in their intrigues (v. 7 n.): so Arsace in the seventh book of Heliodorus' tale is comforted and assisted by her old nurse Cybele¹. The slave-girl, Threissa, who has answered the knock, is sent away. Gyllis, whose visits The old bawd have been rare of late², deplores, like Celestina³, her failing strength and her old age. This is suggestive. Nicostratus for instance (περὶ γάμων Stob. Fl. lxxiv. 64) says φυλακτέον δὲ μᾶλλον τῷ ἐμῷ λόγῳ καὶ τὰς πρεσβυτίδας. αὐταὶ γὰρ ἱκαναί γε τὰς νεότη-τας μακαρίζειν καὶ ὡς δὴ ἔμπειροι τοῦ βίου ὑποθήκας τινὰς ἀκολάσ-τους ὑποτίθενται, ὅτι τὸ ζῆν οὐδὲν ἄλλο ἐστὶν ἢ ὅστις ἂν φάγη ἢ ὅστις ἂν πῖνῃ, κάκεινα ἤδη ὅσα ἂν τούτοις ἐπῆται μοιχεῖαι καὶ ἀκολασίαι κτλ. Nonn. D. viii. 213 ἐρρέτω ἀρχεκάκων ὁλοὸν στόμα θηλυτεράων. For further instances see the passages cited by Dorville on Chariton vi. 1. Hence the sage advice of Naumachius Stob. Fl. lxxiv. 7, 42 μήτε γραῦν ποτε σοῖσι κακὴν δέξαιο μελάθροισι πολλῶν γρῆς ἐπερσαν εὐκτιτα δώματα φωτῶν· μηδὲ μὲν ἀκριτόμυθον ἐταιρίσσαιο γυναῖκα. κεδνὰ κακοὶ φθείρουσι

¹ We may add e.g. Parthenius 13, 21, Antonin. Lib. 1, Burton *1001 Nights* I. 160, VII. 214, 5, al., Appul. Met. viii. 160. 537, J. Chrys. i. 516 Migne.¹¹

² Tragick-Comedy Act IV. Lucrecia. Mother Celestina, you be welcome. What wind, I trow, drives you this way? I doe not remember that I have seene you in these parts this many a day. What accident has brought you hither?

³ See above p. xxxiv.

γυναικῶν ἤθεα μῦθοι.¹⁷ So in the irony of Theophrast, preserved by John of Salisbury²:—*honoranda nutrix et gerula, servus paternus et alumnus et formosus assecla et procurator calamistratus et spado; anus et aruspices et hariolos si intromiseris, periculum pudicitiae est.*

The oath

Gyllis starts with comment on the young husband's long absence, and details the delights of Egypt, hinting at Mandris' probable infidelity. The list of Egypt's attractions ends with a reference to its women 'as stars in number' and beautiful as the three goddesses—*λάβοιμ' αὐτάς γρύξασα*.³ Rules as to propriety of language were somewhat strict. The only proper asseveration was by one's parents: Philo ii. 270 ζώντων μὲν ὑγίειαν καὶ εὐγυρίαν, τετελευτηκότων δὲ τὴν μνήμην ὅρκον ποιητέον, though ideally the word should itself be an ὅρκος. The introduction of a deity's name in comparison was attended by an apology (v. 35 n.: Ael. N.A. ix. 33 οὐ τί που, ὦ... Ἀσκληπιέ, ἀβρότονον ἀντιβάλλω τῇ σοφίᾳ τῇ σῇ· μὴ μανείην ἐς τοσοῦτον): and many hasty expressions came under the category of bad language: Philo ii. 273 εἰσὶ δὲ οἱ τὴν φύσιν ἄμικτοι καὶ ἀκοινώνητοι δι' ὑπερβολὴν μισανθρωπίας γεγονότες, ἢ καὶ ὑπ' ὀργῆς οἷα χαλεπῆς δεσποίνης ἐκβιασθέντες, οἵτινες οὐ φασιν ὁμορόφιον ἔχειν τὸν δαίνα (cf. v. 74), ἢ πάλιν μὴ παρέχειν ὠφέλειάν τινα, ἢ παρ' ἐκείνου τι λήψεσθαι μέχρι τελευτῆς (cf. vi. 34). It is part of Herodas' style to make his most dubious characters especially pedantic in the observance which demanded an apology for such language, just as his *ιδιάζουσαι* appropriate the language of Pythagorean purity (vi. 39 n.).¹⁷

The temptation

To resume: Gyllis asks how long Metriche will wait, and adds some pious copy-book platitudes on the instability of life.³ She then proceeds to her point. A young man, most desirable, she says, has seen her at a feast (v. 56 n.) and fallen deeply in love; he is pestering her night and day. Metriche ought to be pious to Aphrodite and grant her this one *peccadillo*. Everything will be very pleasant for her; Gyllis is her true friend.

Metriche is indignant, and tells her to take her old wives' tales elsewhere. She stands on her dignity of lineage, but consoles the old woman appropriately with a stiff dose of wine (see p. xxxiii). They end by wishing each other well, though there is a spice of bitterness in Gyllis' final phrases.

Mime II
The
pandar

II (like VIII) is a monologue. The Πορνοβοσκός (*whoremonger*) conceives himself injured by a merchant-trader who has broken

¹ Cyprian (Greg. Naz. 443 A) in his less saintly youth, being in love with Justina, προαγωγῇ χρῆται, οὐ γυναικὶ τινὶ παλαιῇ τῶν πρὸς ταῦτα ἐπιτηδείων ἀλλὰ δαιμόνων τινί.¹⁷

² Through Jerome: see for ref. Lobeck *Aglaophamus* p. 1040 to whom the reading *aruspices* for *aurifices* is due.

³ So in the *Decameron* v. 10 the impatient lady says 'I shall have old age overtake me before I know it one day,' and the 'old sanctified virgin' agrees 'It is not long that our bloom lasts.' Boccaccio is more detailed than Appuleius, his source.¹⁷

into his establishment at night and attempted to carry off one of the inmates, who is produced in court. The vulgar blackguard, who is a stranger to any sort of shame, after remarking that he has no evidence to call, proceeds to a peroration in the regular rhetorical style, appealing to the Coan judges not to be unworthy of their traditional glories. In fact, the whole oration is also a burlesque on every detail of an Attic speech at law (p. xxiv): and in this case we have the material from which to estimate the excellence of the parody.

The type is well drawn: as the name and genealogy (v. 76 n.)¹ His show, Battaros has served his apprenticeship in the usual school. costume Those of his calling were commonly arrayed in a tawdry flower-coloured garment (v. 23 n.: Dio Chrys. i. 171 πορνοβοσκῷ μάλιστα προσεοικῶς τό τε σχῆμα καὶ τὸν τρόπον ἀναιδεῖ καὶ γλίσχρῳ, βαπτὸν ἀμπεχομένῳ τριβώνιον μιᾶς τινοῦ τῶν ἐταίρων ὧν ἴσμεν...), of whose dress Phylarchus in Ath. 521 b says παρὰ Συρακοσίοις νόμος ἦν τὰς γυναῖκας μὴ κοσμεῖσθαι χρυσῷ μηδ' ἀνθινὰ φορεῖν μηδ' ἐσθῆτας ἔχειν πορφυροῦς ἐὰν μὴ τις αὐτῶν συγχωρῇ ἐταῖρα εἶναι κοινή, καὶ ὅτι ἄλλος ἦν νόμος τὸν ἄνδρα μὴ καλλωπίζεσθαι μηδ' ἐσθῆτι περιέρχῃ χρῆσθαι ἐὰν μὴ ὁμολογῇ μοιχεύειν ἢ κίναϊδος εἶναι—it is the dress of his boyhood then: see Gerhard's notes in *Phoenix von Kolophon* pp. 149, 231. Add Tertull. *de pallio* iv. *Prorsus si quis Menandrico fluxu delicatam vestem humi protrahat audiat penes se et Comicus*, Qualem demens iste chlamydem disperdit?... *vespillo, leno, lanista, tecum vestiuntur*, referring, as Salmassius saw, to the story, told also in Phaedrus (v. 9): *in quis Menander nobilis comoediis, quas ipsum ignorans, legerat Demetrius, et admiratus fuerat ingenium viri, unguento delibutus vestitu adfluens veniebat gressu delicato et languido. Hunc ubi tyrannus vidit extremo agmine: quinam cinaedus ille in conspectu meo audet venire?*² In a similar sense, presumably, Xerxes (Plut. *Mor.* 173 C) ὀργισθεὶς Βαβυλωνίους... προσέταξεν... ψάλλειν καὶ αὐλεῖν καὶ πορνοβοσκεῖν καὶ φορεῖν κολπωτοὺς χιτῶνας.¹ The *leno* is usually His appearance old and bald (this characteristic Herodas reserves for Kerdon): Plaut. *Rud.* 125 'Inform me on what I ask you: whether you have seen here any frizzle-headed fellow, with grey hair, a worthless, perjured, fawning knave. 316 Have you seen any old fellow, bald on the forehead and snub-nosed, of big stature, pot-bellied, with eyebrows awry, a narrow forehead, a knave, the scorn of Gods and men, a scoundrel full of dishonesty....' Poll. iv. 145 the mask Λυκομήδειος is οὐλοπῶγων, μακρογένειος, ἀνατείνει τὴν ἐτέραν ὀφρύν, πολυ-

¹ We may add Burton 1001 *Nights* (i. 160) and Basil. in *Is.* v. 491 προαγωγῇ τινὶ γυναικὶ ἢ μετὰ τὸ πᾶσαν ἀσέλγειαν ἐν τῷ ἰδίῳ σώματι ἀπαθλῆσαι ταῖς νέαις προσκαθῆται τῶν ὁμοίων διδάσκαλος (quoted by C. on i. (tit.)), Synes. *Ep.* 3 ἥς ἐπειδὴ τὴν ἐργασίαν ἐπὶ χαλαρᾷ ῥυτίδι κατέλυσε τὰς ἐν ἡλικίᾳ παιδοτριβεῖ καὶ τοῖς ξένοις ἀντικαθίστησι.¹⁷

² J. Chrys. vii. 644 Migne τοὺς ἐλκεχιτῶνας καὶ ἐκνευρισμένους καὶ διακλωμένους.¹⁷

πραγμοσύνην παρενδείκνυται, and the πορνοβοσκός is in all other respects like this τὰ δὲ χεῖλη ὑποσέσθηκε καὶ συνάγει τὰς ὀφρὺς καὶ ἀναφаланτίας ἐστὶν ἢ φαλακρός. At this facial type Herodas scarcely makes any hint, and he could, indeed, hardly have done so within the limits of his art. A hint in *v.* 71 of old age is all that Herodas does to suggest the figure. In *v.* 23 the ruffian speaks of his τρίβων and worn-down shoes, so far from the real details of his usual every-day attire. As we shall see, much of the humour of our parody lies in perversions like these.

His
character

It is more as a character-sketch that the parody is excellent; and antiquity, as may be supposed, had only one verdict as to the character of our hero—of all professions his is the worst: *lenones...turpissimos et ultimae professionis homines* says Lamprius *Heliogab.* 20, *homini si leno est homo* Plaut. *Poen.* 89, *παναγείς γενεάν, πορνοτελώναι, Μεγαρεῖς δεινοὶ πατραλοῖαι* Philonid. *fr.* 5. Aristotle 1121^b 33 gives him as typical of οἱ τὰς ἀνελευθέρους ἐργασίας ἐργαζόμενοι, and he is generally given with the τελώνης the lowest and most dishonourable place among these: Theophr. *Char.* vi., Lucian i. 471, Dio Chrys. *l.c.*, ii. 414 'is it not better for a πορνοβοσκός' μόνον ἔχειν τοῦτο τὸ ὄνειδος καὶ μόνον αὐτὸν ἀκούειν κακῶς; Hermogen. iii. 74 (Walz). He is sometimes depicted as a glutton (*v.* 80 *n.*) but the abiding traits of his nature are shamelessness and avarice—*ἀναιδεὶ καὶ γλίσχρῳ* we have seen him called by Dio. He is a typical creation of the writers of the middle and new comedy; Eubulus, Anaxilas and Posidippos wrote plays with this title (Kock *C.A.F.* III. 704), and we hear of him often elsewhere. We have him saying in a play of Diphilus οὐκ ἔστιν οὐδὲν τεχνίον ἐξωλέστερον τοῦ πορνοβοσκοῦ—'I should prefer to be a street-hawker,' and Plutarch (*Mor.* 133 B, 766 B) speaks of Menander introducing him with some pretty girls into a company of young men drinking. We hear of him in Sophilus and Nikostratos of the middle, and Myrtilus and Aristophanes of the old comedy. But it is chiefly from Plautus and Terence that we judge of his importance and position in the plays of the middle and new comedy. He is the most frequent character and his characteristics are constant: Ter. *Heaut. prol.* 37 *servus currens, iratus senex, edax parasitus, sycophanta autem impudens, avarus leno*, Plaut. *Capt.* 57 *hic nec periurus leno est nec meretrix mala nec miles gloriosus, Curc.* 65 *credam pudor si cuiquam lenoni siet*, his faithlessness being indeed proverbial:—Plaut. *Rud.* 47 *Is leno ut se aequum est flocci non fecit fidem*, 346 *Si deos decepit et homines lenonum more facit*, 653, 1386 *Te hic fide lenonia uti*. Pseud. 196 *tibi habes lenonum aemulos lanios qui item ut nos jurando jure malo quaerunt rem*. Sannio in Terence's *Adelphi* is somewhat like our hero (*v.* 160) *Aeschine, audi, ne te ignarum fuisse dicas meorum morum, leno ego sum. Aes. Scio. Sa. Aio ita, ut usquam fuit fide quisquam*

optima, 188 *Leno sum, perniciēs communis, fateor, adolescentium, periurus, pestis...*, and the position of Sannio is expanded in a similar way (*vv.* 194 sqq.). Diphilus is certainly the origin of this especial person (*prol.* 6 sqq.).

Thales' opponent is another well-established figure—the merchant captain. Plautus' Pleusicles in the *Miles Gloriosus* is told (Act IV Scene 4) to disguise himself as a ship-master, and the type is described: 'Have on a broad-brimmed hat of iron-grey, a woollen shade before your eyes; have on an iron-grey cloak (for that is the sea-men's colour); have it fastened over the left shoulder, your right arm projecting out...your clothes some way well girded up, pretend as though you are some master of a ship.' If the colour of this cloak was sea-blue, *color thalassinus*, such expensive dress must have been typical of the merchant captain, 'the common sailor wearing only a χιτών, Dio Chrys. ii. 382'; and Herodas' Battaros does not fail to lay stress on it in his pleading.

The
merchant
captain

The choice of a merchant captain for the rude, aggressive Rowdy lover is a happy one. The sailor type is always rowdy and disreputable even in Homer (θ 159): οὐ γάρ σ' οὐδέ, ξείνε, δαήμονι φωτὶ εἴσκω ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων, ἀρχὸς ναυτῶν οἳ τε πρηκτῆρες ἔασι, φόρτον τε μνήμων καὶ ἐπίσκοπος ἦσιν ὁδαιων κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας. So in the type: Propertius v. 5. 43 (Kock *C.A.F.* III. 61) *Thais pretiosa Menandri, cum ferit astutos comica Graeca Getas...janitor ad dantes vigilet: si pulset inanis, surdus in obductam somniet usque seram. Nec tibi displiceat miles non factus amori, nauta nec attrita, si ferat aera, manu*. Theopompus Hist. in Ath. 254 b ὁ φήσας εἶναι τὰς Ἀθήνας πλήρεις Διονυσοκολάκων καὶ ναυτῶν καὶ λωποδυτῶν. Plut. *Mor.* 1097 E τὸ δὲ περὶ τοῦ πρὸς εὐπαθείας ἐπαίρεσθαι ναυτῶν δίκην ἀφροδίσια ἀγόντων καὶ μέγα φρονεῖν ὅτι... Lucian i 290 ὡμῶν δὲ οὐκ ἔστιν ἡντινα ἢ ποιμῆν ἢ ναύτης ἢ πορθμεὺς ἐπαινέει—'even a shepherd or sailor...' (ἐτ. Διαλ.) iii. 287 ἄπιθι, φησί, πρὸς τὸν ναύκληρον Ἑρμότιμον... 319 σὺ δὲ τὸν Βίθυνον ἐμπορον εὖρηκας ἐραστήν, who is ἀναφаланτίας καὶ τὴν χροάν οἶος κάραβος, and this whole dialogue (xiv.) should be studied. Hippodam. Stob. Fl. xliii. 94, manners are corrupted...διὰ τοὺς ἐκτός, αἵκα ξενικός ἐπίδαμος ὄχλος γένηται εὐαμερίαις ἐμπορικαῖς χαίρων. Libanius (i. 286) praises Antioch as being at some slight distance from the sea (cp. Choric. p. 108. 4 of Gaza) πόλιν γὰρ ἐπιθαλαττίδιον ναυτικῆς ἀπειροκαλίας ἀνάγκη γέμειν, θορύβων τε ἀνελευθέρων καὶ φωνῶν βωμολόχων καὶ τῶν ἄλλων ἃ λυμαίνεσθαι καὶ διαφθείρειν ἤθη πόλεων ἰσχύει. iv. 992. 28 ποιεῖ δὲ γεωργία μὲν δίκαιους, ναυτιλία δὲ ἀδίκους...τοῖς δὲ γε ἐμποροῖς ἐν ταῖς ἐπιπορκίαις τὰ ὄντα αὖξεται καὶ ἡ τέχνη πρὸς τὸ πλουτεῖν τὸ καταφρονεῖν τῶν θεῶν. καὶ ἐπὶ πᾶσαν πόλιν πλέουσι τοῦτο τὸ κακὸν ἐργαζόμενοι,

The type

ψευδόμενοι, παράγοντες, παρακρούμενοι... πλωτήρες δὲ τὰ πολλὰ ἄργοι κεύνται, τοῦτο μὲν χειμῶνος, καὶ πάλιν ἐν καπηλείοις καὶ καπνῷ... and many more disadvantages of sailing are quoted: the whole subject is a commonplace with late rhetoricians¹. Euripides had laid down the rule ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία κρείσσων πυρός, κακός δ' ὁ μὴ τι δρῶν κακόν, and Aristotle discusses it (*Pol.* viii. 6. 1327^a 10 sqq.). To return to the individual in type: Diphil. 43. 18 ἀλλ' ἕτερος εἰσπέπλευκεν ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περιχαρής εἰς δέκ' ἐπὶ τῇ μνᾷ γεγονέναι καὶ δώδεκα, λαλῶν τὰ ναῦλα καὶ δάνει' ἐρυγγάνων, ἀφροδίσι' ὑπὸ κόλλοψι μαστροποῖς ποιῶν². Plaut. *Cist.* 157 'Some time since at Sicyon, there was a festival of Bacchus; a merchant of Lemnos came hither to the games, and he, an ungovernable young man, ravished a maiden in the dark, in the street at the dead of night.' Aristagoras *fr.* 2 ἄρτι χροαζούσας αὐλητρίδας αἶτε τάχιστα ἀνδρῶν φορηγῶν ὑπὸ γούνατα μισθοῦ ἔλυσαν. ³ *Decameron* viii. 10, Heliod. ii. 8 sqq., Seneca *Contr.* xv. *In viciniam mulieris peregrinus mercator commigravit; ter illam appellavit de stupro adjectis pretiis.* Synes. *Ep.* 3 αὕτη ποτὲ ναυκλήρῳ δεσπότη ἐπαλλακεύετο.⁴ The storming of the house to carry off the girl is a scene common enough: e.g. in Terence *Eun.* v. 771 sqq.; compare *Adelphi* 120 sq., Lucian ii. 177. The name Thales is well-chosen, according to the tradition preserved in Plut. *Sol.* 2 καὶ Θαλὴν δὲ φασιν ἐμπορία χρῆσθαι, and so is Battaros⁵.

The rowdy sailor, it may be noted, occurs in the stories dependent on the mime. Petron. 108 gives an account of the disturbance on board ship in which all join, *uno tantum gubernatore relicturum se navis ministerium denuntiante si non desinat rabies libidine perditorum collecta*.

In later Greek writers

In reviewing the connexions of the πορνοβοσκός it may be mentioned that he is a common figure among the later rhetoricians. Quintil. ii. 4. 23 *leno interim parasitusque defenditur, sic ut non homini patrocinemur sed crimini*, Hermogen. iii. 6 (Walz) πορνοβοσκός δέκα νέους κωμάζοντας ἐπὶ τὴν οἰκίαν αὐτοῦ, ὄρνυμα ποιήσας, ὑποδεξάμενος ἀπέκτεινε καὶ φεύγει φόνου. 74 πορνοβοσκός τὰ τῶν μουσῶν ὀνόματα ταῖς ἐταίραις τίθεται καὶ κρίνεται φόνου—and many more such could be given. Conversely, the bad orator was a common feature in the later mime (Choric. pp. 45 *ἱατρὸν ἢ ῥήτορα ἢ μοιχὸν ἢ δεσπότην ἢ δούλον*). Battaros does not however appear as a pure fool like the Boulias⁶ of Sophron (*fr.* 122) who οὐδὲν ἀκόλουθον αὐτῷ λέγει, rather as a dishonest knave making clever points.

¹ Compare Synes. 125 B.⁷

² Compare *fr.* xi A, pp. 415, 417.

³ He has been identified by several with Βάτραχος ὁ πορνοβοσκός in Plut. *Mor.* 18 C. But Βάτραχος is probably right there and well chosen too: Clem. Al. p. 270 *fr.* ἐπικροτοῦσι τῇ βῆλὶ βατράχων δίκην of κίναδοι, and the name is common, and found in this connexion, as Crusius notes.⁸ See v. 75 n.

⁴ Instanced by Crusius.

The treatment is in an excellent vein of parody. The harangue is sprightly and vigorous as suits the theme: Quintil. xi. 3, 178 one type of actor fits *acres senes, callidos servos, parasitos et omnia agitationa*. The merchant is accused of trading on his position v. 21—as if that would not be against him! In righteous indignation Battaros says (v. 25 n.) καὶ ταῦτα νυκτός—as if that were not an extenuating circumstance. Features of Attic style and pleading are well introduced: δῆκουθεν (v. 2 n.)¹ gives the note of the piece—the argument of precedents, good or bad, to be created by the verdict, the display of the 'victim,' the appeal to state services, the offer of compromise, the challenge to torture, the appeal to antiquity, are all well used or burlesqued. Happiest, perhaps, is the mock law. The unblushing coarseness of 42–5 is all in the type. His avarice (Arist. 1121^b 30: but the avarice of the tribe needs no illustration) is happily brought in v. 87 sqq.—*if he wants merely to torture, I offer myself, let him torture me: only let him pay down the compensation*². Again, where he suggests that Thales should keep the girl and pay the price, ἐμβυσσον, he says, εἰς τὴν χεῖρα Βαττάρῳ τιμὴν 'stuff it in'—a hard job with his greedy doubled-up fingers closing over it: Lucian i. 122 συνεσπακώς τοὺς δακτύλους διὰ τὸ ἔθος τῶν λογισμῶν, *Scr. Physiognom.* I. 354, 4 fingers thus brought close show πανούργοι, κακοήθεις, φιλοχρήματοι. Michael Psell. p. 265 Sathas τὴν χεῖρα μέσος, οὐθ' ὑπτίως τὴν παλάμην οὔτε συγκεκλικώς τοὺς δακτύλους.³

In III a desperate mother brings to the schoolmaster a truant, with whom neither she nor his incapable old father can do anything. In a voluble stream of interminable sentences she narrates his misdeeds and implores the schoolmaster to flog him. The boy accordingly is hoisted on another's back and flogged: but his spirit does not appear to be subdued and the mother resorts to the old man after all. Herodas probably does not trouble to localize the scene, ἡμῖθα (v. 45), Νάννακος and Ἀκέσιος providing the only clues if clues they be.

Information as to the literary treatment of the theme is not available to any extent that helps us. Beating-scenes, as we have seen, were proper to the mime; and the boy is a character of mime rather than of comedy⁴. Its interest lies in the objects it

¹ As well, of course, as ἄνδρες δικασταί, Theophylact. *Sim. Ep.* 50 τοὺς γὰρ συκοφάντας ἄνδρας καὶ τὸ ἄνδρες δικασταί φθεγγομένους ἢ τῶν γεωργῶν πολιτεία οὐ προσίεται.⁵

² This offer is the height of shamelessness and avarice. So Antisthenes' Aias (§ 5) says with regard to Odysseus: καὶ γὰρ μὲν οὐκ ἂν ἀνασχόμην κακῶς ἀκούων, οὐδὲ γὰρ κακῶς πᾶσχων, ὁ δὲ κὰν κρεμάνμενος εἰ κερδαίνειν τι μέλλοι· ὅστις γε μαστιγοῦν παρέιχε τοῖς δούλοις καὶ τύπτειν ξύλοις τὰ νῶτα καὶ πυγμαῖς τὸ πρόσωπον κτλ.⁶

³ P. xxiv.

H. M. H.

presents—the school with the Muses¹ round its walls, with its system of punishments illustrated by the famous wall-painting at Herculaneum, with its information as to holidays and monthly payments—all the dominie's arrangements carefully brought out. His character is not worked out, as it would be to-day, though he does appear, as far as his remarks go, a solemn ass; the type was presumably lacking². He is as just as is consistent with his calling.

The fussy
old woman

Though he gives the name to the piece the interest lies in Metrotime herself. She is the fussy ill-tempered housewife, in supreme control of her arrangements, as we learn from the artful parenthesis in *v.* 32—her husband is old, blind and deaf (no wonder!). She is an egoist, thinking no one can do anything but herself; she is, moreover, the talkative woman, whose endless sentences remind us of the drifting incoherences of the nurse in Aeschylus' *Choephoroe*. Herodas, as we see, uses these parentheses and superfluities excellently, at once illustrating her gossipy nature, and sketching in the details of her poor life. The type is not uncommon and certainly comes from comedy, as may be judged from Libanius' brilliant little piece (*iv.* 134 sqq.) *δύσκολος γήμας λάλον γυναῖκα ἐαυτὸν προσαγγέλλει*. His last refuge of silence, his home, has been disturbed: he requests death from his judges, with one last favour—let not his wife attend the ceremony to wail over him. The source of much of it is probably the *Πλόκιον* of Menander: compare *fr.* 416. There was also presumably a similar lady in Alexis' Thrason:—*σοῦ δ' ἐγὼ λαλιστέραν οὐπώποτ'*

¹ While other details of the scene are cleverly given, the Muses on the walls, besides various appeals, are twice pictured most distinctly—by *αἶδε v.* 57, and the last verse—'may the Muses he has scorned' see him punished. 'Greek education was under the tutelage of Hermes and the nine goddesses—*μεῖρακτοῖς Ἑρμῇ διακονοῦσι καὶ Μούσαις* says Choricus (*p.* 64, *Graux q.v.*), a regular phrase with the late Greek rhetoricians: and the Muses presided on the walls,' Aeschines *p.* 2, 21 *καὶ περὶ παιδαγωγῶν ἐπιμελείας καὶ περὶ μουσείων ἐν τοῖς διδασκαλείοις καὶ περὶ ἐρμῶν ἐν ταῖς παλαίστραις* (so Apollo's statue on the stage *Ar. Thesm.* 748 and Minerva in the Roman theatre): schol. θέλει δὲ εἰπεῖν ὅτι ἀγαλμάτια ἦν, ὥσπερ καὶ ναῖσκάρια, ἐν τῷ ἐνδοτέρῳ οἴκῳ τῶν διδασκαλείων καὶ τῶν παλαιστῶν, Μουσῶν καὶ Ἑρμοῦ καὶ Ἡρακλέους. Into these little shrines the pupils could retire if they were thirsty for a drink of water: a privilege sometimes abused.² So in the establishment of Stratonikos teacher of the cithara (*Ath.* 348d) *ἐπειδὴ ἐν τῷ διδασκαλείῳ εἶχεν ἐννέα μὲν εἰκόνας τῶν Μουσῶν, τοῦ δὲ Ἀπόλλωνος μίαν* (as patron of the cithara), *μαθητὰς δὲ δύο, πυνθανομένου τινὸς πόσους ἔχει μαθητὰς, ἔφη 'σὺν τοῖς θεοῖς δώδεκα'* (the common meaning of the phrase being 'with God's help,' 'heaven be praised'), a witticism attributed by Diogenes Laertius *vi.* 2. 69 to Diogenes the cynic: *εἰσελθὼν εἰς διδασκαλίου καὶ Μούσας μὲν ἰδὼν πολλὰς, μαθητὰς δὲ ὀλίγους, 'σὺν θεοῖς,' ἔφη, 'διδάσκαλε, πολλοὺς μαθητὰς ἔχεις.'*

² 'An allusion, possibly to literature, but it may be to life, is Dio Chrys. *ii.* 219 *ἀλλ' ὥσπερ τῶν παιδίων τῶν ἀτακτοτέρων οἴκοι πρὸς τοὺς διδασκάλους κατηγοροῦσιν οἱ προσήκοντες*, and it was probably for these delinquencies quite as much as for inattention in school that the pedagogue furnished him-elf with the punishments described in this mime. They are typical of him: Themist. *p.* 251 B. In general the schoolmaster is simply despicable (Plutarch *Mor.* 776 B couples him with the cobbler) or worse: Mayor on Juvenal *x.* 224.⁷⁷

εἶδον οὔτε κερκώπην, γυναῖ, οὐ κίτταν, οὐκ ἀηδόν', οὔτε τρυγόν', οὐ τέττιγα.

Further, Metrotime's poverty is a point which Herodas brings Her out well. The boy's grandmother is an old and destitute woman; poverty the bill for breakages is more than the household accounts will bear; she lives in a small tenement in the slums, so poor that the roof is not mended till winter comes; and each penny she spends on her boy's breakages means a meal less: in the town, of course, one has to pay even for the necessities of life, and contrasts of wealth and position are much more marked in the city. Again, her husband's vocation is typical. In *v.* 20 she mentions *τὰ δίκτυα* in her house. There is no reason whatever to suspect that these are normal receptacles; the point, introduced with Herodas' usual skill, is that the family are poor fishermen—a constant characteristic, as we know from the famous idyll of Theocritus. A detail of interest to us is the mention of the *ῥῆσις* in *v.* 30: it is surprising in such a class to find parents teaching their boy and making him repeat a long speech from Tragedy.

The scene is in no way localized, and no doubt Herodas was Scene indifferent to the point. A Metrotimos occurs in Hipponax, and the dominie's name has literary, not local, allusions. *Κοττ-* is Thracio-Phrygian, but this does not seem to be important.

The Mime is commonly excepted from the censure which attaches to the others on puritanical grounds, and the approbation is justifiable. But it may be doubted whether the scheme of its dramatic predecessors was equally unobjectionable, at all events to the Greek view, which, it must be remembered, excluded grown up men from the school and gymnasium.

Mime IV is a visit of two poor women to the temple of The visit to Asklepios at Cos. The scene is of a most familiar type. Greek the temple writers, from Homer and Hesiod down to Eumathius delighted to introduce *ecphrases* or descriptions of works of art: Achilles Tatius has a long section of this nature (*iii.* 6 sqq.), and Eumathius (*ii.* 4 sqq.) devotes nearly a whole book to the description and explanation of statues in a garden. The *ecphrasis* by itself was a common form: it is treated as such by Hermogenes and his followers, and we have well-known instances in the works of Cebes, Callistratus, and the Philostrati, not to mention literary verse-catalogues such as that of Callistratus. Many pieces by Lucian, Libanius, and Choricus are of this nature.

But we are not dependent on later literature of different forms or styles. The interest of such descriptions is both distinct and far greater when the dramatic form allows us to include a character-study or type-study of the sight-seers. A brilliant instance of these is the scene in Mr Guthrie's *Voces Populi* where the sight-seers visit a Baronial Mansion.

Sources

Epicharmus' *Θεαροί* and Sophron's *Θάμεναι τὰ Ἴσθμια* are lost, and so is Aeschylus' *Θεωροί ἢ Ἴσθμιασταί*. The new fragments of Euripides' *Hypsipyle* do not include a scene of this nature; that there was such we may infer perhaps from *fr.* 764 *ἰδοὺ πρὸς αἰθέρ' ἐξαμίλλησαι κόρας, γραπτοὺς ἐν αἰετοῖσι προσβλέπειν τύπους*. We have the *Ion* of Euripides, and, most important, the xvth idyll of Theocritus in which two Syracusan ladies attend the festival of Adonis, view the *objets d'art*, and hear a song or recitation. "The comparison of the treatment of the subject in the two writers may be left to the reader". An unfortunate difficulty presents itself when we consider Herodas' treatment of the *ἦθος*. Our papyrus, so unreliable in many respects, is especially to be doubted in its distribution of parts to various characters. The natural use of Greek introductory particles might lead us into some doubts as to whether Herodas justly discriminates between the two characters he portrays; in the text, however, I have followed Mr Sheppard's suggestion and trusted, with some hesitation, to the demands of character-drawing². Whether Kokkale and Kottale are the same person is a far less important point.¹¹

The characters

If we read the piece so, we get a clear impression of two characters. The more interesting, Kottale or Kokkale, is talkative and enthusiastic; she has not been there before, and continually calls on Kynno to admire. Kynno is quiet and orderly; she shows no undue admiration for the works, and gives brief, matter-of-fact replies. The art criticism is generally conventional, and the only interesting remark is given, naturally, to Kynno—an appreciation of Apelles' activity, *vv.* 72–78. She is reserved and her remarks are concerned for the most part with the due performance of ceremony; like all other women in Herodas she loses her temper with the slave girl, Kydilla, but this is done with the view of bringing prominently before us the sacristan, whose oily nature is admirably painted in a few slight strokes. He reports that their sacrifice has been favourably received, and

¹ A point which is of some interest is that, as far as can be judged, Theocritus follows much more closely than does Herodas the common source—Sophron's idylls. The child who cannot yet speak, and perhaps the washing scene, both have their counterpart in existing fragments of Sophron (not necessarily in the *Θάμεναι τὰ Ἴσθμια*). There is no exact connexion of Herodas' work with any fragment of Sophron. See, however, above, p. xxv.

² "The attitude thus attributed to the lady viewing the great temple, with which she is not familiar, is both natural and proverbial: compare, for instance, Himerius *Ecl.* xxxi. 6 *Ὅσπερ γὰρ οἱ τὰ κάλλη τῶν ἀγαλμάτων θεώμενοι, ἔχονται μὲν τοὺς ὀφθαλμοὺς ὑπὸ τοῦ πρώτου προσπίπτοντος, μεταβιβάζοντες δὲ ἄλλοτε ἐπ' ἄλλο τὴν θέαν, ἀποροῦσιν ὅτι καὶ πρώτον θεάσονται. μᾶλλον δέ, —τί γὰρ μοι δεῖται παλαιᾶς εἰκόνας —; ὥσπερ οἱ τῶν νέων δημιουργημάτων θεώμενοι, προσβλέπειν μὲν ἅπασιν ἀθρόως ὑπὸ τοῦ περιεχυμένου τῷ παντὶ κάλλους βιάζονται, ἐν μέρει δὲ ἄλλου ἄλλοθεν δημαγωγούντος ὃν πόθον, σχίζονται τὴν θέαν τῷ θαύματι...*"

seizes the occasion to press for recognition of his services, which Kynno has forgotten.

Phylarchus (in *Ath.* 521 c) says that at Syracuse a woman *ἐκωλύετο καὶ ἡμέρας ἐξιέναι ἄνευ τῶν γυναικονόμων ἀκολουθούσης αὐτῇ μιᾶς θεραπαίνιδος*. But this rule is mentioned as the strictest; and had there been any intention in Herodas' mind of two servants, he would not have left the detail so obscure. It may be taken as certain that there is only one slave Kydilla.

The two ladies are poor; and Herodas introduces the detail with his usual skill and adherence to tradition in the mention of the victim to be sacrificed—a humble cock (*v.* 12 *n.*). So too he marks their nationality—Coans—at the local temple by one word (*γλυκεῖαν v.* 2). The ladies set up the tablet they have brought and then discuss the sights of the place. There is a statue of a small boy strangling a cock—doubtless the work of Boethus that we know; some seem imaginary—Herodas' work is no guide-book; but there is a sacrificial procession by Apelles, which they see after entering the *παστός* (*vv.* 66 sqq. *nn.*), of great interest. The discussion is clearly that of one whose death is only recent. A curious problem is the omission of Apelles' *Anadyomene*: one thing is clear, that no writer of considerably later date would have omitted it.

Mime v brings us very close to some unpleasant facts of the ancient life. The *jealous woman* accuses one of her slaves, whom she has made her favourite, of infidelity; has him bound and sent degraded through the town to receive two thousand lashes; no sooner is he out of sight than she recalls him to be tattooed 'at one job.'

The subject is, unfortunately, familiar. *μοιχεία* is the common-place, as we have seen, of the mime and of *μαγῶδια*. The exact theme is treated in a low acting mime found at Oxyrhynchus. There is a story in the novelist Xenophon (ii. 5 sqq.) which, in point of language, bears the strongest resemblance to this, and may preserve a common origin; and the hero of others among the novelists is similarly tried, not always with the constancy of a Joseph. In Petronius¹ xlv we have a story '*Iam Manios aliquot habet et mulierem essedariam et dispensatorem Glyconem qui deprehensus est cum dominam suam delectaretur*.' The accusation against women in antiquity was often urged and believed: *Ar. Thesm.* 491 οὐδ' ὥς ὑπὸ τῶν δούλων τε κῶρεωκόμων σποδοῦμεθ' ἢν μὴ ἴωμεν ἕτερον οὐ λέγει. *Juv.* vi. 279 *iacet in servi complexibus*. *Mart.* xii. 58 *Ancillariolum tua te vocat uxor et ipsa lecticariola est. estis, Alauda, pares*. *Quintil.* v. 11. 34 *turpis dominae consuetudo cum servo, turpis domini cum ancilla*—differing from *Hor. C.* iv. 1,

¹ Crusius.

but agreeing with Musonius (Stob. *Fl.* vi. 61). Claudius passed an act to deal with women guilty of this degrading connexion Tac. *Ann.* xii. 53. Lucian iii. 410 ἐὼ λέγειν ὅσα ἄλλα λυπεῖ αὐτοῦς, υἱὸς ἀκόλαστος ἢ γυνὴ τοῦ οἰκέτου ἐρώσα... Philostr. *V.S.* ii. 25 τὴν μητέρα ἀπέστερξεν ἐπὶ δούλου ἐρωτῇ. Tales of this nature are common enough in the Arabian Nights.

Bitinna is typical of the *furens femina*, jealous and angry². She does not know her own mind, and gives first one order and then another—revenge she will have.

The slave girl

At *v.* 55 the only pleasant person in the piece first intervenes. Kydilla, when the party depart for the punishment of Gastron and are called back, rates the escort for taking her mistress at her word. She then begins to plead for forgiveness of his offence, and (if she is the speaker of *v.* 80) it is her ready tact that suggests an excuse for postponing the punishment altogether. In *v.* 81 Herodas shows her position, skilfully putting the words into Bitinna's mouth in a natural manner—'give this girl the thanks due to her—I love her as much as Batyllis (her daughter, *v.* 70), and brought her up in my own arms.' She is the *vernula* to whom such liberties are permitted. The storm clears and Gastron is not to be punished till next month—that is, we conjecture, not at all. The real subject of the mime, the soothing of an enraged person, is excellently adapted to its limitations. See Choricus quoted on p. xxiv³.

Scene

The scene is not localized. 'By Mikkale's house' (*v.* 52 *n.*) means merely 'by a back street'; Γερήνια (*v.* 80 *n.*), if correct, would point at some *Ionic* city connected with Miletus, or Miletus itself.

¹ "Add to the references here given Ar. *fr.* 695 ὅστις ἐν ἡδυόμοις στρώμασι παννυχίζων τὴν δέσποιναν ἐρεῖδεις, Dio Chrys. ii. 446 ἢ οὐ πολλὰ ἄσται γυναῖκες δι' ἐρημίαν τε καὶ ἀπορίαν αἱ μὲν ἐκ ξένων ἐκύησαν αἱ δὲ ἐκ δούλων, τινὲς μὲν ἀγνοοῦσαι τοῦτο, τινὲς δὲ καὶ ἐπιστάμεναι; thus giving the reason. Hdt. i. 173 gives the laws in Lycia as to the status of the offspring in such cases. Demareteus (vi. 68) was deposed from the rule of Sparta on the charge of being the son of the slave who kept the regal asses. Aelian *N.A.* vii. 14 tells a story of a lady at Rome ἐρασθεῖσα οἰκέτου δριμέως, viii. 20 in Thessaly ὁ γῆμας ἀπολιπὼν οἶκοι his wife ἐς τινα ἐστειλατο ἀποδημίαν. ἢ τοῖνυν Ἀλκινόη ὠμίλει τῶν θεραπόντων τινί.¹

² Throughout Herodas observes well the rule of Demetr. *de eloc.* vii. in the respective parts of Kydilla and Bitinna; the one pleading and blaming her fellow-slaves at length: τὸ μὲν ἐπιτάσσειν σύντομον καὶ βραχὺ καὶ πᾶς δεσπότης δούλῳ μονοσύλλαβος τὸ δὲ ἱκετεύειν μακρόν καὶ τὸ δδύρεσθαι. Note how in character as well as language and dramatic instinct Herodas is far superior to the author of Oxyrhynchus (p. 112 Crusius' edition of Herodas).

³ The subject is referred to in a difficult passage of Alexander Aphrodisiensis iv. 827 B (p. 797 Bonitz) quoted by Bergk *P.L.G.* III. 521: ὁ Σιμωνίδης (?) ἐν τοῖς λόγοις, οὓς Ἀτάκτους ἐπιγράφει, μιμείται καὶ λέγει οὓς εἰκὸς ἐστὶ λόγους λέγειν δούλους ἐπτακότας πρὸς δεσπότης ἐξετάζοντας αὐτοὺς τίνος ἔνεκα ταῦτα ἐπταίκασι; καὶ ποιεῖ αὐτοὺς ἀπολογουμένους λέγειν πάνυ μακρὰ καὶ πολλὰ, οὐδὲν δὲ ὑγιὲς ἢ πιθανόν, ἀλλὰ πᾶν τὸ ἐπιφερόμενον ἐναντίον τῷ προφρασθέντι· τοιοῦτον γὰρ ὡς εἰκὸς τὸν βάρβαρον καὶ παιδείας ἄμοιρον.¹

If the subject of Mime *v* is dark, that of *VI* is darker still. It describes a *friendly chat* or *private conversation* between two ladies, rich and luxurious, as to the purchase of a certain article, *v.* 19 *n.* Herodas is, unhappily, not the first, nor the only Greek author to whom the practice was known. The actual source may be Sophron's mimes.

The mime opens with the entrance of Metro to Koritto's house, and *vv.* 1–16 are occupied with Koritto's maledictions against her idle slave. Metro comes straight to the point, as soon as the slave-girl has been dismissed—who made the article? Koritto 'hedges,' and extorts a promise of secrecy—of little value in such company, as her confidences have already been violated by a certain Nossis, against whom Koritto pronounces a dreadful oath—not if she had a thousand such would she give even a bad one to Nossis. Metro—delightfully in a woman of this character—reproves her: an honest woman should 'bear all things.' She asks further information—'Why are you laughing at me? Is this the first time you have seen me? Why these tricks? Tell me the maker.' We are now introduced to Kerdon. 'Who is he?' asks Metro—ending with the prayer for a friend: 'May her kindred keep her memory green'—the dear, pious thing! We have next an appreciation of Kerdon, his wares, and his place of abode—he works in secret, for fear of the tax-collectors!—which Metro intends to visit as soon as possible. She departs, and Koritto asks her fowl-keeper to count the chickens—*i.e.* 'count the spoons' after her good honest friend has gone.

It is an ugly subject; but, allowance being made for it, the mime is at least as clever and amusing as the rest.

Herodas seems in this mime and the next, though he makes no clear statement, to give a definite scene. There is however just enough evidence allowed from the names—Artemis, for instance, and Hermodorus, and the mention of Kerdon as coming from Chios or Erythrae, to enable us to see that Ephesus is suggested as the scene, and the forms Ταυρεῶν and Κερδέων (in *VII.* 74) confirms this view. The Ephesian dialect is preserved throughout except in one or two cases where corruption may be suspected with some certainty (*v.* 25 *n.*). The exact nature of the connexion of Herodas with Cos, if indeed there was any at all, may be doubted; but it is quite clear that in these two mimes we are removed to the luxury of some great *Ionic* capital; Democritus, himself an Ephesian¹ (Ath. 525 c = *F.H.G.* IV 383) περὶ τῆς χλιδῆς αὐτῶν καὶ ὧν ἐφόρου βαπτῶν ἱματίων γράφει καὶ τάδε· τὰ

¹ "This luxury is proverbial: Max. Tyr. iii. 10 Συρακουσίων τῶν ἀβροτάτων... Κορινθίων τῶν φιληδόνων... Χίων τῶν πλουσίων... Λεσβίων τῶν εὐοινοτάτων... Μιλησίων τῶν εὐειμωνωτάτων.¹

δὲ τῶν Ἰώνων ἰοβαφῇ καὶ πορφυρᾷ καὶ κρόκινα ῥόμβοις ὑφαντά. αἱ δὲ κεφαλαὶ κατ' ἴσα διειλημμέναι ζώοις. καὶ σαράπεις μήλινοι καὶ πορφυροὶ καὶ λευκοί, οἱ δὲ ἀλουργεῖς. καὶ καλασίρεις Κορινθιουργεῖς· εἰσὶ δ' αἱ μὲν πορφυραὶ τούτων, αἱ δὲ ἰοβαφεῖς, αἱ δὲ ὑακίνθιναι· λάβοι δ' ἂν τις καὶ φλογίνας καὶ θαλασσοειδεῖς, ὑπάρχουσι δὲ καὶ Περσικαὶ καλασίρεις αἵπερ εἰσὶ κάλλισται πασῶν. ἴδοι δ' ἂν τις, φησὶν, καὶ τὰς καλουμένας ἀκταίας, ὅπερ ἐστὶ καὶ πολυτελέστατον ἐν τοῖς Περσικοῖς περιβλήμασιν κτλ.: and shoes (II. 23 n.)¹ are quite as typical of luxury as the wardrobe.

In VII we are introduced to Kerdon himself. Here we have a great piece of type-drawing which may merit close examination.

The cobbler

Thus we find in Plat. *Charmid.* (163 B) 'When Hesiod said ἔργον δ' οὐδὲν ὄνειδος, do you suppose he would have said there was no reproach σκυτοτομοῦντι ἢ ταριχοπωλοῦντι ἢ ἐπ' οἰκίας καθήμενῳ?' In Xen. *Mem.* iv. 2, 22 it is acknowledged that χαλκεῖς, τέκτονες, σκυτεῖς are as a rule ἀνδραποδώδεις. Pollux in his list of βίοι ἐφ' οἷς ἂν τις ὀνειδισθῇ includes πορνοβοσκός, κάπηλος ... τελώνης ... ναύτης ... βυρσοδέψης, σκυτοδέψης. The reason is given in Xen. *Oec.* iv. 2 that their sedentary trades ruin the health of the body and, with it, of the soul. The cobbler is typical of the least educated citizen in Plat. *Theaet.* 180 D. Again Tzetz. (*Iamb.* p. 511 Kiessling) says σκυτεὺς, ταριχεύς, δυστυχῆς γῆς ἐργάτης τωθάζεται τε καὶ κακὸς κλήσιν φέρει. Lucian (i. 636) chooses the cobbler as typical of the poor man, who is delighted to die: 'no more duns, no more taxes; τὸ δὲ μέγιστον μηδὲ ῥιγοῦν τοῦ χειμῶνος, and the same Mikyllus is the hero of his *Somnium* ii. 702. Julian Imp. *Or.* p. 81 B: μάγειρον μὲν ἢ σκυτέα

¹ Add 'Nikostrat. (Stob. *Fl.* lxxiv. 63) μὴ λανθανέτω δὲ σε ἡ γυνὴ ἐσθῆτα μὲν μέλινος ἢ κατὰ τὴν εὐπορίαν ἔχουσα, ὑποδήματα δὲ ὡσαύτως πολλοῦ τιμῆς ἄξια· ἀλλ' ἀπὸ γε τῶν ποδῶν μαντεύου, ὥς οὐδὲν ὑγιὲς ἐν τούτοις ἐνεστί, καὶ οὐ δεῖ πρὸς ταῦτα οὐτε Μελάμποδος οὐτε Τειρεσίου. 'Plato (Ael. *V. H.* iii. 19) disapproved of Aristotle because ἐσθῆτι ἐχρήτο περιέργῳ καὶ ὑποδέσει. Socrates (Xen. *Mem.* i. 2, 5) οὐ θρυπτικός ἦν οὐδὲ ἀλαστονικός ἦν οὐτ' ἀμπεχόνῃ οὐθ' ὑποδέσει οὐτε τῇ ἄλλῃ διαίτῃ. Dio Cass. xliii. 43. Martial i. 104. Plutarch *Mor.* 142 D τῶν δὲ πλείστων γυναικῶν ἂν ὑποδήματα διάχρυσα περιέλῃς καὶ ψέλλια καὶ περισκελίδας καὶ πορφύρας καὶ μαργαρίτας, ἐνδον μενοῦσιν. Cephisodor. *Comi. fr.* 4 σανδάλια τῶν λεπτοσχιδῶν ἐφ' οἷς τὰ χρυσὰ ταῦτ' ἐπεστί· ἄνθεμα· νῦν δ' (says the lady reduced to poverty) ὥσπερ ἡ θεράπων' ἔχω περιβαρίδας.

John Chrysostom (vii. 501 sqq. Migne) has a long diatribe against male extravagance in shoes 'What less heinous sin,' you may say, 'could there be than wearing ornate and resplendent shoes, if indeed it be a sin?'... When you stitch silk, such as is extravagant even in shirts, onto your shoes, how ridiculous, how insolent it is!... Soon our young men will be wearing women's shoes.... (Compare Vopiscus *Aurel.* 49, Appul. *Met.* vii.) When can he who is concerned with the merits of textile stuffs, with their colours and ivy-like (Vopisc. *ibid.*) appearance, ever look on what is Above? When can he admire Celestial Beauty, who is ever glancing downwards in admiration of leather... leather is an invention of the Devil.... They would sooner defile their bodies than their shoes.... Many καὶ τὴν ὥραν ἀπέδοντο to afford such extravagances and so on. Earlier Clement *Paed.* ii. 11 (p. 240) has a diatribe against luxury in shoes: women should wear plain white shoes out of doors: men preferably none. Apoll. Tyan. *Ep.* 63 ἀνδρας ὑμῶν ἐθεασάμην ὑπὸ τὴν μὴ ἔχοντας τοὺς μηροὺς καὶ τὰ σκέλη λεῖους τε καὶ λευκοὺς, μαλακὰς χλαρίδας ἡμφιεσμένους καὶ λεπτάς, ὑπόδημα ὑποδεδεμένους τὸ Ἰωνικόν.

καὶ ναὶ μὰ Δία κεραμέα χρήματα ἐκ τῆς τέχνης ἀγείραντα would not seem noble¹. All sedentary workers² and shopkeepers were low fellows, and cobblers perhaps the lowest. 'Ar. 1260^a 36 *If slaves need some ἀρετή must we allow the necessity even to τοὺς τεχνίτας? Are they not rather only concerned with ἀρετή in as far as they have to do with slavery?* Further ὁ μὲν δούλος τῶν φύσει, σκυτοτόμος δ' οὐθεὶς, οὐδὲ τῶν ἄλλων τεχνιτῶν.³

Why is he called Κέρδων? It was perhaps a name thus used His name somewhere in Comedy⁴, hence Martial (iii. 59) may have taken his *sutor Cerdo*. However in Demosthenes (1252. 28) Κέρδων is a slave (ἀνδράποδον), and Mayor on Juvenal (iv. 153) quotes passages where he is a typical slave, and so the name is used in Liban. iv. 839, 10, and we have a passage of Comedy where it goes with other slave-names (Euphron *fr.* 10). Its equivalent in Latin is *Lucrio* (Festus, p. 56, Müller) and Lucrio is a slave in Plautus' *Miles Gloriosus*. The name may here have been given for luck, like Τύχων, Ἀγαθίων, *Felicio*⁵.

The very conjunction *sutor Cerdo* in Martial shows that there may be no intimate connexion of the two names—one would then have been enough. The name was rather chosen, whoever chose it, for its sense: schol. Juv. viii. 182 *Graece dixit turpem vulgarem lucri cupidum*. It is the equivalent thus of βάνανσος and implies one who is ever ready to *overreach* another, a cunning, circumventing fellow.

Kerdon is the type of poor tradesman and humble artisan⁶. His characteristics Let us observe his outward qualities. Where we are first introduced to him (VI. 59 n.) he is described as φαλακρός, μικρός· αὐτὸ ἐρεῖς εἶναι Πρηξίνον·—οὐδ' ἂν σύγκον εἰκάσαι σύγκω ἔχοις ἂν οὕτω· πλὴν ἐπὶν λαλῇ, γνώσῃ Κέρδων ὅτευνε· ἐστὶ καὶ οὐχὶ Πρηξίνος. The baldness is again referred to in VI. 76: τὸ φαλακρὸν καταψῶσα; and in VII. 71 he himself swears by it: ναὶ μὰ τὴνδε τὴν τεφρὴν κόρσιν ἐφ' ἧς ἀλώπηξ νοσσὶν πεποιήται τάχ'

¹ Dio Chrys. i. 258 explains carefully the position of the sedentary trades:...'they are some of them profitable to the traders, if profit be measured by money.... Such as are injurious to the health or strength of the body through their immobile or sedentary nature, either breed ill-condition and illiberality in the soul, or in other ways are useless and their discovery has served no good purpose, but only folly and luxury in the state: these ought properly never to be called arts or trades:...wherever each or any of these disadvantages is inherent, no freeman or gentleman should touch such trades, nor know them himself, nor teach them to his sons....

It is clear then (as is so often said) that dyers, incense-mongers and cobblers....

² 'The cobbler is commonly opposed to the Philosopher in Plato and others. See e.g. Simplicius *Categ.* A. 42, Arr. *Epict.* iii. 9, 10, Max. Tyr. xxxiii. 1, and (in a tale from Roman-Greek sources?) *Pentameron* v. 10 'What is it to me whether it be a cobbler or a philosopher, that does any business of mine, provided the end be good?'

³ A cobbler appears in the *Kpētes* of Nikocharēs. From the *Σκυτεὺς* of Eubulus Herodas has probably borrowed much local colour.

⁴ So in Plautus' *Persa* 624 the girl says *Lucridei nomen in patria fuit*, the rejoinder is *Nomen atque omen quantitvis iamst preti: quin tu hanc emis?*

ἀλφιτηρὸν to mechanics. The details are not idle; what do they imply?

Baldness¹ in the East, and with Greeks and Romans is always regarded as a fair subject for ridicule (*e.g.* Ar. *Pax* 767, 771, and Plut. *Mor.* 634 D), and ridiculous and contemptible characters were brought on to the stage bald. Such were parasites, *lenones*, and braggarts. Buffons and jesters had shaven crowns—a convention which has survived to us, if Pantomime preserves old traditions, in the Clown and Pantaloon.

All persons of this description the Greeks considered shameless, brazen-faced: Artemid. i. 23 χαλκοῦν δὲ ἢ σιδηροῦν ἢ λίθινον πρόσωπον δοκεῖν ἔχειν (in a dream) τελῶναις ἢ καπήλοις καὶ τοῖς μετ' ἀναιδείας ζῶσιν μίσος ἐργάζεται. And it is thus that we have in Demosthenes (981. 23) μισοῦσι, φησὶν, τοὺς δανείζοντας. Νικόβουλος δ' ἐπίφθονός ἐστι καὶ ταχέως βαδίζει καὶ μέγα φθέγγεται, καὶ βακτηρίαν φορεῖ. This is the meaning of 'when he talks, you will know that he is Cerdon,' and this is why in VII. 65 he is addressed ἀλλὰ μὴ βροντέων αὐτὸς σὺ τρέψης μέζον ἐς φυγὴν ἡμέας, and in 98 he is requested πάλιν πρήμηνον 'storm out,' 'bluster out.'

The shop

Why is Kerdon the shoemaker chosen for a shop-scene? Why is there a connexion, but yet apparently no real connexion with Mime VI? Why would not a new type have done better?

¹ The conception of the general appearance of our character dates as far back as Homer's Thersites, ugliest of all the Greeks (B 216): φορκὸς ἐν χυλὸς δ' ἕτερον πόδα· τῷ δὲ οἱ ὤμω κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν φοξὸς ἐν κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχνη. In the case of Kerdon the details are not so much sketched in; but both the low knaves are bald of pate. Baldness is sometimes merely mentioned as a detail of ugliness (*e.g.* Crinagoras *A.P.* vii. 401); but it connoted sometimes a certain degree of low cunning. ψεδνότης, say the Physiognomic experts (Foerster i. 392), κακοθελίας καὶ δόλου σημεῖον. That it implies brains is the argument adopted by Synesius in his whimsical Φαλάκρας Ἐγκώμιον: he instances, among others, the pictures of Diogenes and Socrates. Artemidorus supposes that if ever you dream you have a large growth of hair on hands, tongue, etc., those parts of your body will be condemned to idleness—σχολὴν καὶ ἀργίαν πᾶσι σημαίνει (i. 42): his treatment of baldness and a cropped head is more fanciful. Burton *1001 Nights* III. 33 says 'Long hair and little wits' is a saying throughout the East, where the 'Kausaj' (a man with a thick short beard) is looked upon as cunning and tricky. That is why K. says that baldness is 'perhaps a source of profit.' On the little bald χαλκοῦς of Plato see VI. 59 n. There is a picture of a little bald cobbler in Blümner *Gewerbe und Kunst* i. 283. It is the word μικκός that suggests the rest of the type: see the Physiognomers quoted on VI. 59 'small-limbed, bent, of rapid and shrill utterance.' 'Here are some extracts from' Dio Chrysostom 'on the φιλοχρήματος δαίμων (de Regno): ἀρα οὐκ ἂν σκυθρωπὸς τε καὶ συννεφὴς ἰδεῖν ἐν σχήματι ταπεινῷ καὶ ἀγενεῖ πλαττοῖτο...; αὐχμηρὸς καὶ ρυπῶν... τὰς δὲ ἐορτὰς ζημίαν ἄλλως ἡγούμενος καὶ ματαίαν δαπάνην... ὑφορῶμενος ἅπαντας καὶ βλαβεροὺς ἡγούμενος καὶ ἀπιστῶν πᾶσιν, ἀρπακτικὸν βλέπων, αἰεὶ κινῶν τοὺς δακτύλους... ἔστω δὲ βραχὺς ἰδεῖν, δουλοπρεπὴς, ἀγρυπνος, οὐδέποτε μειδῶν, αἰεὶ τῷ λοιδوروμένῳ καὶ μαχόμενος, clad like the πορνοβοσκός (see above), τοῖς αὐτοῦ φίλοις τε καὶ ἐταίροις, μᾶλλον δὲ δούλοις καὶ ὑπηρέταις λωβώμενος κτλ.' Compare Alciphron iii. 3 καὶ ὁ Χρέμης ὁ κατεσκληκῶς, ὁ κατεσπακῶς τὰς ὀφρὺς, ὁ ταιρηδὸν πάντας ὑποβλέπων, Lucian ii. 747. Aristotle 1254^b 27 says that the bodies of free men are ὀρθὰ καὶ ἀχρηστα πρὸς τὰς τοιαύτας ἐργασίας (of slaves), ἀλλὰ χρήσιμα πρὸς πολιτικὸν βίον.'

Well, there are one or two features of this character to notice. In Greece several shops and workshops (ἐργαστήρια Artemid. ii. 64, Chariton i. 12) were used as lounges, the κουρείον for instance (Eupolis *fr.* 180, Liddell and Scott *s.v.*), the μυροπώλια (*infra*), the καπηλεία (Porph. *de abst.* iv. 4, Ael. *V.H.* iii. 14), the ἡνιοποιεῖα (Xen. *Mem.* iv. 2. 1): but of the σκυτοτομεῖον there are also many instances. Homer is said, in the life written by 'Herodotus,' on one of his wanderings to have recited some of his poems in a cobbler's shop (see Kinkel *E. G. F.* p. 59), and in Macho (Ath. 581 d) it is the scene in which a lover tells coarse stories of favours received from Gnathainion. Lysias 170, 8 ἕκαστος γὰρ ὑμῶν εἴθισται προσφοιτᾶν ὁ μὲν πρὸς μυροπώλιον ὁ δὲ πρὸς κουρείον ὁ δὲ πρὸς σκυτοτομεῖον, ὁ δ' ὅπη ἂν τύχοι. Socrates discoursed at the house of one Simon a shoemaker (Diog. L. ii. 122). In Teles (Stob. *Fl.* xcv. 21) the shop is the theatre in which a moral discourse from Aristotle is read. But it is not as a place of lounging that Herodas chose his scene, though phrases *vv.* 5, 122 remind us of the fact.

Apart from the question of the article which is the subject of Mime VI, there is a natural connexion between a luxurious cobbler's shop and extravagant women. Kerdon is the 'dressmaker.' So we have in Manetho iv. 320 ἐν τε καθέδραις σκυτείῃ τέχνῃ μεμελημένα δαιδάλλοντας θηλυτάλους ῥώπου τε γυναικῶν ἰδρίας αἰεῖ. Perhaps the subject is a *visit to the dressmaker*.

Perhaps. But I suspect that we are in much deeper waters. The real There is an ugly allusion in Aristophanes' *Lysistrata* (v. 414): subject ἕτερος δὲ τις πρὸς σκυτοτόμον ταυτὶ λέγει νεανίαν καὶ πέος ἔχοντ' οὐ παιδικόν· ὃ σκυτοτόμε, τὸ δακτυλίδιον τοῦ ποδός τοῦ τῆς γυναικός μου πιέζει τὸ ζυγόν ἄθ' ἀπαλὸν ὄν· τοῦτ' οὖν σὺ τῆς μεσημβρίας ἐλθὼν σχόλασον ὅπως ἂν εὐρυτέρως ἔχῃ. It is always in these matters the place whither women may go without suspicion that is suspected most. We can hardly suppose that when the visit to Kerdon's shop does happen, there is nothing to suspect.

Well what happens? The ladies go, and sit down. Kerdon comes out and praises his wares, as if they were some product of divine wisdom created for their benefit, or the work of some great artist. He then falls into lengthy asseverations, then whines that trade is bad, and life hard. He then produces a vast list of shoes, in the style of Comedy. They proceed to barter on the first article shown, Kerdon¹—such is his character, now whining, now boisterous, now indignant, now muttering to him-

¹ In the true manner of the dishonest tradesman he refuses to name his price; like the αὐθάδης of Theophrast. whose nature is πωλῶν τι μὴ λέγειν τοῖς ὠνούμενοις πόσον ἂν ἀπόδοιτο ἀλλ' ἐρωτᾶν τί εὐρίσκει.

self in a strange, punning, half-intelligible style—always asking absurd prices, dealing in playhouse gold, changing at last to extravagant compliment. Next he curses a woman hanging at the shop door, and finally makes arrangements for future custom in a very enigmatic sentence.

That the actual article discussed in Mime VI is the subject of the whole discussion is possible. Certainly in the final verses, it is clear that some *double-entendre* lies (see *nn.*). But more exact particularization is unpleasant: and the fragmentary nature of the papyrus¹ for some lines leaves us in doubt.

Mime VIII

"Mime VIII is the *Dream*. In the other Mimes Herodas the artist keeps the learned man in the background. Here, in two respects at least, speaks the complete Alexandrian.

Dreams

Firstly, he shows his learning in the treatment of the dream. Already about 400 B.C. an Antiphon of Athens, contemporary of the orator his namesake, had won extraordinary renown as a *conjector*, and perhaps as an author on the subject, and his principles and successes were collected by one Antipater (Cic. *N.D.* i. xx. 39). A Panyasis of Halicarnassus also famed in the art may have been a contemporary. Aristotle's brief treatises on dreams and on *ἡ καθ' ὕπνου μαντική* are of little value except for the qualified assent he gives to the significance of visions. It is far more important, for our present purpose, to note that Demetrius *ὁ Φαληρεὺς* himself wrote (Artemid. ii. 44) five books on dreams, and that Chrysippus (Cic. *lc.*) made a lengthy and minute study of the subject. Aristander, a famous soothsayer who accompanied Alexander, also wrote (Artemid. i. 31). He came from Telmessus in Caria, a place of especial fame for this science, which gave also an Apollodorus to the art. Archelaus was the name of an expounder of dreams to one Ptolemy. Other famous names are those of Strato, Philochorus, and later Dionysius Thrax (Tertull. *de an.* 46).

It is characteristic of Herodas that he gives no mere *εὐθυοειρία*, but a subtle and complex dream whose interpretation follows (see *nn. passim*) all the most exquisite principles of this great and popular science. We have, fortunately, a splendid collection of dream-lore in the five books of Artemidorus, who wrote in the time of Commodus. Throughout he is learned and ridiculous, full of precise idiocies, scientific pretensions, and logical absurdities. His interest to most is his close resemblance in language, and often in style, to many of the books of the New Testament.

Their use in literature

What of the literary form of this Mime? The habit of reciting dreams, whether for mere interest or for purposes of averting

¹ "The verses to which W. H. alludes are no longer fragmentary (*vv.* 105 sqq.): and little doubt is left."

evil omens—in the latter case they were usually recited to one friend or in soliloquy to the broad daylight—was a welcome vehicle for narrative both in Tragedy and in Comedy. It was so, I suppose, with Epicharmus, Tertullian *lc.*: *Ceterum Epicharmus etiam summum apicem inter divinationes somniis extulit cum Philochoro Atheniensi*. In language the piece seems to approximate more closely than elsewhere to a Tragic *ῥῆσις*. Examples of dreams from Comedy are preserved for us in Accius' *Brutus* (in Cic. *N.D.* xxii. 44—explained in 45) and in several plays of Plautus—*Mercator* 224 sqq., *Rudens* 593 sqq. In Tragedy there are many instances, e.g. Eur. *Hec.* vv. 60–95, *I.T.* 42 sqq.—in these two cases it is used for explanation of the story.

The Mime is not a mere piece of *genre* like Theocritus' dream¹ (the *ἀλιείς*), but in sense an introduction used by Herodas to proclaim his literary position. He declares himself a follower, perhaps as a more successful follower, of Hipponax. This use of the dream is very frequent, though nowhere is the fable told and applied with such subtlety. In the *Iambi* Callimachus preferred the form of an *αἶνος* to introduce his literary principles, but his *Aetia* of which we now have the concluding lines were revealed in a dream: Diodor. *A.P.* vii. 42 "Ἀ μέγα Βαπτιάδαο σοφοῦ περίπυστον ὄνειαρ, ἣ ῥ' ἐτεὸν κεραῶν οὐδ' ἐλέφαντος ἔης· τοῖα γὰρ ἄμμιν ἔφηνας ἅτ' οὐ πάρος ἀνέρες ἴδμεν ἀμφὶ τε ἀθανάτους ἀμφὶ τε ἡμιθέους, εὐτέ μιν ἐκ Λιβύης (Cyrene) ἀναείρας (sic) εἰς Ἑλικῶνα ἤγαγες ἐν μέσσαις Πιερίδεσσι φέρων (sic)· αἱ δέ οἱ εἰρομένῳ ἀμφ' ὀνυγίων ἡρώων Αἴτια καὶ μακάρων εἶπον ἀμβόμεναι. Hesiod's spoesy was the result of a dream-gift of the Muses: Nikephor. in Synes. *Insomn.* (371 D on 136 D). Ennius' dream is a famous parallel (Cic. *Acad. pr.* ii. xvi. 51, Hor. *Ep.* ii. 1. 52, Pers. vi. 10, *choliamb.* 2, etc.). Propertius was limited by a revelation in his choice of subject (iii. 2), and so was Claudian, *praef. in Sext. Cons. Honor. Aug.* Over the sleeping Lucian Sculpture and Παιδεία held debate; while to Gregory Nazianzen, strict follower of the ancients, was vouchsafed a vision in which Purity and Temper-

Introduc-tions

¹ "In the artistic introduction of conventional doings and theories, this piece, included in the Theocritea, bears a close resemblance to the art of Herodas. Critics have not noticed: (a) that in a discussion between believer and sceptic the question of the believer (xxi. 29) ἄρ' ἐμαθεὶς κλίνειν ποτ' ἐνύπνια; must be answered (v. 31—the answer presumably begins at v. 30) by the sceptical theory that only a little common sense and guess work is needed. In v. 37 the *ἑταῖρος* ironically says—*You may surely tell your companion your dream; no harm in that*. Dreams could and should be told to a companion and friend; failing one, the lonely lady of tragedy tells her dream to the morning sun. 'So I should read λέγε δὴ ποτε νυκτὸς ὄψιν· ταῦτ' ἄκος ἐσσεῖ' ἐφ' ἡμῶν ἐταίρω (for λέγεο and τα τις ἐσσεο δε λέγει): (b) in v. 40 the superstitious man says 'I had not over-eaten myself.' Critics do not note that the reason he says this is that, if he had over-eaten himself, the dream would be worthless. See for instance Plat. *Rep.* 571 E, Artemid. i. 7, Max. Tyr. xxviii. 1, Cic. *Div.* i. xxix. 60, Appul. *Met.* 13 (58), Nikephorus p. 19, Clem. Al. i. 219, and Tertullian (*de anim.* 48), who cites the prophet Daniel."

ance fought in alliance for the soul of the saint. Much earlier Epimenides (Max. Tyr. xxviii. (xvi.)) appeared at Athens from Crete with a tale that he had slept for many years and had dreamt that he had communed with the gods and Truth and Justice¹.

Herodas'
portrait of
himself

The Mime is fragmentary and obscure in details. Herodas represents himself as master of a small household waking his slaves (this implies that he supposes himself of comfortable but not affluent means), and sending them, with suitable banter, to their tasks—*e somno pueros cum mane expergitus clamo* Lucil. v. 143. Herodas delicately uses this to give the season of the mime—midwinter (the nights are age-long). One, 'Avvās, he calls to hear his dream—one not so doltish as the rest. He has dreamed that he was dragging a goat out of a dell, and came to a grove where rites were being performed to Dionysus. Rustics and mummers appear and seize and sacrifice the goat to Dionysus, tearing him limb-meal. They are clad in the costume of Dionysus' train. Games are held and Herodas wins the prize—the skinful of wine. What follows is uncertain. Victims are needed for the country's sake. A squalid old hunchback and Herodas quarrel. The judge sentences both. In fright he wakes. The goat is his poetry—the rustics his critics who tear it up—all the early signs are bad. But the end promises well. He is to be held in honour as a successor of Hipponax.

Dionysiac
plays and
rites

For us most interest lies in the actual subject of the dream. Herodas chooses the fitting theme of a country Dionysiac festival, one of those festivals in which Alexandrian critics, who paid (Meineke *C.G.F.* I. pp. 7 sqq.) great attention to the origins of the Attic comedy, must have found its source, though their works remain for us only in later writers (Kaibel *C.G.F.* pp. 6–33). The most famous account of such a festival is that given by R. M. Dawkins of the modern Thracian carnival at Viza, for which Frazer's *Golden Bough* VII. 26–28 may most conveniently be consulted. There are two principal actors and others are policeman and gypsies. The performance consists of two parts, one, the second half, being merely a magic rite to ensure fertility, the other, or first half, being a drama of death and resurrection in which one of the principal actors skins and flays the other who has just been bridegroom in a mock wedding ceremony. It is not difficult to suppose that in Herodas the various rites for securing fertility, the slaying, goat skinning, and rending of the goat, and the leaping on the tight wine skin (perhaps magic² to constrain the wind from harming the vines) are separated from

¹ So perhaps Sappho fr. 87 ὄναρ διαλεξάμαν Κυπρογενήα.

² See the story of the camelhide wine skin and the wind demon in *Testamentum Salomonis* Migne *Patr. Gr.* CXXII. 1352–6.

the mock and semi-historical drama. Of this the details are obscure, but it is at least clear, firstly that the victor in the games, who is a stranger, is proposed as a victim, and secondly that the object of the sacrifice is to save the country—that is presumably to save the crops and the vintage. Thus we have a drama, reminiscent, we may suppose of that period when a victim was chosen as a mock king to die for the real king and ensure the fertility of the crops, this being itself a later stage than the original form in which the king-god was sacrificed. Such rites may have degenerated into buffooneries at the expense of the passing stranger, preserving still some original characteristics. A joke is played¹ (Appul. *Met.* ii. 31) on a rich young stranger Lucius who in a drunken state stabs three wine skins. He is accused before the town of Hypata, by an old man, of murder and is condemned, but before the sentence is passed he is made to pull a cloth off the 'dead bodies' and the goat-skin wine bottles are revealed. Here Mr Robertson suggests that the fights and death would 'normally be part of the show.' So, in Herodas, there is clearly a nucleus of mummers ready to take the parts, and perhaps the old man is wroth at being robbed of his share. ὁ δορεὺς, the flayer (not ὁ δειπας), is clearly a character and so is the judge who is briefly called ὁ νεννίης, though whether he was billed for the rôle of judge is doubtful. So, too, the trial may be an abnormal feature. But we know at least of some cases of similar festivals where, it is suggested, the contest may have been normal. The question of who is to be the victim arises in the story of Lancelot and the dwarf quoted in the *Golden Bough* IV. 120; but the most famous instance (*ibid.* IX. 8 § 5) is the story of Haman and Mordecai which survived among the Jews as a yearly rite (see *ibid.* IX. *Appendix* on Christ and Barabbas). The local festival, wherever it be, appears to have been nearer to the Roman *Saturnalia* in the time of year than to Purim and the *Sacaea*, but, if the trial of the victim is original, this detail may have survived from some old indigenous eastern religion. In Herodas both the dreamer and his accuser seem to have been condemned; but this detail is necessary for the sake of the interpretation, and need not be proper to the festival. Possibly the drama is coloured by a local legend of the advent of Dionysus thither, just as local Athenian legends, based perhaps on Dionysiac ritual, may have been the foundations of the drama which became distinct from that ritual. The flaying of the victim would be proper to such a story; it occurs in the story told by grammarians (Steph. Byz. s.v. Δαμασκός) of the foundation of that city. One of the giants, Askos by name, together with Lycurgus bound

The victim

¹ On this see D. S. Robertson's article in *J.H.S.* XXXIX. pp. 110 sqq.

Dionysus and threw him into the river. Hermes loosed Dionysus and stripped Askos of his skin. In another story Dionysus flays Damascus for felling vines that he had planted.

Date

Perhaps the festival of Mime VIII was identical in date with the Roman Saturnalia, and the Γερήνια of Mime V¹, the festival of some ancient kings, who perhaps had to provide a victim at the end of the year. At least, the license of the Γερήνια is proper to such a festival. If so the umpire, the young man, is historically the representative of that ancient line, rather than the representative of the god himself.

Herodas' prophecy, which gave him fame as the successor of Hipponax, singing to future generations of Ionians, may perhaps have been too presumptuous. His fame was not great and his readers few. But at least the accident of his rediscovery verified remarkably the truth of the first portion of his interpretation, τὰ μέλεα πολλοὶ κάρτα, τοὺς ἐμὸνς μόχθους, τιλεῦσιν ἐν Μούσῃσιν.¹¹

Summary

To sum up²: within the limits of a hundred lines or less Herodas presents us with a highly entertaining scene and with characters definitely drawn. Some of these had been perfected upon the Attic stage, where the tendency of the fourth century had been gradually to evolve accepted types—not individuals, but generalizations from a class, an art in which Menander's was esteemed the master-hand. The Πορνοβοσκός and the Μαστροπός we can piece together from succeeding literature and see how skilfully the established traits are introduced here. This is achieved by true dramatic means, with touches never wasted, and the more delightful often because they do not clamour for attention. The execution has the quality of first-rate Alexandrian work in miniature, such as the epigrams of Asklepiades possess, the finish and firm outlines; and these little pictures bear the test of all artistic work—they do not lose their freshness and familiarity, and gain in interest as one learns to appreciate their subtle points.

¹ This Mime, however, need not have the same scene.

² The remaining fragments are too short to give us any valuable illustration of Herodas' methods. The subjects of these mimes (see pp. 402 sqq.) may have been 'Factory Girls,' 'Suicide Club,' 'The Dried-fig Seller' and 'A Breakfast Party.' Scenes of meal-times are proper to the mime, p. xxiv., and it may have been from the mime that Petronius found the inspiration for his brilliant supper party of Trimalchio.

II

Opposite this page a photograph of col. 30 (taken from the *Facsimile of Papyrus CXXXV in the British Museum* by kind permission of Sir Frederic Kenyon) is given. Such a reproduction may assist the student in two ways. He may find some better restoration of passages where portions only of the letters are visible, or the letters are dim (marked α , β in the critical apparatus to this edition). Secondly, letters of the shape of those shown are of the type familiar to the writer of P. If we call the MS. or papyrus from which he copied P¹, he may have read occasionally one or other of its letters in the light of his own handwriting. There is a third way in which it may help him: to reconstruct the text of some other author, where the archetype or a remote ancestor of the archetype of our extant MSS. may be conceived or proved, to have been written in a similar hand. It is, for instance, considered likely that this holds true of our extant MSS. of Aeschylus. The resemblance of the letters α and δ and η and τ may suggest to him that in Aeschylus' *Suppliques* v. 706 the true reading for φυλάσσοι τ' ἀτιμίας τιμᾶς τὸ δῆμιον τὸ πτόλιν κρατύνει is φυλάσσοι δημίας τε τιμᾶς κτλ. Indeed what or whose rights should the δῆμος cherish rather than its own? To take one more instance χλιόωντι and κλώθοντι do not look very much alike as we write them nor in many types of handwriting; yet in P they are very similar; and this is one of a number of small signs which might lead us to desiderate an ancestor of this type for our MSS. of Nicander of Colophon: for χλιόωντι πότεω should certainly be read for the nonsensical κλώθοντι in his *Alexipharmaka* v. 93: compare v. 110.

But what needs emphasis is that for conjectural emendation in P the shape of letters in P is only of slight importance. P was copying from P¹: and if P writes a word somewhat similarly to another word which would suit the sense, this does not, of itself, justify us in reading it. The question is whether these two words were alike in P¹; and it is incumbent on us to fix, if we can, the nature of the hand and the date of P¹. This point seems obvious: yet the error of correcting P or other MS. by *its own* handwriting is one into which many distinguished scholars have fallen, and one which, I believe, Walter Headlam intended to emphasise in his Introduction. Crusius on VII. 77, correcting (rightly) *τονθορουξειν* to *τονθορουζεις*, says 'ξ et ζ in papyro simillimae.' Not only is the remark untrue: it is irrelevant. But it shows that they were alike¹ in P¹. One more example may be given of the error I refer to: I have chosen a scholar whose eminence is beyond

¹ See below, pp. lix, lx.



From the Facsimile of Papyrus CXXXV (Plate XVI, col. 30)
in the British Museum.

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¹ See below, pp. lix, lx.

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dispute and who is able to defend himself. In *C.R.* XII. 74 Housman proposed to read in Bacch. xix. 15 for $\tau\eta\nu$ or $\eta\eta\nu$ the words $\epsilon\tau\eta\nu$ remarking ' $\epsilon\iota$ and η ' (and implying ' $\tau\iota$ and η ') 'are sometimes much alike in this hand.' This is true, but quite misleading. What was written is fairly clear; what the MS., from which it was copied, may have had is the question, and the forms of letters therein can only be deduced by painstaking and hazardous construction. They certainly cannot have been influenced by the handwriting of the copyist.

To sum up: the facsimile shown is sufficient to mark the shapes of letters, thus providing a check on readings where the papyrus is partly legible, and showing the forms of letters familiar to the writer of the papyrus. For weighing conjectural corrections of the papyrus there are two further points to establish if possible. Firstly the shape and form of letters in P^1 from which P was copied: secondly the general trustworthiness of P in handing on the tradition.

We must base our hypothesis¹ chiefly on cases where the writer has made a slip and corrected himself, but also bear in mind cases where P has been corrected with certainty. The only difficulty is that here the corruption may date from P^2 —that is, any remote or near ancestor of P^1 . We must lay no great weight on cases where other errors than misreading may have caused the corruption.

Let us first take those letters where there is no certain indication of shape. These are β , ϵ (on III. 45, II see below), and ϕ .

Secondly there is a class of letters which have the same liability to be confused in P and many early uncial MSS.:—

α , somewhat remarkably is rarely confused. It is given by mistake for $\epsilon\lambda$ ² in III. 19. In my note on V. 71 it is pointed out that in several cases P distinguishes $\lambda\alpha$, $\alpha\lambda$, $\lambda\lambda$ from μ by writing them $\lambda'\alpha$, $\alpha'\lambda$, $\lambda'\lambda$. But it was not P who made this distinction, I believe, but P^1 . This is the simplest explanation of the accent $\lambda\acute{\alpha}\mu\alpha\sigma\tau\rho\omicron\nu$ at IV. 46, and perhaps explains the mis-

reading $\lambda\omega\iota$ at IV. 94, δ being given by error for the mark intended to prevent $\mu\omicron\iota$ from being read as $\lambda\omega\iota$. But for this precaution instances of this common mistake might be frequent.

δ was written for λ at IV. 11, $\delta\delta\eta$ was written for $\theta\lambda\eta$ at V. 41, $\lambda\lambda$ and μ are confused at IV. 56¹. These indications do not help us in fixing the date of P^1 .

Nor does the misreading of θ as \omicron V. 41, which is merely due to the writer's eye missing the bar of θ .

¹ In arriving at my final conclusions I have been very greatly assisted by the kind help of Mr H. I. Bell to whom I submitted my ideas as to the forms of letters in P^1 . In details my conclusions have been much modified.

² It may have been longer and more straggling than in P .

The frequent omission and occasional insertion (II. 82 (*bis*), III. 80, IV. 50, 86, V. 21, VI. 17, VII. 92) of ι is not remarkable, nor are the forms of λ and μ (see above under α).

Such indications as there are of the shape of π (see below under τ) are of no value. It was not as in P easily to be mistaken for η . The last upright was possibly concave: see below. ω is confused with \omicron in VII. 3, VIII. 36, 37, 40. $\lambda\omega$ is given for $\mu\omicron$ at IV. 94. These corruptions do not differentiate it from the ω of P . The confusion in II. 49 is discussed below under ρ .

Thirdly we may take letters which by themselves may form some indication of date.

ζ and ξ are confused at VII. 77, and I believe that Crusius is right (as against W. H.) in supposing such a confusion at VI. 6.

η in P^1 is not confused with $\iota\sigma$. The second stroke may well have been more upright than in P where it is concave. Indeed it may have been occasionally slightly convex since in VII. 48, 110 P succeeded in reading it as \omicron . The confusion with $\tau\iota$ (VI. 41, 47) is not remarkable. $\iota\eta\nu$ is given for $\epsilon\iota\nu$ at II. 29 and conversely $\epsilon\iota\nu$ for $\iota\eta\nu$ VI. 63. The first upright of the η may therefore also have been convex. $\lambda\eta\xi\epsilon\iota\epsilon$ for $\lambda\epsilon\xi\epsilon\iota\epsilon$ ¹ is given in III. 11. On the important confusion with τ see below.

κ and χ were frequently formed alike, as indeed they are in P . Hence the common false Atticism (e.g. I. 39 $\chi\eta\mu\epsilon\rho\alpha\varsigma$), for the confusion comes also elsewhere IV. 33, VII. 91. What is important is the constant confusion of the pair with ν ; hence the false readings II. 96, VII. 113, 54 (?), VI. 19. Hence the final stroke of ν was concave, not as in P , convex, and the middle line was small and slender. We still lack an explanation of its omission I. 37, or confusion with ι II. 82, III. 21, VII. 104 (?), VIII. 13, and σ II. 84.

τ is confused with λ III. 68 in the word $\sigma\kappa\upsilon\tau\omicron\varsigma$. Far more important is the reading $\tau\theta\iota$ at III. 32, where it does not seem likely that P suddenly curbed an inclination to write $\tau\iota\theta\iota$. At III. 55 $\sigma\tau\eta\mu\omicron\varsigma$ is given for $\sigma\pi\eta\mu\omicron\varsigma$. τ therefore had sometimes two uprights. τ is confused with ν at III. 72: compare the corrector at VII. 58.

σ seems to have been written in two in the form of a curved ι with a crossbar horizontal or pointing slightly upwards. Hence the reading $\xi\upsilon\lambda\eta\iota$ at III. 18 and $\lambda\omicron\iota$ for $\sigma\omicron\iota$ at III. 81. Hence also it is constantly omitted² (the small crossbar being taken as

¹ But Jackson's $\delta\epsilon\lambda\epsilon\iota\epsilon$ seems to me preferable.

² I. 6 (if $\tau\iota\varsigma$ δ' $\epsilon\iota\varsigma$ $\sigma\upsilon$; (M.) should be read), 25, 67?, II. 84, IV. 80, VI. 30, VII. 19, 77, VIII. 44.

a cancelling mark). It is confused with ι at IV. 51, with ν (see above) at II. 84, and with σ at I. 89.

For ψ there is a simple cross which occurs sometimes in P for the form with semicircular cross-stroke.

Now the remarkable part of all this evidence is that in each particular it can be paralleled from early Ptolemaic papyri. To take the most striking cases:

- (i) In the same papyrus τ will often appear as T, Y, T.
- (ii) σ is sometimes found as τ . At any rate it is often 'shallow' and mistakable for ι .
- (iii) ν commonly tends to have the two uprights not straight as N nor convex as in P but concave. See also below note ¹.
- (iv) Confusion of ϵ and η implies a shallow ϵ with long bar.
- (v) + for ψ is good in early Ptolemaic hands.
- (vi) ξ and ζ are remarkably alike, differing only in that the middle line is in one case a very short upright, in the other a very short horizontal line, either degenerating into a mere blot.

But there are, fourthly, still some cases to consider which yield only stubbornly to the theory of a plain early uncial Ptolemaic papyrus. These I shall now deal with.

(i) γ and ν are confused, III. 34, VIII. 7. This would hardly suit.

(ii) There is a confusion of letters seemingly not homogeneous. Besides σ and λ , and its parallel σ and ν , where we have been content with hazardous conjectures, we may consider the following: (a) $\omega = \rho\sigma$ II. 49. How do we get the juncture of ρ and σ which alone could explain such an error? The equation $\pi\upsilon\rho\alpha\sigma\tau\rho\omicron\nu$ and $\pi\upsilon\rho\alpha\gamma\rho\omicron\nu$ lacks also a connecting link. ι for η IV. 50, η for ι VII. 109, ϵ for η , η for ϵ , need a whole extra stroke. These indications, with the half stroke necessary to convert γ into ν , lead me to the somewhat hazardous theory that not only was P¹ early Ptolemaic but that like some early Ptolemaic semi-cursives it may have had connecting links between the letters. It may further be remarked that the use of the sign referred to above to *disconnect* letters points to a semi-cursive type¹.

(iii) P struggles to reduce to homogeneity an extreme arbitrariness of P¹ with regard to the spelling ι or ϵ . Blass, failing to see that the variations were due² to P¹, assigned P to the Ptolemaic period.

In general then, several of these signs are not inconsistent with an early date for P¹. In the case of an author so little read

¹ The errors of P with regard to the final ν may be due to the occasional use of the cursive form in this position. A semi-cursive writing would be consonant with the theory that P¹ may be coeval with Herodas.

² As is proved by the *correction* in V. 37 or, better still, IV. 38.

and presumably so little copied general probability would agree. There is another reason why we might claim general soundness and hence the probability of an early date for P¹. In P there are a large number of corrections. I have not attempted in the critical notes to assign these exactly to each hand. Writing to me in 1913 Sir Frederic Kenyon said: 'The assignment of corrections to their several authors is very precarious in almost all MSS., and certainly in this: and it can never (or hardly ever) be done with security from a facsimile.' Even those who have been most sedulous in discovering and identifying correctors have seldom found worse to say against their corrections than that the reading of the corrector is more grammatical. It is, of course, uncertain how many are made from P¹; but in view, again, of the obscurity of the author there is always the probability that most came from P¹. Now these corrections only very rarely give a definitely and obviously inferior reading, inferior, that is, on all grounds. In preparing this edition I have of course taken W. H.'s readings. He was guided solely by considerations of superior sense. But at VI. 36, for instance, I should be inclined to accept the inferior $\sigma\alpha\pi\rho\acute{o}s$ of the corrector as genuine, σ being more easily mistaken (see above) for λ than vice-versa, and in VI. 38 to read $\kappa\alpha\lambda\acute{o}\nu$. For really bad corrections are very few: there is $\mu\eta\theta\epsilon\nu$ ¹ at III. 91, $\beta\rho\alpha\zeta\epsilon\iota$ ² at II. 102, $\epsilon\iota\kappa\omicron\nu\epsilon\iota\sigma\mu\alpha$ ³ at IV. 38, $\nu\epsilon\mu\epsilon\iota\nu$ ³ II. 10, several bad readings in IV. 50, 51, the mistaken $\delta\omega\iota$ at IV. 94 (which is no worse than the original), $\chi\epsilon\iota\rho\epsilon\omega\nu$ at VI. 11 (but see below), and $\delta\epsilon\iota\nu\omicron\iota\varsigma$ for $\delta\epsilon\nu\omicron\iota\varsigma$ at VII. 104. The list is short and trivial and there is no general evidence of wanton conjecture. If we suppose that only about thirty per cent. of the mistakes made by P in copying P¹ were corrected, this would give to P¹ a very high degree of trustworthiness, and hence perhaps of antiquity.

P was written (according to Kenyon) 'in the first century or the first half of the second century,' a view which he has not withdrawn or modified and which there is no need to question. 'It is evidently not the work of a highly trained scribe' (K.). Indeed it is not. Not only was the writer, as we have seen, constantly puzzled by the form of the letters which he was copying. Not only was he prone to all the common errors of copyists, but worst of all he suffered from a schoolboy knowledge of Greek, and, where he followed the sense roughly, made, unconsciously, stupid alterations. Errors like those of VIII. 32 $\epsilon\sigma\tau\iota\kappa\tau\omicron$ for $\epsilon\sigma\tau\epsilon\pi\tau\omicron$, VII. 11 $\tau\omicron\upsilon\tau\omega\nu$ for $\tau\omega\nu\delta\epsilon$ and very many others are those of a man following the sense of the passage, often at a very considerable distance. These are unimportant.

¹ So probably P¹.

³ ? misreading of $\nu\epsilon\mu\epsilon\iota\varsigma$ in P¹.

² Had P¹ $\beta\iota\alpha\zeta\epsilon\iota$?

There are only two important failures. He was distressingly familiar with the ordinary tragic iambic¹. Hence *ημεθα* for *ημαθα* in III. 45, *λυπείτε με* for *με λυπείτε* V. 73, *τοσον* VII. 42, *πεμπετε* at the end of VII. 126 where the true reading is lost. He had also persistently in his mind the Attic form of words, and it is unlikely that either he, or any other corrector, restored half of the Ionicisms lost. Here are some cases where the first reading (whether corrected or not) is certainly intolerable. *ā* for *ḥ* is given, I. 1, 7, II. 36, 67, III. 24, V. 5, 26, 37, VI. 31 (*αι* for *ηι*), VII. 52². The Attic *ττ*³ survives I. 82, V. 82, VI. 97. *χω*, *χη* etc. are common, but wrong as is shown by the occasional correction (*e.g.* I. 39, IV. 5, VII. 87; see VII. 52). Once (V. 55) he writes *τάλας* for *τάλης*; once (VI. 41) *γλώσσα* for *γλάσσα*. *κοτε*, etc., he often writes as *ποτε* (II. 73, IV. 36, V. 9, VII. 48—in VII. 22 he has failed to make the necessary corrections). He is unsound on Ionic contractions etc. in very many places. In this connexion the corrections at II. 8 (*πολεως*), VII. 45 *οτουνεκα*, VI. 52 *οικων* and I. 17 *καταψευδον* are important.

Such being the general character⁴ of P it is clear that not too much attention should be paid to his readings when they violate the laws of sense and Greek. One or two other questions arise.

(1) I have followed other editors in changing false Ionicisms at II. 80 *πυρέων*, IV. 89 *τεμεύσα*, V. 54 *δραμεύσα*, VI. 11, VII. 3 *χειρέων*, IV. 42 *χασκεύση*. W. H. intended, I believe, to accept the corrections hesitatingly. I regret having done so. There is no evidence whatever of P having introduced an Ionic form real

¹ Not that his metrical knowledge was of a high order; otherwise we should not have had, for instance, the readings of II. 28, VI. 41 etc.

² I have not included errors in crases such as II. 62. On these the authority of P is worthless; compare the first reading *κωγω* in VIII. 61.

³ Compare the mss. of Soph. *frs.* 97, 431, 710 (W. H.).

⁴ For discussion of detail see Kenyon *Palaeography of Greek Papyri*. See also J. H. Wright *Harvard Studies in Classical Philology* 1893. The following notes are intended merely to explain the critical notes in this edition.

(i) Blank spaces after a letter. In this edition all are indicated. Only about fifty per cent. have any value, as marking a change of sense, a change of speaker, or a stop.

(ii) There are a few stops made by means of a point in the line.

(iii) The paragraphus is a horizontal mark between two lines showing a change of speaker at the end of the line above, or at some point in it. It is not always used. For sake of brevity, I have noted its omission or misplacement.

(iv) The mark / at the beginning of a verse denotes a fault usually of metre. Often the correction has been made.

(v) There are occasional breathings (rough only) and accents (chiefly in proper names, but also to distinguish words).

(vi) (') is used occasionally in elisions but also as discussed above p. lviii.

(vii) Marks of length (˘) and (–) are occasionally used in much the same way as accents, or to call attention to unusual scansion.

(viii) Deletions are made either by a dot over, or a line through the false letters. Corrections are made usually by writing the true letters over the false. Occasionally they are placed in the margin.

or false. All the evidence is the other way. There is no evidence even that Herodas had a pedantically exact knowledge of Ionic, or exact texts of Ionic writers. There is no evidence that *τάλης* for *τάλας* is conceivable. To attribute the false Ionicisms to P is unthinkable: they might be due to P¹ but his tradition is too good. Most probably they are due to Herodas.

(2) How far should exact Ionic be restored? (a) Herodas was capable of writing such forms as *λείης* (*λείας* Attic, *ληίης* Ionic) in VIII. 45. (b) In II. 28 *ποίου* (not *κοίου*) is undoubtedly right for the sake of alliteration (I. 31, 34–5, 46?, 51–56, 60, II. 56, 62, 64, 102, III. 41, 61–62, 66–67, V. 13?, 44–45, 56–57, 71–72, VII. 94, 98, VIII. 41). (c) Not even Meister, who edited the Mimes chiefly with an eye to their dialect, formed any conclusion with regard to several divergencies of form (*e.g.* contractions of participles of verbs in *-αω*), nor does P in this case make any corrections. My conclusion has been that alteration to the Ionic form is admissible in isolated cases, imperative in cases where P has shown signs of a liability to Atticise, but doubtful and hazardous where, out of a number of instances, P and his correctors have let the original Atticised forms stand throughout. These rules I have endeavoured to follow—I fear with too little success. They are based not on confidence in P but on mistrust, from a pedantic point of view, partly of the author, who was basing his dialect on MSS. of various writers using different forms of the Ionic dialect—MSS. which themselves may have been very far from perfect, partly of criticism which may misapprehend the purport of such variation from the strict Ionic. Besides considerations of metre and euphony, considerations of scene and the character of the speakers, or nature of the mime, may have influenced the author in ways it is difficult to trace.

If in the matter of dialect we allow to Herodas a wide latitude, in grammar and metre the same latitude must be allowed. Here too I would urge that the true law to be followed is—in general—distrust of the first hand in P, and acceptance of corrections. Just as Herodas allows himself the frequent use of different word-forms, Attic as well as Ionic, so in grammar, vocabulary and style he varies between Attic and Ionic. Sometimes his piquancy comes from giving an Ionic cast to an Attic word (*e.g.* *δήκουθεν* for *δήπουθεν* p. 71, *κατήρητος* p. 249); sometimes it is an Ionic word in an Attic sentence (*δοκει*¹ for *νόμιζε* p. 407, *παντοέρκτης* p. 248, *δημότης* p. 80, *οἶον* p. 102, *ἐφέπειν* p. 88, *παραστείξης* p. 250, *ἀλεωρή* p. 78), where one translates into Attic to arrive at the sense. The grammar normally Attic assumes an Ionic cast occasionally: *αἰκίση* p. 88, *μέθεσθε*

¹ See also Index IV s.v. Dialect.

αὐτόν p. 157 (cf. pp. 144, 311, 379), future for Aorist + ἄν p. 198, omission of ἄν p. 152, future for subjunctive p. 358, gender pp. 76, 178, 185 (compare the use of the word τίμος); or for piquancy: e.g. ἐκ βίης, ἐκ δεξιῆς, τε καί p. 356¹. The style, preponderatingly Attic, gives occasionally a reminiscence of the Ionic: p. 28, p. 137 (with Ionic ὅπως = when), and in treatment of the article pp. 299, 348. On the other hand the word-forms, preponderatingly Ionic, vary by subject-matter to the Epic (pp. 56, 376, 396 (cf. 380)), and even to the Aeolic (p. 313) and perhaps Alexandrian (πάλι p. 90). Even Doric uses occur (p. 263). The scansion is usually Attic². The metre sometimes assumes an Ionic cast (pp. 151, 104). The rule therefore that style is Attic (cf. pp. 26, 29) and forms are Ionic is true in a broad sense, not absolutely. The pleasing incongruity at which Herodas aims binds him to no hard and fast rule.

One question remains, that of certain forms which may roughly be classed as Alexandrianisms and vulgarisms. As instances may be given the false assimilations ἐνπ- (I. 90, VI. 63³), ἐνγ- (I. 77), ἐγλ- (VI. 91), ἐγδ- (VI. 92), σύγσφυγγε (V. 25), ἐνβ- (VI. 44⁴), the form -ᾶτος for -ᾶδος (see Index V), and perhaps πάλι for πάλιν (II. 52). There is no evidence to lay the blame for these on P. Rather, as the correction μῆθεν for μῆδεν in III. 91 would prove, they are errors of P¹. That they are due to a copyist and not to the author is happily established by the unmetrical vulgarism τὸν νῶτον in V. 33.

Such, in brief, are the rules and principles which should guide the editor of Herodas. That they have been carried out in this edition but ill is due, in part at least, to the circumstances in which this book has been prepared⁵.

¹ Or merely to introduce an Ionic touch into an Attic sentence, e.g. I. 66 πείσθητί μεν, φιλέω σε, ναὶ μὰ τὰς Μοῖρας, p. 48.

² Ionicisms of quantity, pp. 342, 121, 151, 104, 330-1 (?), 182 (?); hiatus, p. 283 (?).

³ Read ἐμπ-.

⁴ Read ἐμβ-.

⁵ Wherever I found any recent note of Walter Headlam's I have generally preserved the form in the text. Commonly he left the question of an exact form to the final revision. The conclusions of page lx I arrived at only after much of the text was printed off. At I. 84 sq. I would now read οὐδ' ὅσσον ὅσσον γένοιτο, and suppose that the oddly shaped accent over ὅ of ὅσσον represents the lower portions of a cursive ν superscribed in P¹. Further, as stated, I would now pay even more respect to corrections of P in whatever hand.

MIME I

THE BAWD
OR GO-BETWEEN

I

ΠΡΟΚΥΚΛΙΣ Η ΜΑΣΤΡΟΠΟΣ

ΜΗΤΡΙΧΗ

Θρέϊσσ', ἀράσσει τὴν θύρην τις· οὐκ ὄψη
τίς τῶν παρ' ἡμέων ἐξ ἀγροικίης ἦκει;

ΘΡΕΙΣΣΑ

τίς τὴν θύρην;

ΓΥΛΛΙΣ

ἐγὼδε.

ΘΡΕΙΣΣΑ

τίς σύ; δειμαίνεις

ἄσσον προσελθεῖν;

ΓΥΛΛΙΣ

ἦν ἰδού, πάρεϊμ' ἄσσον.

ΘΡΕΙΣΣΑ

5 τίς δ' εἶ σύ;

ΓΥΛΛΙΣ

Γυλλίς, ἡ Φιλαίνιου μήτηρ.
ἄγγελον ἔνδον Μητρίχῃ παρεῦσάν με.

ΜΗΤΡΙΧΗ

κάλει. τίς ἐστίν;

ΓΥΛΛΙΣ

Γυλλίς, ἀμμή Γυλλίς.

ΜΗΤΡΙΧΗ

στρέψον τι, δούλη. τίς σε μοῖρ' ἔπεισ' ἐλθεῖν,
Γυλλίς, πρὸς ἡμέας; τί σὺ θεὸς πρὸς ἀνθρώπους;
10 ἤδη γάρ εἰσι πέντε κου, δοκέω, μήνες
ἐξ οὗ σε, Γυλλίς, οὐδ' ὄναρ, μὰ τὰς Μοίρας,
πρὸς τὴν θύρην ἐλθοῦσαν εἶδέ τις ταύτην.

ΓΥΛΛΙΣ

μακρὴν ἀποικέω, τέκνον, ἐν δὲ ταῖς λαύραις
ὁ πηλὸς ἄχρις ἰγνύων προσέστηκεν.
15 ἐγὼ δὲ δραίνω μυῖ ὅσον· τὸ γὰρ γῆρας
ἡμέας καθέλκει κῆ σκιὴ παρέστηκεν.

I

The Bawd or Go-Between

M. Threissa, some one is knocking at the door; go and see
which of our men has come from the farm.

Th. Who is at the door?

G. It's I.

Th. Who are you? Are you afraid to come nearer?

G. There, I have come nearer.

Th. But who are you?

G. Gyllis, mother of Philainion. Go in and tell Metriche
that I am here.

M. Say I am at home. Who is it?

G. Gyllis, old nurse Gyllis.

M. Withdraw a little, girl. What fate has sent you here to
us, Gyllis? Why have you come like a god unto mortals? For
it's five months, I should think, and never for a moment has
any one seen you come to these doors, I swear it by the Fates.

G. I live a long way off, child, and the mud in the lanes
reaches up to my knees, and my strength is as a fly's, for old
age weighs me down and the Shadow stands by me.

Title προκυκλι[σ]ημαστροπος P. **1** θ[ρεισ]σα αρασει τηνθυραν τις P (supplied
by R.): οψι P: ὄψη M. **2** [τίς τῶν] J.: Blass thought the traces in favour of μ[ή τις].

παρ' ἡμέας R. ^{γρ} ἀποικίης: 'cf. the reading ἀποικίων for ἀγροικίων in the Berlin fr. of
Arist. *Ath. Pol.* ch. 13' K. **3** τ[ίς τήν] Bl. ἐγὼδε i.e. ἐγὼ ἦδε Bl.: K. had read
εσώδε. θυρην. ἐγώδε' τισσιν. P. **4** προσελθιν. ηνιδου παριμ P. **5** τισδεισιν.
(by correction from another letter) P. γυλλισηφιλανιου P: in margin νιδος.
6 μητρίχη P. **7** So W.H., Bl. καλεῖ τις. R. καλεῖ τις; Nich., Blümner.
Θ. καλεῖ 'you are invited.' M. τίς ἐστίν; Hardie, M. Γ. καλεῖ ('voca') Buech.
Θ. καλεῖ (active). M. τίς ἐστίν; Herw., C. is very improbable. ἀμμή R. and
others: ἀμμία P. P has space before γυλλίς, none before ἀμμία. **8** στρώσων
τι Blümner. δούλη. τις P. επ εις P. **9** 'προς: corrected from παρα' K.
The letters ap are not visible. ημεας τι P. θε[ὸς πρὸς] R. **10** δοκεω[μήνες] P:
supplied by K. **11** γυλλίς ουδ P (?). **12** 'ταυτην: corrected from
ταυτης' K. rightly. (The σ is blotted.) **13** τεκνον εν P. **15-16** are
quoted by Stob. *Fl.* cxvi. 18 'Ηρώδου μιμιάμβων. 'Εγὼ δὲ δραίνω. μυισσῶν (μυὸς
ων A, μυισσων M) τὸ γὰρ (om. A) γῆρας ἡμέας καθέλκει καὶ (κῆν M, κῆν A) σκιή
(σκιή A) παραστήκει (παρεστήκη M, A). **15** μυι, οσον το P. In the margin
J. H. Wright read μῶς δσον in small letters. **16** ἡμέ]ας K. χη P.
παρεστήκεν. P. Whether the change of speaker was also marked by a *paragrapheus*

ΜΗΤΡΙΧΗ

σίγη τε καὶ μὴ τοῦ χρόνου καταψεύδεο·
οἷη τ' ἔτ' εἰ γάρ, Γυλλί, χητέρους ἄγχειν.

ΓΥΛΛΙΣ

σίλλαινε· ταῦτα τῆς νεωτέρης ὑμῖν
20 πρόσσεστιν.

ΜΗΤΡΙΧΗ

ἀλλ' οὐ τοῦτο μὴ σε θερμήνη.

ΓΥΛΛΙΣ

ἀλλ', ὦ τέκνον, κόσον τιν' ἤδη χηραίνεις
χρόνον μόνη τρύχουσα τὴν μίαν κοίτην;
ἔξ οὐ γὰρ εἰς Αἴγυπτον ἐστάλη Μάνδρις
δέκ' εἰσὶ μῆνες, κούδὲ γράμμα σοι πέμπει,
25 ἀλλ' ἐκλέλυσται καὶ πέπωκεν ἐκ καινῆς.
κεῖ δ' ἐστὶν οἶκος τῆς θεοῦ· τὰ γὰρ πάντα,
ὅσος ἐστὶ κου καὶ γίνετ', ἐστ' ἐν Αἰγύπτῳ·
πλούτος, παλαίστρη, δύναμις, εὐδία, δόξα,
θέαι, φιλόσοφοι, χρυσίον, νεηνίσκοι,
30 θεῶν ἀδελφῶν τέμενος, ὁ βασιλεὺς χρηστός,
Μουσῆον, οἶνος, ἀγαθὰ πάνθ' ὅς' ἂν χρήζης,
γυναῖκες, ὁκόσους οὐ μὰ τὴν Αἰδεω Κούρην
ἀστέρας ἐνεγκεῖν οὐρανὸς κεκαύχεται,
τὴν δ' ὄψιν οἶαι πρὸς Πάριν κοθ' ὥρμησαν
35 θεαὶ κριθῆναι καλλονήν—λάθοιμ' αὐτὰς
γρύξασα. κοίην οὖν τάλαινα σὺ ψυχὴν
ἔχουσα θάλπεις τὸν δίφρον; κατ' οὖν λήσεις
γηρᾶσα καὶ σευ τὸ ὥριμον τέφρη κάψει.
πάπτηνον ἄλλη κήμερας μετάλλαξον
40 τὸν νοῦν δὴ τρεῖς, κίλαρὴ κατάστηθι
καὶ ὄρη πρὸς ἄλλον· νηὺς μίης ἐπ' ἀγκύρης
οὐκ ἀσφαλὴς ὁρμεῦσα· κείνος ἦν ἔλθῃ,
ἐκ νερτέρων οὐ μὴδὲ εἰς ἀναστήσῃ
ἡμέας ἀπάρτι· δεινὰ δ' ἄγριος χειμῶν

is uncertain.

17]καίμη P. σίγη τε Buech., θάρσει τε Herw., ἐπισχε

Stadtmueller. κάθιζε Tucker. See notes. καταψεύδου P. 18] γαρ P.
οἷη τ' ἔτ' εἰ Tucker. The change of speaker may or may not have been marked by
a paragraphus. 19 σι[λα]ι P: supplied by K. The division of words, perhaps
indicated by a space in P, is due to Nicholson, though his interpretation was different.

σίλλαινε ταῦτα· R. and others. ταῖτ', ἄ M. νεωτερησιμῖν P. 20 ἀλλ' οὐ—
θερμήνη was given to M. by Hicks. πρόσσεστιν ἀλλ. P, which gives no stop or

M. Sh! don't speak falsely of Time; you can still hug
others, Gyllis!

G. Laugh on, my child! That's the way of you young
ladies—

M. Oh, that joke of mine won't offend you, surely!

G. Well, my child, how long are you going on in your widow-
hood, keeping your own solitary couch? For it's five months
since Mandris set sail to Egypt, and not a line has he sent you.
He has forgotten you and drunk of a new cup. Egypt is the
very home of the goddess; for all that exists and is produced in
the world is in Egypt: wealth, wrestling grounds, might, peace,
renown, shows, philosophers, money, young men, the domain of
the Θεοὶ ἀδελφοί, the king a good one, the museum, wine, all
good things one can desire, women more in number—I swear
by Kore wife of Hades—than the sky boasts of stars, and in
charms like the goddesses who went on a time to Paris to have
their beauty judged—I pray they may not hear me. Why, then,
do you sit idle here? You will find yourself old before you
know it, and the dust of decay will swallow up your bloom.
Look elsewhere, for two or three days make a change in your
purpose, school yourself to merriment, and cast your eyes on
some one else; the ship that rides on one anchor is in danger:
should He come, there is none that shall raise us up hereafter.

paragraphi. θερμήνη P. 23 μάνδρις P. 25 εκλελυσται P. καινης P.
This I once explained wrongly as λείπει: 'but the sign is not so used elsewhere in P,
as κύλικος. In margin κυ... which I explained
and another explanation is needed, e.g. καλῆς.' The letters below are hard to read but may be κυνης, a mere slip from
καυνης immediately altered, rather than e.g. for κοινῆς. 26 κῖ P. 27 κήγινετ'
Weil. αιγυπτωι P? 28-31 There are spaces in P after παλαίστρη, μουσηιον,
and οινος, and perhaps elsewhere. 28 ευδία δόξα P (four letters are very faint:
read by K.). 29 θέαι P. χρυσιων ενηισκοι P. 31 / at the be-

ginning: αγαπανθ P. 'The last two letters have been added above in another
hand' K. χρησι[s] P: χρήσις Buech. 32 οκοσους P. την[α]ιδεω supplied by K.
Δεωκούρη M. is worth considering as a correction: see nn. 33 μστερας P: read by

Hicks and Rutherford. ουραν[ο]ς P. 34 τηγδοψιν P: read or supplied by K.
The letters above I supplied as τὸ δ' εἶδος: so Bl. παρι[ν]κοθ P. 35 θεαι κρι]θηναι P:
supplied by Buech. καλλονην λαθοιμ P. 36 γρύξασα] may be supplied: Blass εἰποῦσα.
κο[ι]ην and ταλαινα P. 37 ἔχουσα] R. θαλπεις τονδιφρον κατοῦ' λησεις P. κατ' οὖν
Bl., W.H. 38 γηρᾶσα] R. ωριμόν P. 39 ἐκκλινον Hicks, πάπτηνον Weil.

νον αλληχημερας P. 40 τον]ρονδν P, suppl. Bl. (there are very faint vestiges of
the first δ and ν). τρεις χιλαρ·η καταστηθ·ι P (why?). 41]οσαλλον νηυσ P,
ἀνδρα πρὸς J., ὄρμον Tucker, φίλον Buech., καὶ ὄρη πρὸς Bl. 'which I read since
βλέπουσ' ἐς ἄλλον which W. H. once adopted from C.'s earlier conjecture does not
agree with the traces. Ed. 1 42]αλησορμευσα P: suppl. Hicks (the letters
are very faint). 43ν μηδεισαναστησι see nn. C. reads ὅ in margin:
this I cannot see. See nn. 44 ·μεα...αι...τοδι(or ρ)η(or ν)αδεαγριοσχειμων P.
δινα Diels: rest suppl. Ed. 'ἀπάρτι is common in late Greek with negatives.
Hierokles Philogelos 243 ἀλλ' ἐγὼ ἀπάρτι οὐ μὴ ἐμπαιχθῶ. Matth. Ev. xxiii. 39."

- 45 καταιγίσας ἔπνευσε, κοῦδὲ εἰς οἶδεν
τὸ μέλλον ἡμέων· ἄστατος γὰρ ἀνθρώποις
δειλοῖσιν αἰών. ἀλλὰ μήτις ἔστηκε
σύνεγγυς ἡμῖν;

ΜΗΤΡΙΧΗ
οὐδὲ εἰς.

ΓΥΛΛΙΣ

- ἄκουσον δὴ
ἃ σοι χρειζουσ' ὧδ' ἔβην ἀπαγγεῖλαι·
50 ὁ Μатаκίνης τῆς Παταικίου Γρύλλος,
ὁ πέντε νικέων ἄθλα, παῖς μὲν ἐν Πυθοῖ,
δῖς δ' ἐν Κορίνθῳ τοὺς ἱουλον ἀνθεύοντας,
ἄνδρας δὲ Πίσῃ δῖς καθείλε πικτεύσας,
πλουτέων τὸ καλόν, οὐδὲ κάρφος ἐκ τῆς γῆς
55 κινέων, ἄθικτος ἐς Κυθηρίην σφρηγίς,
ιδῶν σε καθόδῳ τῆς Μίσσης ἐκύμηνε
τὰ σπλάγχν', ἔρωτι καρδίην ἀνοιστρηθείς,
καί μεν οὔτε νυκτὸς οὔτ' ἐφ' ἡμέρην λείπει
τὸ δῶμα, τέκνον, ἀλλὰ μεν κατακλαίει
60 καὶ ταταλίζει καὶ ποθέων ἀποθνήσκει.
ἀλλ', ὦ τέκνον μοι Μητρίχῃ, μίαν ταύτην
ἀμαρτίην δὸς τῇ θεῷ· κατάρτησον
σαυτήν, τὸ γῆρας μὴ λάθῃ σε πρόσβλεψαν.
καὶ δοιὰ πρήξεις· ἡδέων τεύξῃ καὶ σοι
65 δοθήσεται τι μέζον ἢ δοκεῖς· σκέψαι,
πείσθητί μεν· φιλέω σε, ναὶ μὰ τὰς Μοίρας.

ΜΗΤΡΙΧΗ

- Γυλλί, τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει
τὸν νοῦν· μὰ τὴν γὰρ Μάνδριος κατάπλωσιν
καὶ τὴν φίλῃν Δήμητρα ταῦτ' ἐγὼ 'ξ ἄλλης
70 γυναικὸς οὐκ ἂν ἡδέως ἐπήκουσα,
χολὴν δ' αἰεῖδεν χῶλ' ἂν ἐξεπαίδενσα
καὶ τῆς θύρης τὸν οὐδὸν ἐχθρὸν ἡγείσθαι.
σὺ δ' αὐτίς ἐς μεν μηδὲ ἐν φίλῃ τοῖον
φέρουσα χώρει· μῦθον δὲ μὲν γρηῃσι

45 ἐξ εἰς[δ]ις ἐνέπ[ε]σε (now κοῦ ἐνέπ.) C, καταιγίσας.....] W. H., 'subito appropriat labefactura' Buech. may give the right sense. 'I can see no traces except σέκουδεις οἶδεν.' 46 ἡμέων P: τὸ μέλλον Buech., W. H., and others. 47 /.....αι-ψο...αλλαμητισεστηκεν P. / marks an error (usually of scansion): ν is cancelled.

Terrible are the swooping gusts of the winter storm! None of us knows the future: for unhappy man life is uncertain. Metriche, is there anyone near?

M. No, no one.

G. Then listen to the proposal which I came here to make. There is one Gryllus son of Matakine, Pataikios' wife, winner of five prizes: once as a boy at Pytho, and twice at Corinth he won at the age of youth's down, and twice at Pisa he overcame his rivals in the men's boxing, a man of goodly wealth, stirring not a twig on the ground, a seal untouched in love. He saw you at the Descent of Mise, and his desire was fired with love, and his heart goaded; he leaves not my house night nor day but weeps over me and coaxes me and is dying of desire. Now Metriche, my child, grant the goddess this one error; school yourself to her service, lest you find that old age has looked on you before you know it. You will gain in two ways; you will have a life of pleasure, and he will give you more than you may suppose. Come, listen to me; I swear by the Fates that I am speaking as your friend.

M. Gyllis, white hair dulls the mind; for, I swear by Mandris' safe return and by dear Demeter, I would not willingly have stayed out such a speech from another woman, but I would have taught her to sing her lame song to a limp, and to have hated henceforward the threshold of my door. But as for you,

K now accepts *μης* *αλλα* with hesitation. 'I seem to see \(\iota\epsilon\ \dots\ \alpha\lambda\lambda\alpha\). Ed.¹¹ αἰών W. H.

48 *συνεγγυ[ς]* read by Nicholson. *ἡμῶν οὐδε[ς]* *ακουσονδῃ*. P. *ἡμῶν* C., rightly. (First change of speaker marked by space: so perhaps the second.)

49 *χρειζουσ* P: suppl. Hardie. 50 *ματᾶκ[ι]νης* (λ superscr. Bl.). 51 *νικε[ω]ν* P.

52 *πισθηδισκ* P. 53 *πλουτεων το καλον* P: read by Hicks, Buech. 54 *καρπος* P.

55 *αθικτ[ο]σ[ε]σ[κ]υθηριην σφρηγ[ι]ς* 'the space being due to carelessness or gross error': suppl. Nicholson. 56 *ιδωνσεκ[α]θδωιτησμισης* P

(supplied by K.). 57 *τασπλαγγερω[τι] καρδιην* P. So W. H., Hicks, Tucker. 58 *ἡμέρη* or *ἡμέρης* W. H. for *ἡμερην* P 'withdrawn.' 59 *τοδω-*

μ[α]τε[κ]νον P: suppl. K. 60 *τατὰλ[ι]ζει* P: Meister established the reading. 61 *μητριχη* P. *μητρι την* J. *μητρι* would have been better: but see *μη*.

62 *δοστηθει* 'perhaps the copier first wrote *δετη*.' *κατάρτησον* must be read or *κατάρτησον* accepted in this sense W. H. The letters after *αμαρ* are very faint. 63 *σαυτηντο[γ]ηρας* P. 64 *καιδοια* P. *δοια* W. H. *πρηξεις ηδεω[ν]*

75...ει... P: supplied by W. H. after F. D. *ἡδέως ἤσεις, καὶ σοι.* 65 *δοκεισ-* *σκεψαι* P, with a paragraphus (subsequently deleted) between this and next line. 66 *μεν φιλεω.* 67 *γυλλι τα* P. *Γυλλίς* R. *απαμβλυνει* P 'β seems to

be a correction of some other letter.' The verse is quoted (Γυλλί—νοῦν) by Stob. *Fl.* cxvi. 24 where the mss have *γυναί*. The text of P was defended by Danielss.: cf. Wilam. on Eur. *H.F.* II. p. 190. 68 *κ[ατ]απλωσιν* P: 'supplied

by W. H. (?)'. 70 *επηκουσα* P. 71 *χωλον* P. 72 *εσμε* P: corr. Buech. 73 *ο...εγρημιας*: the second and third letters have left traces which

have been read as *σμ* (K.) or *νδ* (Bl.) 'the first being correct': γ as usually after

- 75 *πρέπει γυναιξὶ ταῖς νέαις ἀπάγγελλε·
τὴν Πυθέω δὲ Μητρίχην ἔα θάλπειν
τὸν δίφρον· οὐ γὰρ ἐγγελά τις εἰς Μάνδριν.
ἀλλ' οὐχὶ τούτων, φασί, τῶν λόγων Γυλλίς
δεῖται· Θρεῖσσα τὴν μελαινίδ' ἐκτριψον*
80 *κῆκτημόρους τρεῖς ἐγγέασα τοῦ ἀκρήτου
καὶ ὕδωρ ἐπιστάξασα δὸς πιεῖν ἀδρῶ.
τῇ, Γυλλί, πῖθι.*

ΓΥΛΛΙΣ

*δείξον· οὐ παραλλάσσειν
πέισουσά σ' ἦλθον, ἀλλ' ἐκῆτι τῶν ἱρῶν,
ὧν οὐνεκὲν μοι—*

ΜΗΤΡΙΧΗ

- Γυλλί, ὦνα' οὐδ' ὅσσον·*
85 *ὥς σοί εὔ γένοιτο.*

ΓΥΛΛΙΣ

μᾶ, τέκνον,.....

- ἡδύς γε, ναὶ Δήμητρα· Μητρίχης οἴνου
ἡδίων' οἶνον Γυλλίς οὐ πέπωκέν κω.
σὺ δ' εὐτύχει μοι, τέκνον, ἀσφαλίζου δέ
σαντήν· ἐμοὶ δὲ Μυρτάλη τε καὶ Σίμη
90 *νέαι μένοιεν, ἔστ' ἂν ἐμπνέῃ Γυλλίς.**

ē is hard to distinguish from τ. μετρήαισι (Buech.) cannot be read in P. 'The reading of the text is approved by W.H. but I do not know to which sentence he referred μεθον nor whether he would have read δς με[ν] or δς γε Rich.' Ένα (v. 73) with δν δὲ C. 'In the margin is ε at some distance from this verse and perhaps belonging to the next, 'or suggesting φῦσει in v. 78?' But I cannot determine whether it is not a mere discoloration of the papyrus.' μὲθον P. 76 ^πτην μελαινιδ' P: the scribe started

my dear, never come again to my house with any such words: tell your old-wives' tales to girls, if you will, but allow Metriche, daughter of Pytheas, to 'sit idle': for none shall laugh at Mandris. But, say they, that is not the tale that Gyllis wants to hear: so, Threissa, wipe the cup clean and pour out three measures of neat wine; dribble some water over it and give her a good dose. There, Gyllis, drink.

G. Offer it me, Metriche; I did not come here to entice you to go astray; it was only to serve yon mysteries, for whose sake—

M. It's no use, Gyllis. Here's luck!

G. La! child,..... Pleasant wine you have, by Demeter; Gyllis has never drunk more pleasant wine than Metriche's. Farewell to you, my child: look after yourself, but may my Myrtale and Sime remain young while Gyllis has breath in her nostrils.

to write διφρον. 77 ^{τοι διφρον}μητρίχην, ενγελαι, and μάνδριν P. A line is drawn through μητρι. 78 ^{λεγ}αλλουδε P. φῦσει P. 79 ^χδειται θρεισσα P. εκτ[ρ]ιψον P. In

margin κυπλ (Bl. κύπελλα) not yet satisfactorily explained. 80 κῆκτημορουστρεῖς P: read by Nicholson. εγγεα[]κρητου P. ἐγγέασα and ἀκρήτου W.H. τοῦ C. 81 ^{λεγ}πει[ναδρ]ω P suppl. C. 82 ^{λεγ}τη γυλλι πειθι δειξον ου πα[ρ]αλλαττειν P. Restored by Nairn. 'The second α looks more like ε and as I read it ε is torn off. W.H. read ελλαπαν but αγ looks to me like ει'. 83 ^{λεγ}ηλθον αλλε[κρητι]τωνιρων P: suppl. C. There is no trace of paragraphus between this and 84 ^{λεγ}ω νουνεκενμοι-γυλλιωνα[...] P: 'The division and supplement is mine. Ed.' 85 ^{λεγ}ο σσοῦγενοιτο-ματεκνον[...] P. There are only two slight traces after τέκνον. 'ὥς σοι εὔ W.H. doubtfully, and προπίνω σοι R. δς σου 'but σευ elsewhere' γένοιτο μᾶ τέκνον M., qui tuis fiat sane puella [cadis plurimus] Buech.: whence C. π[ο]λύς ληνῶ,] for further suggestions see nn. P gives no change of speaker after τῇ 82 (i.e. Γ. δειξον... Γυλλίς v. 90). 86 ^{λεγ}Δημητ[ρ]α P. Μητρίχης[] οἴνου P: suppl. Bl. There are vestiges not inconsistent with -ιχ- or -ιχ-. 87 ^{λεγ}ηδείον P. πε[τ]ω[κ]ε[ν] (there is very little room for [κ]); supplied by Bl. (and C.?). 88 ^{λεγ}ασ[φ]α[δ]ι[σ]ο[υ]δε P. Supplied by W.H. after Buech. ἀσφαλίζουσα. 89 ^{λεγ}ταυτηνεμοι, the τ being corrected into σ P (Bl., K.). τεκ[α]ισ[ι]μη P: supplied by Buech., Nicholson. 90 ^{λεγ}ευπνεη[ι]γυλλίς P.

NOTES

I

Title. *μαστροπός* is a common term: *προκυκλός* (Hesych. *s.v.*) = ἡ προμνηστρία (cod. περιμνηστρία). Compare *id.* Προπαισός: προάγωγος, μαστροπός. Ἐπεισκυκλύν: συνάπτειν. There is presumably a reference to love's magic wheel in the *προκύκλιοι θεοί* found at Erythrae with Hera Teleia Ditt. *Syll.*² ii. 600. See S. Eitrem, *Opferfritus* p. 58.

The opening may be compared with that of Theocr. xv.

1 *Θρήσσα*: this form is recorded by Steph. Byz. *s.v.* Θράκη: τὸ ἐθνικόν, Θράξ καὶ Θράσσα, καὶ Θράττα Ἀττικῶς· καὶ ἡ ἀπὸ Θράκης δούλη...τὸ ἐθνικόν φασὶ καὶ Θρεικόν καὶ θηλυκῶς Θρεῖσαν..., and occurs in Theocr. *Ep.* xviii. ὁ μικκὸς τόδ' ἔτευξε τῇ Θρεῖσσαι (in *A.P.* vii. 663, where the epigram is ascribed to Leonidas, corrupted to Θράσσαι). In Coan inscriptions we find 224 ΑΠΟΛΛΩΝΙ[ΟΥ Θ]ΡΑΙΣΣΑ, ΣΟΙ ΘΡΑΙΣΣΑ ΠΑΡΝΑΣΣΟΥ. Theocr. ii. 70 has ἡ Θευχαρίδα Θράσσα τροφός.—Slaves were commonly called after the country of their origin, or by names characteristic of their country: Hellad. (Phot. *Bibl.* 532 b 35 Bekker) ὅτι οἱ κωμικοὶ τοὺς οἰκέτας τὸ μὲν πλέον ἀπὸ τοῦ γένους ἐκάλουν, οἷον Σύρον, Καρίωνα, Μίδαν, Γέταν, καὶ τὰ ὅμοια. ἐκάλουν δὲ καὶ τὰ ἐξ ἐπιθέτων, ὡς ἀπὸ τοῦ χρώματος μὲν Πυρρίαν (V. 9 n.) καὶ Ξανθίαν, ἀπὸ τοῦ τρόπου δὲ Παρμένωνα καὶ Πίστον (VII. 6 n.) καὶ Δρόμωνα. Strabo 304 ἀφ' οὗ καὶ παρὰ τοῖς Ἀττικοῖς ἐπεπλάσθη τὰ τῶν οἰκετῶν ὀνόματα Γέται καὶ Δᾶοι...ἐξ ὧν γὰρ ἐκομίζετο, ἢ τοῖς ἔθνεσιν ἐκείνοις ὁμωνύμους ἐκάλουν τοὺς οἰκέτας, ὡς Λυδὸν καὶ Σύρον, ἢ τοῖς ἐπιπολάζουσιν ἐκεῖ ὀνόμασι προσηγόρευον, ὡς Μανῆν ἢ Μίδαν τὸν Φρύγα, Τίβιον δὲ τὸν Παφλαγόνα. So we have Θράττα (besides those cited above) Ar. *Ach.* 273 sch., *Pax* 1138, *Thesm.* 279, *Vesp.* 828, Plat. *Theaet.* 174 A, Dem. 1356. 29, Aelian *Epist.* 19. **Cappadox** a *leno* Plaut. *Curc.* Γέτας Menand. 335, 345, 946 (Galen ii. 67), Propert. iv. 5. 44, Plaut. *Truc.*, Ter. *Adelphi*, *Phorm.*, Δᾶος v. 68 n. Καρίων Ar. *Plut.*, Euphron 10, Aeschin. 49. 16, Liban. iv. 363. 24. Dion. Chrys. i. 699, Alciphro. iii. 53, Lucian i. 633, Theophrast. (Diog. L. v. 55). **Cilix** Plaut. (schol. Hor. *Sat.* ii. 5. 11), Cic. *Ep. Fam.* iii. 1. **Καίωσσα** Aesch. *Cho.* 728 sch., cf. sch. Ar. *Pax* 362. **Lesbia** Ter. *Andr.* Λίβυς *Inscr. Cos* 36 a, Menand. 469, Lucian iii. 48, Plin. *N.H.* xxxiv. 59. Λίβυσσα *A.P.* vii. 185. **Λυδός** Andoc. 3. 23, Plaut. *Bacch.* Λυδή *Inscr. Cos* 300, Hermesianax (Ath. 598 a, see 597 a), *A.P.* ix. 63, Lucian iii. 320, Hor. *Carm.* iii. 11. 8. **Μανῆς** Strabo 304, 553, Sext. Emp. *P. Hyp.* ii. 257, Pherecr. 10, Ar. *An.* 523, *Lys.* 908, *Pax* 1146, Alexis 25, Mnesim. 4. 2, Dem. 1127. 25, 1253. 6, Teles (Stob. *Flor.* xcvi. 31), Theophrast. (Diog. L. v. 55, see vi. 55), Ael. *V. H.* xiii. 28, Seneca *de tranq. an.* 8, *A.P.* vii. 179, 538. **Μανία** (Phrygian, Machon Ath. 578 b, Dardanian, Xen. *Hell.* iii. 1. 10), Pherecr. 125, Ar. *Ran.* 1345, *Thesm.* 728, Ameipsias 2, Menand. 943, Aristid. ii. 73, Ael. *Epist.* 1, 2. **Μίδας** Ar. *Vesp.* 433, Euphron 2, Lucian i. 632, iii. 38. **Mysis** Ter. *Andr.*

MIME I

11

Παφλαγόν Ar. *Eq.* 2, 44. Σκύθης Ar. *Thesm.* 1112, *Lys.* 451, Aeschin. 51. 19 sch., E. M. *s.v.* τοξόται. Σκύθαινα Ar. *Lys.* 184. Σύρος Dem. 1127. 25, Lycon (Diog. L. v. 73), Anaxandrid. 51, Eriphos 6, Hegesipp. 1, Lucian ii. 537, *A.P.* xiv. 123, Ter. *Ad.*, *Heaut.* Σύρα Ar. *Pax* 1146, Philem. 125, Alciphro. iii. 25, Plaut. *Merc.*, *Truc.* In Ter. *Hec.* a procuress, cf. Apollodor. Caryst. 8. Συρίσκος Anaxipp. 8, Ter. *Eun.* **Thessala** Plaut. *Amphitr.* Τίβιος Strabo 304, 553, Append. Prov. iii. 79 (Menand. 1075), Lucian i. 133, 681, ii. 748, iii. 57, 304, Synes. *Epist.* 3, *A.P.* xiv. 123. Φρύξ Ar. *Vesp.* 433. Φρυγία Aristid. ii. 399 (Menand. 940), Theocr. xv. 42, Ael. *Epist.* 8, 19, Ter. *Heaut.* Ψύλλα VIII. 1 n. The following occur in the recently discovered fragments of Menander: Γέτας *Pn.*, *Her.*, *M.*, Δᾶος *Her.*, *E.*, *Pk.*, *G.*, *Kl.*, Πυρρίας *P.*, *Pn.*, Σύρος *G.*, Συρίσκος *Ep.* On Τίβιος Men. *H.* 21, 28, *Pn.* 3 see *Restorations of Menander*, p. 5. Add Περσίς Paul. *Ep. Rom.* xvi. 12. See also schol. Plat. *Laches* 187 b, W. M. Ramsay in *C.R.* xii. 341, Starkie Ar. *Vesp.* 433, Numenius in Euseb. *Praef. Ev.* (Com. iii. 419, § 7 K.). Donatus on Ter. *Andr.* 226, *Ad.* 261, schol. Theocr. v. 21. So the Romans called slaves Chia, Lesbia, etc. The form Θρεῖσσα as -ης = -ης Herw. *Lex. Suppl. s.v.* χαιτήσσα, λείζεσθαι, κτέ.⁷⁷

ἀράσσει signifies violent knocking, battering: Eur. *Hec.* 1022 ἀρασσε, φείδου μηδὲν ἐκβάλλον πύλας. *I. T.* 1276, Ar. *Ecc.* 977, Theocr. ii. 6, Callim. *h. Ap.* 3, Lucian iii. 323, Chariton i. 3, Eunap. p. 75 Boiss., *Anacreont.* 31. 8, Procop. *Epist.* 139, Nonn. *D.* i. 141. ἀραγμός Aesch. *Theb.* 235.

οὐκ ὄψη; Plat. *Symph.* 212 C παῖδες...οὐ σκέψεσθε who is at the door? the question is equivalent to an urgent imperative, as often, e.g. οὐκ ἀρήξετε; 'help!' So III. 60, VII. 4.

2 If we supply εἴ τις or μή τις or τίς δή, the use of παρ' ἡμέων is remarkable. It must be taken by itself, for παρ' ἡμέων ἐξ ἀγροικίης is not the same as ἐκ τῆς ἀγροικίης ἡμέων. The sense 'to our house' would be otiose, and of this ellipse I know no other example than that cited by Schaefer in Bos *Ellips. Graec.* p. 213 from Suidas *s.v.* Πονηροῖς...ὑστερον μέντοι παρὰ Θεαγενοῦς τινὸς εἰσῆλθεν ὠνησόμενος κρέας, 'where παρὰ and ὠνησόμενος should be joined, cf. Artemid. ii. 59. 'At my order,' a sense attributed to παρὰ in some places—Xen. *Hell.* ii. 1. 27 εἶπε τοῖς παρ' αὐτοῦ ἐπομένους, *Oec.* 9. 11 καὶ τὸ προνοεῖν μὴ τί κακὸν λάβῃ παρ' ἡμῶν ἀμελοῦσα (Cobet *N.L.* 588), Plat. *Rep.* 406 D παρὰ τοῦ ἱατροῦ φάρμακον πιών—would here be inappropriate. It can only mean, I think, 'from our place' ('ecquis a nobis rure venerit,' Danielsson, Buecheler). τίς τῶν παρ' ἡμέων would be easier, 'who of ours'; that is, 'who of our agents,' 'of those who go under our orders (to their work at the farm),' as e.g. Xen. *Anab.* vi. 6. 24 εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, Theopomp. *Hist.* (Ath. 232 b), or simply 'which of the household': cf. Diod. Sic. ii. p. 584. 73 τῶν νεανίσκων ἐκάτερον τὸν παρ' ἑαυτοῦ διαχρησάμενον. Aelian *Epist.* 3 ἀδικεῖ με ἡ παρὰ σοῦ σηκύλη. Hippocr. iii. 522 ἄλλος τῶν παρὰ Λεωκύδεος, 478 ἡ παρὰ Τισαμένου γυνή (in 538, 539 he has ὁ κατὰ Μηδοσαδέω), 400 Κρατὶν τῇ παρὰ Ξενοφάνους. ὁ παρ' ἐμοῦ τραφεῖς (Liban. iv. 625. 4). The phrase is common in Papyri, Moulton *proll. to N.T.* p. 106.⁷⁷ Diog. L. ix. 109 has ὁ παρ' ἡμῶν in the sense *nostras*: cf. Diod. Sic. ii. 359. 23 τὸ μὲν πρῶτον τῶν Θηβαίων τοῦ παρ' αὐτῶν ἔθνους προστάντων. Theophrast. *H. P.* ii. 2. 8.

⁷⁷ A. S. F. G.

ἔνδον: Palmer has two objections to this reading—first, that Gyllis has no right to assume Metrichē to be at home; secondly, that ἔνδον ἀγγέλλειν is bad Greek for εἶσω ἀγγέλλειν. He says 'I can find no instance of ἔνδον used for εἶσω before Babrius, who has παρήγεν ἔνδον (lxiv. 4). But a Babrian usage is of no authority by itself.' ἔνδον, as he remarks, is of course the word regularly used when it is asked whether a person is at home, Ar. *Ach.* 394, Eur. *I. T.* 1271, Plat. *Alcib.* ii. 143 E, ἐνδοῖ Theocr. xv. 1. Add Aesch. *Cho.* 650, Eur. *Hel.* 468, Lucian ii. 569, Plut. *Mor.* 513 A, 'Menand. *Ki.* 84' (intus Plaut. *Merc.* 829, *Miles* 536, Ter. *Ad.* 569, *Andr.* 851, Sueton. *Domit.* 3). But in this case, at any rate, Gyllis might assume that her friend was at home; see my note on v. 37. His objection to the use of ἔνδον is of greater weight. With verbs implying motion Lobeck *Phryn.* p. 127 (where add that Priscian xviii. 207 says *Attici ἔνδον pro εἶσω et ἐνδοθεν pro ἔνδον ponunt*) cites it from Aelian *N. A.* ix. 61, *V. H.* xiii. 2, Aristaen. i. 5. Add Dion Chrys. i. 241 εἰσάγει ἡμᾶς ἔνδον, Ael. *N. A.* viii. 22, Oppian *Hal.* i. 352, ii. 101, 158, 192, iii. 561, v. 581, Orph. *Lith.* 724, 'Eunap. 33, 146, Nonn. *D.* viii. 267, xvi. 201, Quint. iii. 153, Philostr. *Apoll.* vii. 26 (who has ἐνταῦθα for 'hither,' δεῦρο for 'here,' ἄλλοσε for 'elsewhere,' Τυανάδε for 'at Tyana'). On none of these writers could we rely to confirm the same use in 250 B.C. Fortunately, however, I have found a strong and definite example in Apoll. Rhod. i. 906 πέμπε μιν ἢ βήσαντα Πελασγίδος ἔνδον Ἰωλκοῦ. 'So apparently in Menand. *E.* 313, 573.'

Μητρίχη: the name occurs in CIG 3648 (*Anth. Append.* ii. 49) from Mysia. In form it is a Doric diminutive of Μητρῖς (CIG 3141 ΜΗΤΡΕΙΔΟΣ, 3333 (*Anth. Append.* ii. 634) Μητρῖς ἢ λιπάδελφος), or Μητρώ (Herodas vi. 1 n.). The termination is seen in ἄρριχος, ἀρύστιχος, ἄστριχος, κάδδixος, ὀρτάλιχος, τοσσίχος, ὀσσίχος (Greg. Cor. *de dial. Dor.* cviii. citing Theocr. iv. 55), πυρρίχη, σμαρίχη, σμυλίχη, and is frequent in names. Thus Ἰσμηνίας in Ar. *Ach.* 861 is called Ἰσμήνιχε in 954; Ἀμύντας in Theocr. vii. 2 is called Ἀμύντιχος in 132 (Fritzsche). See Boeckh CIG i. p. 725, Bast on Greg. Cor. *de dial. Dor.* cvi. πύρριχος ὁ πυρρὸς λέγεται παρ' αὐτοῖς (Theocr. iv. 20), Lobeck *Proll.* p. 336. Other feminine examples of this name-form are Δωρίχα (see Ath. 596 b, c) = Δωρίς, Ἐγειρίχα CIG 1672, Σωσίχα 1608 h = Σωτίς, Σωτηρίχα *Anth. Append.* ii. 701 = Σωτηρίς, Μυρτίχη = Μυρτίς, Μυστίχη Theognost. (Cram. Anecd. ii. 118) = Μυστίς, Μελιστίχη Ar. *Eccl.* 46, Βελιστίχη or Βελιστίχη or Βιλιστίχη, Σιμίχη. Ἰππίχη *Inscr. Cos* 368 II. 8.

7 κάλει: this word or εἰσκαλεῖν is regularly used of inviting a visitor (see the passages cited on v. 6), and κάλει without the pronoun expressed ('*fuites entrer*,' 'say I am at home') is idiomatic: Plat. *Symp.* 212 D knocking heard at the door, Agathon says παῖδες, οὐ σκέψασθε; καὶ εἰ μὲν τις τῶν ἐπιτηδείων ἦ, καλείτε. Philostr. *Apoll.* i. 29 a stranger being announced, the king προτείνας τὴν δεξιάν 'καλεί' ἔφη. Chariton viii. 2 ἐπεὶ δὲ ὁ ἄνθρωπος κατήπειγε, παρανοίξας τοῦ θαλάμου τὴν θύραν ἐμήνυσε τὴν σπουδὴν. ὥς δὲ στρατηγὸς ἀγαθός, Χαίρεας 'καλεί' φησί. iii. 1 τοῦ δὲ θεράποντος εἰπόντος ὅτι Πλάγγων, 'ἀκαίρως μὲν,' εἶπε, 'πάρεστιν... καλέσον δὲ ὅμως.' Lucian iii. 511. 'If spoken by Gyllis it would mean 'summon forth' (Ar. *Lys.* 851, 861, etc.), which is absurd. καλεῖ could be supported by Charito vi. 7, but the absence of pronouns would lack explanation. Metrichē we may suppose hears a woman's voice.

ἄμμή: one of the child-words, natural in all languages, for nurse or mother. Hesych. Ἄμμα: μήτηρ, τροφός. E.M. Ἀμμά: ἡ τροφός, καὶ ἡ μήτηρ, κατὰ ὑποκορισμόν. καὶ ἡ ῥέα δέ. [λέγεται καὶ ἄμμάς.] λέγεται καὶ ἄμμία. Phot. Μάμμη τὴν μητέρα καλοῦσι καὶ μαμμίαν καὶ τὸν πατέρα πάππαν καὶ παππίαν. Μάμμη: τὴν μαμμίαν. λέγουσι δὲ καὶ μάμμαν. Ἀριστοφάνης. See Nauck *Aristoph. Byzant.* 156–159, Pierson on Moeris 258, Lobeck *Phryn.* 133, and my note on v. 60 (Hesych. and E.M. 102. 6 also give Ἀναίη: τροφός, τιθήνη, for which Kuester conj. Μαίη, M. Schmidt Ἄμμια or Ἀμμαία. Perhaps it should be Ἀμμή, taken from this place; but see Leutsch and Schneidewin on Zenob. iv. 20).—The word might be used like μήτηρ, μαία, τήθη (Ar. *Lys.* 549), merely as an hypocoristic form of address to an old woman: but it is probable that Gyllis has actually been the foster-mother of Metrichē: see v. 69 n. Nurses are often represented as serving in such confidential offices: e.g. Theocr. ii. 70, Aristaen. i. 6, Appul. *Met.* viii. 160 (537), and the Introduction on this mime.

8 στρέφον τι 'remove, withdraw a little' (cf. vi. 15), intransitively; probably a colloquial use. In this way compounds occur frequently, the simple verb seldom: Orpheus (Clem. Alex. p. 64) ἀλλὰ παλίμπλαγκτος στρέψας θεὸν Ἰάσκειο. 'Soph. *Ichn.* 223 ποῖ στροφαῖ... στρέφουσι.' We find it as a military word in Xenophon: *Ag.* 2. 3 [= *Hellen.* iv. 3. 5] οἱ μὲν Θέτταλοι στρέψαντες βάδην ἀνεχώρουν. *Anab.* iv. 3. 32 οἱ μὲν πολέμιοι ἔφευγον..., οἱ δὲ Ἕλληνες τὰναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ. In *Anab.* iv. 3. 26 Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους and *Hellen.* iii. 4. 15 στρέψας ἐπορεύετο ἐπὶ θάλατταν, we may understand τὸ στράτευμα, cf. *Her.* *Lac.* xiii. 6: in Hom. Σ 544 στρέψαντες, 546 στρέψασκον, we may understand ζεύγεα from 543, as in Ψ 323: with ὑπτίους κάτω στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται in Soph. *Ant.* 716, τὴν ναῦν: with στρέψης in *A.P.* xii. 93. 7, ὄμμα of v. 1: but in such cases, as e.g. with ἐλαύνειν, the omitted object is hardly felt or not at all. A use similar to Xenophon's is found in Plat. *Com. fr.* 92 as quoted by Suid. s.v. Παράβασις and schol. Ar. *Pax* 733: εἰ μὲν μὴ λίαν... ἡναγκαζόμεν στρέψαι δεῦρ', οὐκ ἂν παρέβην. *Act. Apost.* vii. 42 ἐστρεψεν δὲ ὁ θεός, καὶ παρέδωκεν αὐτοῖς.... Galen. *Gloss. Hipp.* xix. p. 141 Στρέφει στρόφον παρέχει. I may note also Hippocr. ii. 438 βρέμει ἡ κοιλία καὶ στρέφει καὶ βορβορῶζει, where unless στρέφεται is the true reading, as he uses it elsewhere, we may understand *the patient*; as Ar. *fr.* 462, Antiphanes 177, whence in Ar. *Pax* 174 ὥς ἐμὲ ἤδη στροφεῖ τι πνεῦμα περὶ τὸν ὀμφαλὸν Cobet *N. L.* 106 would read στρέφει, I στροβεῖ. That word too is used intransitively in Ar. *Eq.* 386, *Vesp.* 1529, where στρόβει=στρόβει σεαντόν in *Nub.* 702. Apoll. Rhod. iii. 892 has οἷ' ἐπὶ γαῖαν ἡμετέρην στροφῶσιν.—Another interpretation is 'spin a bit' (Nicholson), for which sense (=torquere) see Lucian ii. 627, 632, iii. 371, Longus iii. 3, 4, *Anth. Append.* ii. 237, 'Bluemner *Techn. der Gewerbe* i. 114, 'Hdt. v. 12.'

δοῦλη said by the mistress as in v. 44, 54, VIII. 1.

τίς σε μοῖρα: Hom. E 613 ἀλλὰ ἐ μοῖρα ἤγ' ἐπικουρήσουτα. Parmen. 26 χαῖρ', ἐπεὶ οὐτὶ σε μοῖρα κακὴ προὔπεμπε νέεσθαι τήνδ' ὁδόν. Xen. *Hellen.* ii. 4. 19 ὥσπερ ὑπὸ μοῖρας τινὸς ἀγόμενος ἐκπηδήσας πρῶτος. So Hom. Ω 563 οὐδέ με λήθεις ὅττι θεῶν τίς σ' ἤγε. φ 196. Philostr. *Apoll.* i. 28 ἐρμαῖον ἔφη 'θεῶν τις ἄγει τουτονὶ τὸν ἄνδρα ἐνταῦθα.'

9 τί σὺ θεὸς πρὸς ἀνθρώπους; the reading is established by Seneca¹ *Apocol.* 13 (cited by Bücheler), where Claudius descends to the underworld: *anteceperat iam compendiaria Narcissus libertus ad patronum excipiendum et venienti nitidus ut erat a balneo occurrit et ait 'quid di ad homines?'* The sense is τί σὺ καθάπερ θεὸς πρὸς ἀνθρώπους ἤκει; (see n. on vi. 14), the notion, as is shown by *vv.* 10–12, being the rarity and unexpectedness of divine apparitions, just as in a phrase which has become proverbial with us, and is commonly used in the same connexion: John Norris, *The Parting: How fading are the Joies we dote upon, Like Apparitions seen and gone: But those which soonest take their flight, Are the most exquisite and strong. Like Angels visits, short and bright; Mortality's too weak to bear them long.* Blair, *The Grave* ii. 585 *its Visits Like those of Angels, short, and far between.* Campbell, *Pleasures of Hope* ii. 369. Such expressions are common when the notion is the blessedness of the visit: e.g. Lucian iii. 423 ἐπεὶ παρήλθεν, ὑπανεξίσταντο πάντες αὐτῷ, καὶ ἐδεξιοῦντο ὡς τινα τῶν κριπτῶν καὶ ὅλως θεοῦ ἐπιδημία τὸ πρᾶγμα ἦν Ἰων ὁ θαυμαστός συμπαρών. Xen. *Ephes.* i. 12 ἀλλ' οἱ μὲν ἔλεγον ἐπιδημίαν ἐκ τῶν θεῶν. Eunap. *V. S.* init. says Philostratus should have called his Life of Apollonius Ἐπιδημίαν ἐς ἀνθρώπους θεοῦ. Liban. iv. 188. 28. Lucian ii. 394 Demonax ἄκλητος εἰς ἣν τύχοι παριῶν οἰκίαν ἐδείπνει καὶ ἐκάθευδε, τῶν ἐνοικούντων θεοῦ τινα ἐπιφάνειαν ἡγουμένων τὸ πρᾶγμα, καὶ τινα ἀγαθὸν δαίμονα εἰσεληλυθέναι αὐτοῖς εἰς τὴν οἰκίαν. Diog. L. vi. 74 ἁγαθὸς δαίμων εἰς τὴν οἰκίαν μου εἰσελήλυθε. Appul. *Met.* ix. 192 (636) *denique ut dei cuiusdam adventus sic expectatur adulteri.* Cf. the proverb ἀπὸ μηχανῆς θεὸς ἐπιφανείς, Diogen. ii. 84 Leutsch and Schneidewin, i. 78 Leutsch, Suid., Plat. *Clitoph.* 407 A sch., Lucian i. 831, iii. 55, etc. Philostr. *Apoll.* i. 21 ἴσθ' ὅθεν ἡμῖν ἐπιπεμφθεὶς ἦκει; οἷον δαίμονα ἡρώτα. Tibull. i. 3. 89 *tum veniam subito, nec quisquam nuntiet ante, sed videar caelo missus adesse tibi.* Lactant. *Inst.* i. 11. 55 *quod soleamus eos quorum virtutem miremur aut qui repentino advenerint, de caelo decidisse dicere.* Tertull. *Apol.* 10 (Minuc. Felix 21. 7) *ignoti, vel ex inopinato apparentes de caelo supervenisse dicuntur.* See Otto *Sprichw.* p. 62, where add Amm. Marc. xxii. 11. Where merely admiration is signified: Hom. *Ω* 258, Hes. *Theog.* 91, Apoll. Rhod. ii. 756, Isocr. 203 d, Antiphanes 209, *Act. Apost.* xiv. 11, Liban. *Epist.* 674, 1389, Marc. Anton. iv. 16 Gataker.—Here the phrase is slightly ironical, Metrice wishing to know (not without reason) to what she owes the gracious condescension of this visit: cf. Apoll. Rhod. iii. 52 ἡθείαι, τίς δ' ἐὺρο νόος χρεῖώ τε κομίζει δηνάϊας αὐτῶς; τί δ' ἰκάνετον, οὐ τι πάρος γε λίην φοιτίζουσαι, ἐπεὶ περίεστε θεάων; Hom. *Σ* 385, 424, ε 87. Dio Chrys. ii. 305.—For the ellipse of the verb cf. Diog. L. vi. 52 ἰδὼν λωποδύτην τινα ἔφη ῥίπτε σὺ ὧδε, φέριστε; ἢ τίνα συλήσων νεκρῶν κατατεθνηῶτων; ix. 114 τί σὺ δ' ἐὺρο, ἔνθαπερ ἡμεῖς οἱ ἐλεύθεροι; Plat. *Menex.* 234 A τί μάλιστα σὺ πρὸς βουλευτήριον; Ath. 157 e and read in *A. P.* vii. 734 δ ξενόλα (?), τί τὸ τεῖδε...; Philostr. *Imag.* ii. 8. 5, *V. S.* i. 22. 6, *Apoll.* viii. 7. 48. Verbs of motion

¹ Neither on Seneca nor on Herodas have I seen cited Suid. s.v. Σαλλοῖστιος φιλόσοφος:.....τῷ δὲ Παμπρεπίῳ μέγιστον ἤδη δυναμένῳ ἐντυχῶν ἐπειδὴ ἐκεῖνος ὠραιζόμενος 'τί θεοὶ πρὸς ἀνθρώπους;' ἔφη, 'τίς δέ;' ἔφη 'οὐκ οἶδεν ὡς οὔτ' ἐγὼ πώποτε θεὸς ἐγενόμην οὔτε σὺ ἄνθρωπος;'

especially are apt to be omitted, as Pherecr. 153 ἦδη σὺ; 'are you going already?' See Blaydes on Ar. *Ran.* 1279.

10, 11 'it is five months since you have not come,' where we say 'since you came.' Theocr. ii. 4 ὅς μοι δωδεκαταῖος ἀφ' ᾧ τάλας οὐδὲ ποθίκει. 157 νῦν δέ τε δωδεκαταῖος ἀφ' ᾧ νιν οὐδὲ ποτείδον. Lucian i. 741 σχεδὸν εἰκοσὶν ἔτη ταῦτά ἐστιν ἀφ' οὗ σε οὐδὲν ἄλλο ποιοῦντα ἑώρακα ἢ...Plaut. *Most.* 470 *quia septem menses sunt quum in hasce aedis pedem intro nemo tetulit.* Pomponius (Gellius x. 24. 5) *dies hic sextus cum nihil egi* [ed. Pontanus]. Plaut. *Amph.* 302 *Jam diu'st quod ventri victum non datis.* Propert. iii. 8. 33 *tot iam abiere dies cum me nec cura theatri nec tetigit Campi nec mea Musa iuvat.* 13. 21 *septima iam plenae deducitur orbita lunae cum de me et de te compita nulla tacent.* So in Theocr. xiv. 45 might be read καὶ δὲ μῆνες ἐξ ᾧ ἀπ' ἀλλήλων, (κ)οῦδὲ Θρακιστὶ κέκαρμαι. 'τόσος χρόνος ἐστὶν ἐξ οὗ=τόσον χρόνον οὐ; Lucian i. 456 πολλὸν χρόνον οὐ πέφηνας, just as in the positive form, e.g. Dio Chrys. ii. 300 καὶ τοσοῦτος ἤδη χρόνος ἐστὶν ἐξ οὗ τὰς αὐτὰς διδάσκουσι τραγωδίας=τοσοῦτον χρ.: Hom. *β* 39 ἦδη γὰρ τρίτον ἐστὶν ἔτος...ἐξ οὗ ἀτέμβει θυμὸν..., Anacreon 41 δέκα δὲ μῆνες ἐπεὶ τε στεφανοῦται. The English language is peculiar in this respect. πέντε (iii. 23 n., v. 24) 'half-a-dozen.'

οὐδ' ὄναρ 'not even in dream,' and hence 'never for a moment,' 'not a whit.' Eur. *fr.* 107 πλήσας δὲ νηδὺν οὐδ' ὄναρ κατ' εὐφρόνην φίλοις ἔδειξεν αὐτόν. *I. T.* 506 μὴδ' ἰδὼν ὄναρ. Plat. *Apol.* 40 D ἐπειδάν τις καθεύδων μὴδ' ὄναρ μὴδὲν ὄρᾳ...ὥστε μὴδ' ὄναρ ἰδεῖν. *Theaet.* 173 D ταῦτα οὐδ' ὄναρ πράττειν παρίσταται αὐτοῖς. Porphy. *de abst.* i. 37. Dem. 429. 19 ἂ μὴδ' ὄναρ ἡλπισαν. Synes. *Epist.* 4. 160 a. Callim. *Ep.* 64 ἐλεον δ' οὐδ' ὄναρ ἡντίασας. γείτονας οἰκτεῖρουσι. σὺ δ' οὐδ' ὄναρ. Moschus iv. 18. *A. P.* v. 25, 76, ix. 344, xii. 99, 191. Dionys. Hal. *de comp. verb.* p. 31. 10. Lucian i. 672 οὐδ' ὄναρ λευκοῦ ποτε ἄρτου ἐμφορηθεῖς, 741, ii. 740, iii. 89. Plut. *Mor.* 1109 A. *Philop.* 18. *Epist. Pythag.* 3. Liban. iv. 137. 5. Julian *fr.* 2. Procop. *Epist.* 145. Theophylact. *Epist.* 36. We find also variations of the phrase: Calanus *Epist.* οὐδ' ἐν ὕπνῳ ἑορακότες τὰ ἡμέτερα ἔργα. Menander *Pk.* 169 κακοδαίμον' αὐτῷ δεσπότην οὐδ' ἐνύπνιον ἰδὼν γὰρ οἶδα. *Restorations* p. 29. Plut. *Mor.* 85 D. Apoll. Rhod. i. 290 τὸ μὲν οὐδ' ὄσον, οὐδ' ἐν ὀνείρῳ ὠϊσάμην. Automed. *A. P.* xi. 361 οὐποτε γευσάμενοι...οὐδ' ἐν ὀνείρῳ οὐ θέρεος κριθήν, οὐκ ἔαρος βοτάνην. Theocr. xx. 5 μὴδ' ἐν ὀνείροις.

μὰ τὰς Μοῖρας is a very rare oath, but occurs three times in Herodas; in *v.* 66 Gyllis swears ναὶ μὰ τὰς Μ., and in iv. 30 one of the *Coan* women exclaims πρὸς Μοιρέων. The Chorus appeal to them in Aesch. *P. V.* 922 and *Cho.* 305; in Theocr. ii. 160 the Doric Simaitha swears τὰν Ἀΐδαο πύλαν ναὶ Μοῖρας ἀραξεί; in Lucian ii. 629 the Cynic beseeches Zeus πρὸς τῶν Μοιρῶν καὶ τῆς Εἰμαρμένης. Moschion *Trag.* 2. 2, where read ἄτρεπτε¹. Bacchyl. viii. (ix.) 15. Alciph. i. 38 ὡς ἄδικον ᾧ φίλαι Μοῖραι. Eur. *fr.* 620. In these passages (the paratragic language in Ar. *Thesm.* 700 can hardly be urged) their appropriateness is clear; but in Herodas they are invoked without reference to their functions—unless, since the decrees of Fates are ἄτρεπτα, the exclamation meant ἀναμφιλέκτως. From the frequent introduction of the oath and its lack of such special significance as we find elsewhere, we may

¹ See on Aesch. *Agamemnon*, v. 228.

suspect it was particularly Coan. Though the worship of the Μοῖραι was not peculiarly Dorian, they had a temple at Sparta (Pausan. iii. 11. 10), and, in company with Demeter and Persephone, at Corinth (ii. 4. 7), near which again an altar (ii. 11. 4). A sacrifice is prescribed to them in *Inscript. of Cos* 36 d. 'See Plat. *Legg.* 960 c.'

13 ἀποικίω: Thuc. iii. 55, Xen. *Oec.* iv. 6, Theocr. xv. 7.

λαύραις: 'the by-ways, lanes, alleys'; Ionic, Greg. Cor. *de dial. Ion.* xcvi. Hom. χ 128, 137 (Eustath. 1921. 56). E. M. s.v. 'Οδός: ...λαύρην δὲ (in χ 128) Φιλόξενος τὴν ῥύμην λέγει καὶ τινὲς μὲν ὁδὸν ἀπέδωκαν, τινὲς δὲ τὸν κοπρῶνα ὡς 'Ἰππῶναξ. 'Cod. Flor. Miller Misc. 231 addit Hipponacteum ἐκρῶζεν κύμινδιν ἐς λαύρην' Bergk Hippon. fr. 36. Ar. *Pax* 99 τοὺς τε κοπρῶνας καὶ τὰς λαύρας: sch. λαύρας ἐκάλουν τὰς στενὰς ῥύμας ἐνθα πᾶσα ἀκαθαρσία ἐστίν, ἢ τοὺς ῥυπαροὺς τόπους. 158. Suid., Hesych., E. M., Moeris, s.v. Pollux ix. 37. Pind. *P.* viii. 86. Hdt. i. 180. Theocr. *Ep.* iv. Hermesianax (Ath. 598 d) Bailey p. 58. Plut. *Craus.* 4.

14 ἰγνύων or ἰγνυῶν: properly the back, inside, bend of the knee: Galen xiv. 708 Kuehn.... γόνυ καλεῖται· οὗ τὸ κατόπιν ἰγνύα ἢ ἀγκύλη. Pollux ii. 189 ἢ δὲ κατόπιν ἀντικειμένη τῇ κόγχῃ κοιλότης ἰγνύη. Et. Gud. Γνύξ: σημαίνει τὸ ἐπὶ γόνυ, γόνυξ καὶ γνύξ κατὰ συγκοπήν. ἐνθεν ἰγνύα, ἢ τὸ γόνυ συνέχουσα. Hesych. 'Ἰγνύα: ...τὸ τοῦ γόνατος ὀπισθεν μέρος. 'Ἰγνύει καὶ 'Ἰγνύη τὸ αὐτό. ἤθουν τὸ ἀντικνήμιον. E. M. 'Ἰγνύει: τὰ ὀπισθεν τῶν γονάτων.... λέγεται καὶ ἰγνύς· ὅθεν καὶ ταῖς ἰγνύσι καὶ ταῖς ἰγνύαις. Suid. 'Ἰγνύη: ὁ ὑπὸ τὸ γόνυ τόπος ὀπίσω τοῦ γόνατος. καὶ τὸ πληθυντικὸν ἰγνύες. See Ebeling *Lex. Hom.* p. 583, Lobeck *Phryn.* p. 302. The commoner form is ἰγνύα or ἰγνύη, of which the υ is lengthened in dactylic verse (Hom., Theocr. xxv. 242, *A.P.* xii. 176, xvi. 253, etc.); we find also ἰγνύσι in Hom. *h. Herm.* 152, Nicander *Ther.* 278, Lucian ii. 89 ἐν ταῖς ἰγνύσιν ὑπὲρ τὴν γαστροκνημίαν, etc.

15 δρᾶνω: formed from δρᾶω. 'Cf. Hesych. Χρᾶται· μολύνεται (=χραίνεται): Γρά, Γραίνειν: so φαίνω, φάω: βαίνω, βᾶω (in some compounds): (Lobeck *Rhem.* 236.) Though we have several derivatives as ἀδρανής, ἀδρανέων (the part., Opp. *Hal.* i. 296, 539, v. 86, 548, Nonn. *D.* xxii. 280), ἀδρανίη, ὀλιγοδρανέων (the part., Hom.), ὀλιγοδρανής, -δρανία, the verb itself, except in Herodas II. 95 κόσον δραίνει, occurs elsewhere only in Hom. K 96 ἀλλ' εἴ τι δραίνεις,... (Eust. 792. 27, Apollon. 60. 17). But the E. M. 286. 27 records an infin. δρᾶναι, uncertain whether it is from ἔδρην or from δραίνω. Hesych. besides Δραίνεις: δραστικῶς ἔχεις, has also Δραίνει: ποιεῖ. δύναται. ἰσχύει. ἐνεργεῖ. κυλῖει. γυμνάζει, where the first four explanations may refer to II. 95. 'Δρᾶναι: ποιῆσαι ἢ φυγεῖν. Hesych.'

μυῖ' ὅσον: proverbially of weakness or insignificance (as Chaucer *The Wyf of Bathes Prologe* 347 *I wol nat wirche as muchel as a gnat*). Apostol. viii. 25 'Ἐχει καὶ μυῖα σωλήνα: 'Ἐχει καὶ χολήν (l. χ. καὶ) ὁ μύρμηξ: ἐπὶ τῶν εὐκαταφρονήτων. Suid. s.v. Σέρφος: ...παροιμία· ἔνεστι κἂν μύρμηκι κἂν σέρφῳ χολή (a worm will turn). *A.P.* x. 49. Petron. 42 (cited by Buecheler) *minoris quam muscae sumus; muscae tamen aliquam virtutem habent: nos non pluris sumus quam bullae*. Seneca *Apocol.* 10 *hic, qui vobis non posse videtur muscam excitare, tam facile homines occidebat quam canis adsidit*. Lucian iii. 99 μὴ καὶ δόξω, κατὰ τὴν παροιμίαν, ἐλέφαντα ἐκ μυῖας ποιεῖν. Liban. *Ep.* 1597 τὸ δὲ ἐμὸν τοιοῦτον οἶον κώνωψ ἐλέφαντι παραβαλλόμενος.

Fragm. in Plut. *Mor.* 90 D οὐδ' ὅσον μυῖας στυγερῶν ἐμπάζετο μύθων. Julian *Ep.* 58. 13 τῷ δὲ Ἀγαμέμνονι τῆς Θεοστίτου παροιμίας ἔλασσον ἔμελεν ἢ χελώνη μυῖων, τὸ τῆς παροιμίας. Phalaris *Ep.* 29 κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει where Lennep (*q.v.*) suggests that in Zenob. iii. 67 'Ἐλέφας μὲν οὐχ ἀλίσκει: ἐπὶ τῶν τὰ φαῦλα καὶ μικρὰ ὑπερορώντων, Diogen. iv. 45, Apostol. vii. 8 (δάκνει), μυῖαν should be read: cf. Phaedrus iii. 6 *musca...mulam increpans 'quam tarda es' inquit...vide ne dolone collum compungam tibi'...hac derideri fabula merito potest qui sine virtute vanas exercet minas*. But μὲν or μὲνδς οὐκ ἀλεγίζει of Greg. Cypr. ii. 48 is required by the *paroemiac* (Meineke *Theocr.* p. 547). μὲνδς is also used as typical of what is weak and insignificant, as in the proverb ὠδινεν ὄρος, Ζεὺς δ' ἐφοβείτο, τὸ δ' ἔτεκεν μὲν Ath. 616 d (Hor. *de art. poet.* 139, Phaedrus iv. 23), which being applied to Agesilaus, he retorted φανήσομαι σοί ποτε καὶ λέων, alluding to the story *Fab. Aesop.* 257: see also 256, Babrius cvii., and the stories in Plut. *Mor.* 190 B, 208 F. But of the two, μυῖα is the less likely to have been substituted, and is supported by Stobaeus.

16 καθέλκει perhaps implies no more than 'weighs me down,' as of the balance in *Ar. Ran.* 1397, Gyllis being oppressed by the weight of years, γήρα βαρεία (Soph. *O.T.* 17, *Aj.* 1017, Aelian *V.H.* ix. 1, *N.A.* vi. 61, vii. 2, ix. 1); Epictet. i. 1 βαρούμεθα ὑπ' αὐτῶν (other interests) καὶ καθελκόμεθα. 'Quint. ii. 330 ὑπὸ γήραος ἀχθομαι αἰνῶν.' But the picture may be more definite, as Theocr. i. 130 ἡ γὰρ ἐγὼν ὑπ' ἔρωτος ἐς Ἀΐδος ἔλκομαι ἤδη. Myrinos *A.P.* vi. 254 (cited by Crusius) τὴν μαλακὴν...ἐλκεῖν εἰς Ἀΐδην ἥνικ' ἔμελλε χρόνος. Hesych. (now adduced by Crusius) has Καθέλκει: καταβάλλει, which M. Schmidt referred to our passage.

κῆ σκιῇ παρέστηκεν: here also it is hard to define the notion with certainty. It is not, I think, a shadow cast ἐπὶ δυσμαῖς τοῦ βίου (Blomf. Aesch. *Pers.* 237, Alexis 228 ἤδη γὰρ ὁ βίος οὐμὸς ἐσπέραν ἄγει) by the declining light of life, nor the darkness of the tomb; the verb indicates personification of Death or Fate, which are often so spoken of as *standing by*: Hom. Π 852 (as Ω 132) οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη ἀγχι παρέστηκεν θάνατος καὶ Μοῖρα κραταίη. ω 28 ἢ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἔμελλεν Μοῖρ' ὁλοή, τὴν οὐτὶς ἀλεύεται. *h. Aphr.* 269 ἀλλ' ὅτε κεν δὴ Μοῖρα παρεστήκη θανάτοιο. (ι 52 τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν. π 280 δὴ γὰρ σφί παρίσταται αἴσιμον ἡμᾶρ.) Mimnermus 2. 5 Κῆρες δὲ παρεστήκασιν μέλαιναί, ἢ μὲν ἔχουσα τέλος γήραος ἀργαλέου ἢ δ' ἐτέρη θανάτοιο. Sosiphanes fr. 3 ἦν δ' εὐτυχῆτε, μηδὲν ὄντες, εὐθέως ἴσ' οὐρανῷ φρονεῖτε, τὸν δὲ κύριον Ἀΐδην παρεστῶτ' οὐχ ὁράτε πλησίον. Lucr. iii. 959 *et nec opinanti Mors ad caput adstitit ante quam satur ac plenus possis discedere rerum*. This is the vision of Alcestis dying: Eur. *Alc.* 260 ὁρῶ δίκωπον ὁρῶ σκάφος ἐν λίμνῃ· νεκρῶν δὲ πορθμεὺς ἔχων χεῖρ' ἐπὶ κοντῷ Χάρων μ' ἤδη καλεῖ 'τί μέλλεις; ἐπείγου· σὺ κατείργεις'...ἄγει μ' ἄγει μέ τις—οὐχ ὁρᾷς;—νεκρῶν ἐς αὐλὰν ὑπ' ὀφρύσι κυνανγὲς βλέπων πτερωτὸς Ἀΐδας. μέθεσ με. τί ρέξεις; ἄφες...πλησίον Ἀΐδας· σκοτία δ' ἐπ' ὅσοις νύξ ἐφέρπει. But the conception of Death as a shadow—familiar to us (Tennyson *In Memoriam* xxii. *There sat the Shadow feared of man...somewhere in the*

¹ In Ach. Tat. iii. 1 read ἐς τὸ ἀντίρροπον καθέλκειν (for -ελεῖν) the ship by changing sides.

waste the Shadow sits and waits for me. xxiii. The Shadow cloak'd from head to foot), I do not know to be elsewhere so expressed in Greek. Still, it is often described in terms that make the expression easily intelligible: Κῆρα μέλαιναν, often coupled with θάνατον or φόνον, is frequent in Homer (Ebeling *Lex. Hom.* p. 783 b), Mimnermus above has Κῆρες μέλαινας, Tyrtaeus II. 5 θανάτου μελάινας Κῆρας. Homer also has πορφύρεος θάνατος (E 83, II 334, Y 477), which is borrowed by Ammianus *A.P.* xi. 13 ἀμειλύντων ἡμῶν, ἐξαίφνης ἦξει ὁ πορφύρεος. Eur. *Alc.* 855 ἀνακτα τὸν μελάμπρονον νεκρῶν θάνατον. Hor. *Carm.* i. 4. 13 pallida Mors. *Sat.* ii. 1. 58 seu me tranquilla senectus exspectat seu Mors¹ atris circumvolat alis. *Anth. Append.* ii. 607 "Αἰδης φ σκοτίας ἀμφέβαλεν πτέρυγας. Tibull. i. 3. 4 Mors atra. i. 1. 69 interea dum fata sinunt, iungamus amores: iam veniet tenebris Mors adoperita caput, with which cf. *Copa* 37 pereant qui crastina curant: Mors aurem vellens 'vivite,' ait, 'venio.' The shadow, then, I take to be Death himself—a cold-hued impalpable form, as in Hom. λ 207 the ψυχή of Odysseus' mother ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ δνείρω ἔπατο. Add Quint. iii. 614 ἀνέρι τὸν τάχα γῆρας ἀμείλιχον ἀμφιμέμαρφε Κῆρες τ' ἐγγὺς ἔασι τέλος θανάτοιο φέρουσαι. vi. 426 οὐδ' ἄρα σοὶ γε πολὺν χρόνον αἰσιμόν ἐστι ζῶειν ἀλλὰ σοὶ ἄγχι παρίσταται οὐλομένη Κῆρ. i. 103, ii. 361, iii. 44 ἦδη γὰρ οἱ Κῆρες ἀμείλιχοι ἀμφεποτῶντο. v. 332, 611, viii. 11, x. 109, xii. 564, xiv. 588.

17 Either Buecheler's σίγη τε or Herwerden's θάρσει τε may be right, each construction having a parallel in Herodotus viii. 65 σίγα τε καὶ μηδενὶ ἄλλω τὸν λόγον τοῦτον εἶπης, (Hom. τ 42): i. 120 θάρσει τε τούτου ἔνεκα καὶ θυμὸν ἔχε ἀγαθόν. For παῦσαι τε or ἐπισχε (Stadtmueller) Lucian iii. 89 οὐ παύση τήμερον καταψευδόμενος. 'παῦσαι καὶ. μῆ... Ar. *Vesp.* 652, ἴσχεο... καὶ μῆ Quint. iii. 779, ἴσχε ix. 313.' καταψεύδω 'don't speak falsely of time,' i.e. don't pretend you are so old. Cf. Lucian ii. 575 εἶτα τοῦ ὕπνου καταψευδόμενος ἀνίσταμαι 'feigning drowsiness,' 'pretending sleep as my reason.' *Epist. Heraclit.* 6 καταψευδόμενοι τεχνῶν ἄς οὐκ ἔχουσι 'pretending to arts they do not possess.' Philostr. *Vit. Soph.* i. 18 καταψευδόμενος τῆς ἐκείνου γλώσσης.

18 ἄγχειν 'hug.' Cf. Liban. *Epist.* 428 ὅσα ἡπειλεῖς, ἐπιτίλει, βῶων, ἔλκων, ἄγχων, καταφιλῶν ὑπὸ θυμοῦ. Commonly it is a technical term in wrestling, II. 12 (?), Crates 29 (?), Pollux iii. 150, 155, Theocr. xxv. 266, Lucian ii. 883, 888, 905, Philostr. *Imag.* i. 6. 4, ii. 6. 3, 4, Max. Tyr. vii. 4, Quint. Smyrn. iv. 226, Pausan. viii. 40. 2; here used as in *Anacreont.* 57 ὁ δὲ μὴ λόγοισι πείθων τότε μὴ θέλουσαν ἄγχει. Hesych. ἄγχει...πλησιάζει[ται]. Similarly πνίγειν Strato *A.P.* xii. 222. Cf. Ar. *Nub.* 1376, Anaxilas *fr.* 22. 'ὅλη τε in this connection Hdt. iii. 28 βοὸς ἦτις οὐκέτι οἷα τε γίγνεται ἐς γαστέρα ἄλλον βάλλεσθαι γόνον. Paus. iv. 9. 5. Plat. *Rep.* 329 C ἔτι οἷός τε εἰ γυναικὶ συγγίγνεσθαι.

19 σιλλαίνει: Pollux ix. 148, giving synonyms under κωμῳδεῖν, says παιητικώτερον τὸ σιλλαίνειν καὶ σιλλοῦν καὶ διασιλλοῦν. ii. 54 Ἰπποκράτης δὲ ὀφθαλμὸν ἱλλαίνειν φησὶ τὸν διάστροφον ('squinting') γινόμενον καὶ ἀνίλλωμα

¹ *Fr.* in Demetr. *de eloc.* 143 (III. 728 Bergk) should be restored thus 'δνείρων' δέσποτα Πλούτων, μελανοπτερόγων, λιπαροπτερόγων, αὐτοποιήτων. The word after μελανοπτ. may be either genitive plural, e.g. σκοτοδιῶν, or vocative, e.g. πολυδέγμων (MS. τοῦτ' δεικνὺν πρὸ πτερόγων αὐτὸ ποίησον). It is from Comedy. See also *C.R.* XIV. p. 9^b.

τὸ ἀνάβλεμμα. οἱ δὲ καὶ ἱλλοὺς τοὺς ὀφθαλμοὺς ὠνόμασαν, σιλλαίνειν δὲ τὸ ἐπὶ χλευασμῷ σείειν τοὺς ὀφθαλμούς, ὅθεν καὶ τὸ χλευαστικὸν ποίημα σίλλος ('lampoon'). Hesych. Σιλαίνει: σκώπτει, ὑβρίζει. Σιλλαίνειν, Σιλλοῦν: τὸ διασύρειν καὶ μωκᾶσθαι. ἀπὸ τοῦ τοῖς ἱλλοῖς, τοῦτέστι τοῖς ὀφθαλμοῖς, σίνεσθαι. Except in passages where it is given for etymological reasons (Diog. L. ix. 12. 111, Eustath. 204. 21, 206. 16, Aelian *V.H.* iii. 40, Schol. Nicand. *Alex.* 30), the simple verb seems to occur elsewhere only in Lucian i. 191 ἦν γοῦν ἀφέλη τις τῶν συμποσίων τὰς κομψείας ταύτας, ἀπάτην, τὰ σκώμματα καὶ τὸ σιλλαίνειν καὶ ἐπιγελᾶν... where the schol. appears to have read it; but there is a variant διασ-. This is used by Lucian ii. 348 τὸ δ. τὰ τῶν ἄλλων. Alciphron iii. 62 τὴν αἰτίαν ἐφ' ἣ με διεσδιλλαινον αἱ γυναῖκες. Iamblich. *Protrept.* p. 368 πράγματα καὶ δόγματα δ. Eunap. p. 88. 27 δ. ἅπαντας. Hesych. Διαφάσσειν: διασιλλαίνειν. Hippocrates i. 83 has κατασιλλαίνειν. See the *Thesaurus* s.v. σιλλαίνειν, σιλλοῦν, διασιλλαίνειν, διασιλλοῦν, Lobeck *Path.* i. 121. Add perhaps Anon. Choliamb. p. 4 Gerhard, v. 40. For the defiant ironical imperative: Hom. X 181 ἔρδ' ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι. Ar. *Vesp.* 1441 ὑβρίζ', ἔως ἂν τὴν δίκην ἄρχων καλῇ. Aesch. *P.V.* 82 ἐνταῦθα νῦν ὑβρίζε. Soph. *El.* 794 ὑβρίζε· νῦν γὰρ εὐτυχούσα τυγχάνεις. Eur. *Med.* 600 ὑβρίζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφή, ἐγὼ δέ... H.F. 260 ἀπέρρων δ' ἐνθεν ἦλθες ἐνθάδε ὑβρίζε. Aesch. *Theb.* 1036 τράχυνε, 1058. Ag. 1669, 1671. Eum. 602. Soph. *Ant.* 324, 768, 1037, 1168. Eur. *Bacch.* 500. *Alc.* 732. *Andr.* 260, 435, 458 κτείνεις μ' ἀπόκτεινε. *Hel.* 992 κτείν', εἰ δοκεῖ σοι, 1244. *Heracl.* 1026 κτείν', οὐ παραιτοῦμαι σε, (fr. 1607. *Ion* 539 κτείνε καὶ πίμπρη. fr. 687, 419, 464. Ar. *Nub.* 1330. *Thesm.* 895. *Vesp.* 603. Plaut. *Poen.* 146. Ter. *Phorm.* 496. Theocr. v. 38, xxvii. 17. Alexis *fr.* 172. 16. *A.P.* xii. 91, 92. Opp. *Hal.* iv. 233. Baehrens *Poet. Lat. Minor.* II. p. 175 nunc laede, nunc lacesse. Xen. *Mem.* ii. 6. 33 κατηγορεῖ. Himerius *Ecl.* iv. 23. Often with δ' οὖν, πρὸς ταῦτα, τοῦδ' ἔνεκα (i nunc): Aesch. *Eum.* 226 σὺ δ' οὖν δῖωκε. Soph. *O.T.* 669. *Aj.* 961. πρὸς ταῦτα Soph. *Aj.* 971, *El.* 820. *O.T.* 343, 426. *O.C.* 455. Aesch. *P.V.* 1024, 1075. Eur. *fr.* 918. *Phoen.* 522. *Med.* 1347 πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, καλεῖ. *Cret.* 35. Lucian iii. 49 πρὸς ταῦτα...σκώπτει. Heliod. viii. 5 τοῦδ' ἔνεκα. Soph. *El.* 605. Ar. *Lys.* 491. Examples I have given will show how characteristic it is for the verb to be placed absolutely—indeed for such a phrase as σιλλαίνει ταῦτα would be I find no parallel. ταῦτα would be added only if it were necessary to the sense as Eur. *Rhes.* 861 σὺ δ' οὖν νόμιζε ταῦτ' ἐπεὶ σοὶ δοκεῖ. Ar. *Nub.* 1328 αὐθὶς με ταῦτα ταῦτα καὶ πλείω λέγε, Soph. *El.* 1055, or emphatic as Eur. *Supp.* 467 σοὶ μὲν δοκεῖτω ταῦτ', ἐμοὶ δὲ τᾶμπαλιν. Soph. *El.* 397 σὺ ταῦτα θῶπεν· οὐκ ἐμοὺς τρόπους λέγεις. Procop. *Epist.* 85 σὺ μὲν οὖν σκώπτει τοιαῦτα· ἐγὼ δὲ οὐκ ἀνέξομαι... Cf. Xen. *Symp.* ii. 4. Soph. *O.T.* 441 τοιαῦτ' ὀνειδίζ' οἷς ἔμ' εὐρήσεις μέγαν. For these compare Diog. L. ix. 59 πίστεε τὸν Ἀναξάρχου θύλακον· Ἀναξάρχον δ' οὐ πίστεεις with the other version of the same saying πίστετε...θύλακός ἐστι· πίστεετ'· Ἀναξάρχος δ'.... Cic. *Tusc.* i. XLIII. 102 Istis, quaeso, ista horribilia munitare purpuratis tuis: Theodori quidem nihil interest. Nonn. *D.* xlv. 12. It is on the pattern of Soph. *O.T.* l.c. that Meister frames his reading. But see next note. νεωτέρης: e.g. Ar. *Eccl.* 845 παλαιότεροι. Pind. *P.* x. 58, *N.* iii. 73; v. 75 n.

ταῦτα πρόσσεσι the proper word of qualities, characteristics belonging to one, as Simon. Amorg. 7. 53, Ar. *Eq.* 217, Nicolaus Com. *fr.* 1. 41, Diog. L. ii. 5. 37 πρὸς τὸν εἰπόντα 'οὐ σοὶ λαιδορεῖται ὁ δαῖνα;' 'οὐχί,' ἔφη. 'ἐμοὶ γὰρ οὐ πρόσσεσι ταῦτα' (cf. Plut. *Mor.* 89 D, E, Dem. 268. 13) 'the qualities do not belong to me, the epithets do not apply' (= ἔστι πρὸς Plut. *Mor.* 153 C.) For ταῦτα cf. Diog. L. i. 2. 60 ὅτ' οὐν Πεισίστρατος ἑαυτὸν κατέ- τρωσεν, ἐκείθεν ἔφη ταῦτα φῦναι. Dem. 1261. 20 πολλάκις περὶ ἑταίρας καὶ εἰληφέναι καὶ δεδωκέναι πληγὰς, καὶ ταῦτ' εἶναι νέων ἀνθρώπων. Isocr. 272 b ταῦτα μὲν γὰρ ἔστιν ἔργα πονηρῶν ἀνθρώπων. Lucian i. 564 τὸ δὲ Γνίφωνα εἶναι καὶ τοκογλύφον—καὶ γὰρ τοῦτο ὁρῶ σοὶ προσόντα. Liban. *Epist.* 469 ταῦτ' εἶναι φιλοῦντος ἑαυτόν. Theognis 611. Eur. *Suppl.* 252, *Hel.* 270. Ar. *Ran.* 534, *Vesp.* 369. Dem. 318. 28, 779. 7. Aeschin. 44. 29. Lucian iii. 299 *A.P.* v. 306 as Plut. *Mor.* 753 B. *Id.* 623 E. Liban. *Epist.* 724. Philostr. *Imag.* i. 9 ἀπειλούντων ἀλλήλοις καὶ τωθαζόντων· ταῦτα γὰρ τοῖς προσώποις ἔπεσιν. Arr. *Epict.* ii. 17. 20 and perhaps Menander *Restorations* p. 27.

20 ἄλλ' οὐ τοῦτο μὴ σε θερμήνῃ: if these words be given to Gyllis the sense must be 'but that won't warm you, comfort you in your widowhood,' as of love Pind. *O.* x. 87 μάλα δὲ οἱ θερμαίνει φιλότατι νόον. *A.P.* v. 117 θερμαίνει μ' ὁ καλὸς Κορήλιος. Longus i. 17 ψυχὴν θερμᾶναι δυνάμενον. Aristaen. ii. 18 ἐρωτικῶς διεθερμάνθη. Plat. *Phaedr.* 251 B, C, 253 E. Chariton iv. 3 θερμανθεὶς οἶνῳ καὶ ἔρωτι, cf. Dem. 402. 23: of joy Eur. *El.* 402 χαρᾷ θερμαινόμεσθα καρδίαν. Aesch. *Cho.* 1002: ἡορᾷ Soph. *Aj.* 478 κενάσιν ἐλπίσιν θερμαίνεται. But in that case τοῦτο would be equivalent to ταῦτα, which as I have shown, goes with πρόσσεσι. This is unlikely; and further (unless the remark be taken as an 'aside') it anticipates awkwardly the topic which seems naturally introduced by ἄλλ' ὃ τέκνον in *v.* 21. I agree therefore with Hicks in assigning these words to Metrichē in the sense 'Oh that joke of mine won't offend you,' as of *anger* Ar. *Ran.* 844 καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμῆς κότῳ. *Fragment.* in Schol. Hom. *Γ* 414 θεὸς δ' ἐπὶ σμικροῖσιν οὐ θερμαίνεται, ἀλλ' ὥς λέβης τις μείζονος δέεται πυρός.

21 κηραίνεις (= κηρεύεις) is a new form, for which however there is no need to urge the substitution of κηραίνεις (as e.g. Maximus Philos. περὶ καταρχῶν 93 Λαοδάμης ἦτ' αἰὲν ἐπ' ἀνέρι κηραίνουσα...), since many of the verbs with this termination (see Lobeck *Proll.* p. 37) are formed from adjectives as ἀγριαίνω, ἀκολασταίνω, ἀλιτραίνω, ἀνοηταίνω, ἀργαίνω, αὐαίνω, δυσκολαίνω, δυσμεναίνω, δυσχεραίνω, ἐχθραίνω, ἰσχυραίνω, κοιλαίνω, κυλλαίνω, λιγραίνω, μαργαίνω, μωραίνω, ξηραίνω, ῥυσαίνω, σιμαίνω, χαλεπαίνω, χωλαίνω, ψυχραίνω, ὠριαίνω Hesych.: and in many cases we find both forms existing, as ἀνοη- ταίνω=ἀνοητεύω, ἐχθραίνω=ἐχθρεύω, λιστραίνω=λιστρεύω, ὑδραίνω=ὑδρεύω, χωλαίνω=χωλεύω, ψυχραίνω=ψυχρεύω, ἁμαθαίνω=ἁμαθεύω (Hesych. *s.v.* Ἐρρωπίζομεν).

22 =μονοκοιτούσα. τρύχουσα κοίτην 'keeping your own widowed couch,' 'pining in single sleep' (Soph. *Trach.* 110 κοιταῖς ἀνανδρώτοισι τρύχεσθαι), as Theognis 913 τρύχῳ βίον ἐν κακότητι, which is somewhat stronger than τρίζειν βίον (Soph. *El.* 602, Eur. *Heracl.* 84, Ar. *Pax* 590, Plut. 526, Eupolis 52, Eubulus 68, αἰῶνα Diocles *fr.* 14, τῶμβλὺ τῆς ζωῆς III. 52). This active use of verbs is characteristic of Greek poetic diction; cf. Eur. *Ion* 1 ὁ χαλκίοισι νότοιςιν πόλον...ἐκτρίβων, as Soph. *O.T.* 247 ἄμορον ἐκτρίψαι βίον, *El.* 122

τὴν αἰὲν τάκει δὲ ἀκόρεστον οἰωγάν; 819 αὐανῶ βίον, Eur. *Med.* 141 τάκει βιοτάν, Soph. *Aj.* 55 ἔκειρε πολυκέρων φύνον, 376 ἐρεμνὸν αἶμ' ἔδευσα with Lobeck's note.

23 The name Μάνδρις appears not to be found elsewhere, nor (what the accent upon it seems to imply) the feminine Μανδρίς. We have Μάνδρης (ὁ Μανδρολύτου, Plut. *Prov.* i. 57, of Ephesus), Μάνδρων, Μάνδρος, and compounds. Meister, who thinks them shorter forms of Μαίανδρ-, shows that bearers of them often came from the region of the Maeander. Μάνδρις may well be an abbreviation of one of many compounds (see Pape *Eigen.*): E.M. 93. 51 (Herodian II. 205) gives Ἀμφιάρας: Ἀμφίς (Aesch. *fr.* 412), 159. 28 (II. 206), Παρθένιος: Πάρβις, Χαλδαῖος: Χάλδης. So Κόττις in III. 72, Λάμπις, Μοῖρις, Μάτρις, Μῆνις, Νίκις. Cf. schol. Aesch. *Theb.* 364 Προτίς: ὀξετόνως.

24 κούδῃ 'and not even.'

25 πέπωκεν ἐκ καινῆς: that κύλικος is the adscript is confirmed by another proverb Ἐκ τετραμένης κύλικος πιεῖν: ἐπὶ τῶν διημαρτημένων ἐν πίστει (Suid.; ἐπὶ τῶν ἐψευσμένων φίλων Greg. Cypr. M. iii. 9). 'He has drunk from a new cup,' i.e. 'he has transferred his affections elsewhere.' (The cup is used in other metaphors: of sharing the same board, Ar. *Eq.* 1289 οὐποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου. Liban. *Epist.* 358 τοσαύτη παρ' ἐμοὶ μνήμη τῶν ἐκ ταύτου κρατήρος πεπωκότων: of sharing the same fortune, Plaut. *Casina* 933 *ut senex* [hoc] *eodem poculo quo ego* [bibit] *biberet*, Marc. *Evangel.* x. 38 δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω; see also *Jeremiah* xxv. 15 sqq., li. 7.) For the cup of love compare Plaut. *Truc.* 43 *si semel amoris poculum accepit meri*. Plut. *Mor.* 505 E περὶ τῶν καλὸν ἐκείνον ἐδάκχευσε κρατήρα τοῦ ἔρωτος: further Theognis 962 ἄλλης δὲ κρήνης πόμα (cf. Callim. *Ep.* 31), Leon. Alex. *A.P.* ix. 356 οἶνον μεν ἐξ ἄλλης πόμα πίδακος, [LXX] *Proverbs* v. 15. Add Plut. *Mor.* 1089 A καίπερ ἐκ μῆς οἰνοχόης Ἐπικούρῳ πεπωκότες (μῆς=τῆς αὐτῆς as *Append. Prov.* ii. 47 and 68), Liban. *Ep.* 1383 τὸ σοὶ συγγενέσθαι καὶ τῆς ἡδίστης διὰ χρόνον (read -ον) γείσασθαι πηγῆς. 1384 πέπωκε γὰρ ἐξ ἀμφοῖν ὥσπερ τις ταῦτὸν ὕδωρ ἐκ κρηνῶν δύο.

26 καί: ἐκεῖ:: κείνος, κείσε, κείθι, κείθεν: ἐκείνος, ἐκείσε, ἐκείθι, ἐκείθεν (Lobeck *Path.* i. 48). It was used by Archilochus (*fr.* 171): Cramer *Anecd.* i. 249. 27 (*Epimer.*) παρὰ τὸ ἐκείθι, κείθι, καὶ κεί παρὰ Ἀρχιλόχῳ. The Aeolic form κῆ is mentioned by Theognostus (Cram. *Anecd.* ii. 155. 18): κῆ (*sic*) ἀντὶ τοῦ ἐκεῖ, τροπὴ τῆς εἰς διφθόγγου εἰς ἡ Αἰολικῶς, used by Sappho according to Lachmann's reading in *fr.* 51 κῆ δ' ἀμβροσίας μὲν κράτηρ ἐκέκρατο ('L καδδ', V καδδ', ABP κηδαμβροσίας' Bergk).

οἶκος τῆς θεοῦ: who is the goddess? The phrase should explain itself (as τῇ θεῷ does in *v.* 62 where there can be no doubt that it is Aphrodite, and as e.g. Xen. *Symf.* viii. 16, *Cyn.* xiii. 18), the goddess intended being she who is concerned with the matter mentioned. Here too then I think with Hicks, Weil and Crusius that Aphrodite is meant; the thought being 'Your husband has already found another partner—Egypt is the very home of love and pleasure.' Lucian ii. 500 ὁ ἐπαινῶν (as opposed to the κολαξ) ἦν

1 ἢ Ἰφιόδασσα, Ἰφίς. But surely Ἰφικλῆς was originally meant."

οίκιαν ἐπαινή καλὴν καὶ ἄριστα διεσκευασμένην εἴποι ἂν Ζηγός που τοιήδ' ἔστι
 Ὀλυμπίου ἐνδοθεν αὐλή (Hom. δ 74). Helioid. ii. 22 ἀλλ' ἢ Ξενίου Διός, ὡς
 ἔοικεν, εἰς αὐλὰς ἤκομεν. Choricus in Justin. Brumal. 2, A.P. ix. 701.
 Damascius Vit. Isid. 162 ὥστε ποιητικὸς ἀνὴρ ἔφη ἂν τὸ στόμα αὐτοῦ καὶ τὸ
 ἄλλο πρόσωπον οἰκητήριον εἶναι αὐτῶν τῶν Χαρίτων. Nonn. D. xli. 14 ἔστι
 πόλις Βερόη, βίοντος τροπίας, ὄρμος Ἐρώτων, ... 143 ῥίζα βίου, Βερόη, ... ἔδραν
 Ἑρμείας¹, Δίκης πέδον, ἄστρ' θεμίστων, ἐνδίων Εὐφροσύνης, Παφίης δόμος,
 οἶκος Ἐρώτων², Βάκχον τέρπον ἐδεθλον, ἐναύλιον Ἰοχεαίρης, Νηρείδων
 ἀνάθημα, Διὸς θρόνος, Ἄρεος αὐλή, Ὀρχομενὸς Χαρίτων, ... xlvii. 409 εἰς ἐρατὴν
 σέο γαίαν, ὅπῃ δόμος ἐστὶν Ἐρώτων. iii. 109 οὐ χθόνα Βύβλου ἔδρακες, ἤχι
 πέλει Χαρίτων δόμος, ἤχι χορεύει Ἀσσυρίη Κυθέρεια καὶ οὐ φυγόδεμνος Ἀθήνη.
 Cf. iv. 81. xiii. 456 Πάφον... ὄρμον Ἐρώτων. A.P. ix. 426 on Berytus: Ποῦ
 τελέθει Κύπρις πολίτοχος, ὅφρα νοήσῃ ἐνδίων εἰδῶλον τὴν πρὶν ἔδος Χαρίτων;
 Eur. Bacch. 395 ἰκοίμαν ποτὶ τὰν Κύπρον, νᾶσον τὰς Ἀφροδίτας, ἵν' οἱ θελξί-
 φρονες νέμονται θνατοῖσιν Ἐρωτες, Πάφον θ', ἂν <θ'> ἐκατόστομοι (Egypt)...
 ἐκεῖ Χάριτες, ἐκεῖ δὲ Πόθος. Hel. 69 Πλούτου γὰρ οἶκος ἄξιος προσεικάσαι.
 Ar. Av. 1316 κατέχουσι δ' ἔρωτες ἐμᾶς³ πόλεως· τί γὰρ οὐκ ἐνὶ ταῦτα καλὸν
 ἀνδρὶ συνοικεῖν; Σοφία, Πόθος, ἀμβρόσια Χάριτες, τό τε τὰς ἀγαφρόνους
 Ἀσυχίας εὐάμερον πρόσωπον. Plaut. Bacch. 112 LV. ⁴ quis istic habet? (who
 lives there?) Pl. Amor Voluptas Venus Venustus Gaudium Iocus Ludus
 Sermo Suavisaviatio. A.P. ix. 639 on a bath: Κύπρις, Ἐρως, Χάριτες,
 Νύμφαι, Διόνυσος, Ἀπόλλων ὅμοσαν ἀλλήλοισι ἐνθάδε ναίεσθαι. Mart. iv. 44
 (Friedlaender) on Pompeii, v. 3 haec iuga quam Nisae colles plus Bacchus
 amavit, hoc nuper Satyri monte dedere choros. haec Veneris sedes, Laca-
 daemone gratior illi. Ov. de art. am. i. 59 quot caelum stellis, tot habet tua
 Roma puellas; Mater et Aeneae constat in urbe sui. Amor. i. 8. 42 Venus
 Aeneae regnat in urbe sui. Himer. Ecl. v. 30 οἶα μὲν ἰδεῖν ἀκρόπολιν, οἶον
 ἄλλο θεῶν μετ' οὐρανὸν ἐνδιαίτημα. Aristid. i. 774 of Smyrna οἱ ἰδόντες θεῶν
 ἔργον ἂν φήσαιεν εἶναι... οἱ Μουσῶν καὶ Χαρίτων χοροὶ δι' αἰῶνος τὴν πόλιν
 ἐμβατεύοντες. Philostr. Apoll. i. 39 δείξαντος δὲ καὶ τὰν Ἐκβατάνοισι τείχη καὶ
 θεῶν φάσκοντος ταῦτ' εἶναι οἰκήσιν. Rutil. Namat. 93 of Rome per censere
 labor densis decora alta trophaeis, ut si quis stellas pernumerare velit:
 confunduntque vagos delubra micantia visus: ipsos crediderim sic habitare
 deos. Cf. Claudian's eulogy of Rome, in sec. cons. Stilich. 130-173, and
 Cienzo's phrases of his beloved Naples, Pentamerone i. 7 Dove trovaraggio
 n' autro Puorto? doce puorto (ὅρμος) de tutto lo bene de lo munno! Dove
 n' autre Ceuze? dove l' agnolille d' ammore fanno continue follora de con-
 tentizze! Dove n' altra Loggia, dove alloggia lo grasso e s' affila lo
 gusto?... A dio, Napoli, no plus ultra, dove ha puosto li termine la vertute
 e li confine la grazia! "Add Callim. P. Oxy. vii. v. 73 Ποιήσαν Χαρίτων ἱδρυμ⁵
 εὐπλοκάμων." Nikephor. (Walz Rhet. Gr. i. 494) Ὁ πάλαι Χαρίτων χωρίον, ὃ
 πάλαι Μουσῶν τέμενος, ... ὃ μάτερ ἐμὰ χρύσασπι θήσα.⁷

¹ Berytus having been a famous school of learning, especially of law: see notes on
 Anth. Pal. ii. p. 215, Dübner.

² A phrase applied in A.P. xi. 63, 4 to a wine-vat.

³ ἔδρας (?).

⁴ "On a Pompeian brothel 'Hic habitat felicitas,' s.g."

⁵ "So Wilam. The true reading has not yet been found. But ? ἢ δρύμ'."

With τὰ γὰρ πάντα κ.τ.λ., the ground given for the assertion Crusius
 compares Babrius lviii. 1 Ζεὺς ἐν πίθῳ τὰ χρηστὰ πάντα συλλέξας ἔθηκεν αὐτὸν
 πωμάσας παρ' ἀνθρώπων. ὁ δ' ἀκρατὴς ἀνθρώπος... διήκ' ἀπελθεῖν αὐτὰ πρὸς
 θεῶν οἶκους. Lucian i. 670 σὺ δ' ὥσπερ ἐς τοῦ Διὸς τὸν οἶκον παρελθὼν πάντα
 τεθαύμακας. Meister, however, takes it literally, and maintains that the
 goddess is Isis, adducing Plut. Mor. 354 C τὸ δ' ἐν Σάει τῆς Ἀθηνᾶς, ἣν καὶ
 Ἴσιν νομίζουσιν, ἔδος ἐπιγραφὴν εἶχε τοιαύτην· Ἐγὼ εἰμι πᾶν τὸ γεγονὸς καὶ
 ὄν καὶ ἐσόμενον. id. 377 E ἡ γὰρ Ἴσις ἔστι μὲν τὸ τῆς φύσεως θῆλυ καὶ
 δεκτικὸν ἀπάσης γενέσεως, καθὼ τιθῆναι καὶ πανδεχῆς ὑπὸ τοῦ Πλάτωνος, ὑπὸ δὲ
 τῶν πολλῶν μυθώδης κέκληται, διὰ τὸ πάσας ὑπὸ τοῦ λόγου τρεπομένη μορφὰς
 δέχεσθαι καὶ ἰδέας.... But that is entirely different from our phrase. It is not
 suggested here that 'the goddess' is herself 'all that is and that has been
 and that is to be.'

26-30 Cf. Ar. Av. 1316-21.—πάντα as Anacreont. 13 τῆς ἀπαντ'
 ἐχούσης Κρήτης ὅπου πόλεσσιν Ἐρως ἐποργιάζει (cf. Philostr. Imag. ii. 34
 εἰφορεῖ πάντα, Plut. Mor. 602 B). Aristides ii. 336 ἀλλ' ὅμως πάντ' ἂν εὖροις
 ἐν τῇ μεγάλῃ πόλει τῇ Ἀλεξάνδρου πλὴν τούτου (snow). Xen. Anab. vi. 6. 1
 ἀπαντα γὰρ [ἀγαθὰ]¹ εἶχεν ἡ χώρα πλὴν ἐλαίου. Vect. i. 3.

27 ὅσσ' ἔστι κού καὶ γίνεται an inclusive phrase, 'omnia quaecumque
 sunt ubique fiuntque' Buecheler; 'all that is and grows anywhere,' 'all that
 exists and is produced in the world.' Aristides i. 64 (of Asklepios) οὗτός ἐσθ'
 ὃ τὸ πᾶν ἄγων καὶ νέμων, σωτὴρ τῶν ὄλων καὶ φύλαξ τῶν ἀθανάτων, σώζων τὰ
 τε ὄντα αἰεὶ καὶ τὰ γιγνόμενα (what exists permanently and what is produced
 from time to time). Aelian N.A. xiii. 15 παρ' οἷς the rabbit γίγνεται τε καὶ
 ἔστι πάμποδιν. Synes. Epist. 57 ὅσα δὲ παισὶν ἔστιν ἡ γίγνεται πράγματα,
 ταῦτων ὡς ἐλάχιστον ἐγὼ μετέσχον (all that are constant conditions or that
 happen to occur). ὅσα γίνεται as Xenophanes 10 γῇ καὶ ὕδωρ πάντ' ἔσθ' ὅσα
 γίναντ' ἢ δὲ φύονται, Plat. Cratyl. 410 D τὰ φνόμενα καὶ τὰ γιγνόμενα, Xen.
 Cyr. v. 1. 7 μήπω φῦναι μηδὲ γενέσθαι γυνὴ ἀπὸ θνητῶν τοιαύτη: similarly
 Aristides i. 327 (of Rome) πάντα ἐνταῦθα συμπίπτει, ἐμπορία, ναυτιλία,
 γεωργία, πάντα ὅσα γεννᾶται καὶ φύεται· ὅτι δ' ἂν μὴ ἐνταῦθα ἴδῃ τις, οὐκ ἔστι
 τῶν γενομένων ἢ γιγνομένων.—If the sense had been 'tout ce qui est et qui
 était jamais' (Emped. 102 (132 Karst.) πάνθ' ὅσα τ' ἦν ὅσα τ' ἔσθ' ὅσα τ' ἔσται
 ὁπωσδήποτε, as Prop. iii. 22. 18 says of Rome natura hic posuit quidquid ubique
 fuit, we must have had not κήγινετο but καὶ γέγονεν, as in phrases frequent
 with Plato (e.g. Ion 532 E, Legg. 884, Tim. 38 C), or κήγινετο, as Isaeus
 45. 16 ἀλλ' οὔτε ἐγένετο οὐτ' ἔστι 'there is not nor ever was any such,'
 Liban. Ep. 574 παίδων δὲ οὐτ' ἔστιν οὐτ' ἐγένετο πατήρ². In Hdt. viii. 86
 καὶ αὐτοὶ ἦσαν τε καὶ ἐγένοντο ταύτην τὴν ἡμέραν μακρῷ ἀμείνονες αὐτοὶ ἐωυτῶν
 ἢ πρὸς Εὐβοίῃ the meaning is 'proved their worth' (Pind. P. ii. 71 γένοι' οἶος
 ἐσσι, μαθὼν '.....', Lucian i. 605 τοῦθ' ὅπερ ἦσαν πίθηκοι ἐγένοντο) 'to be far
 greater than their display in Euboea.' In Plat. Legg. 777 Βούδαμῶς εὐχρηστον
 εἶναι τε καὶ γίνεσθαι the meaning is 'is not and is not likely to become.'

ἐν Αἰγύπτῳ the luxury and affluence of Egypt (Procop. Epist. 26 πάλιν
 Αἰγύπτος καὶ τρυφή) was proverbial in the time of Aristophanes: see fr. 569

¹ Omit with some MSS.

² Aristid. i. 43 has Ἰνὼ δὲ οὔτε ἦν οὔτε ἐγένετο. Philostr. Imag. i. 12 ἐκμέμακται γὰρ
 ἡ γραφή καὶ τὰ ὄντα καὶ τὰ γιγνόμενα καὶ ὡς ἂν γένοιτο ἐνία. Arist. 195^b 32, 196^a 12.⁷⁷

ending Αἴγυπτον αὐτῶν τὴν πόλιν πεποιήκας ἀντ' Ἀθηνῶν. Cf. Aristides ii. 336, Alciphron ii. 3 ('Menander to Glycera'), Ach. Tat. v. 1. Herodas here extols it as a courtier, like Theocritus xvii. 79 sqq. Its wealth is famous in Homer γ 301, ξ 263, 285. Dio Chrys. i. 670 speaks of Alexandria as the mart of the whole world: κάλλη τε λιμένων καὶ μεγέθη στόλου καὶ τῶν πανταχοῦ γιγνομένων ἀφθονία καὶ διάθεσις.

28-31 'On est frappé tout d'abord du désordre voulu, et tout à fait amusant, de cette énumération: cela fait l'effet d'une foule innombrable' Weil. Similar catalogues are frequent in Comedy, e.g. Eubulus 74, Antiphan. 88, Ar. *Vesp.* 675-7; so Aristides i. 364.

πλούτος...δύναμις: cf. Theocr. xvii. 81 sqq., Appian *Proem.* 10, Ath. 203 b *inf.*—*εὐδία*: Weil (*Journal des Savants* 11/91) remarked that by a curious coincidence the metaphor is found in the Rosetta inscription (C.I.G. 4697), where Epiphanes is lauded because δαπάνας πολλὰς ὑπομεμένηκεν ἕνεκα τοῦ τὴν Αἴγυπτον εἰς εὐδίαν ἀγαγεῖν καὶ τὰ ἱερὰ καταστήσασθαι, and Meister compares Theocr. xv. 46 πολλὰ τοι, ὦ Πτολεμαίε, πεποιήται καλὰ ἔργα ἐξ ᾧ ἐν ἀθανάτοις ὁ τεκὼν· οὐδεὶς κακοεργὸς δαλείται τὸν ἰόντα παρέρπων Αἰγυπτιστὶ, οἷα πρὶν...xvii. 97 λαοὶ δ' ἔργα περιστέλλουσιν ἔκηλοι. οὐ γάρ τις δῆλον πολυκήτεα Νεῖλον ὑπερβάς πεζὸς ἐν ἀλλοτρίαισι βοᾶν ἐστάσατο κόμαις, οὐδέ τις αἰγιαλόνδε θοᾶς ἐξάλατο ναὺς θωρηχθεὶς ἐπὶ βουδὶν ἀνάρσιος Αἰγυπτίῃσι. It is very probable, therefore, that the word is used metaphorically, here as elsewhere, of the settled state, tranquillity of the country. It is possible that the literal sense is not wholly excluded: Lucian ii. 361, Dio Chrys. i. 361, 671, Ath. 196 d, [Plat.] *Epinom.* 987 A.

29 *θεῖα*. We have a glimpse of an Alexandrian festival in the Ἀδωνιά-ζουσαι of Theocritus; but whoever wishes to picture to himself the splendour and magnificence of a pageant in the time of Philadelphus must read the account of one preserved by Athenaeus 196 a-203 b from Callixeinus (*F.H.G.* Müller III. 58). Athenaeus remarks (201 f.) that he has extracted only those details in which gold and silver figured, and no one will be surprised that he concludes by asking 203 b ποία βασιλεία οὕτως γέγονε πολύχρυσος; The love of shows remained a passion with the Alexandrians: Dio Chrys. πρὸς Ἀλεξανδρεῖς i. 653 gives us a vivid character of the frivolous and pleasure-loving population, a mixed rabble (672, 695), whose levity he severely taxes, telling them some plain home-truths: 682 ἰλαροὶ τε γὰρ αἰεὶ καὶ φιλογέλωτες καὶ φιλορρησταί. 703 ἰλαροὶ καὶ σκώψαι πάντων δεινότατοι. 653 παίζοντες αἰεὶ διατελεῖτε καὶ οὐ προσέχοντες· καὶ παιδιᾶς μὲν καὶ ἡδονῆς καὶ γέλωτος ὥστ' εἰπεῖν οὐδέποτε ἀπορεῖτε· καὶ γὰρ αὐτοὶ γελοιοὶ ἐστε καὶ ἡδεῖς, καὶ διακόνους πολλοὺς τούτων ἔχετε· σπουδῆς δὲ ὑμῶν τὴν πᾶσαν ἔνδειαν ὁρῶ οὖσαν. 654 οὔτε γὰρ αὐτοὶ σπουδαῖοι ἐστε οὔτε οἱ ὑμέτεροι συνήθεις, καὶ πολλάκις εἰς ἡμᾶς εἰσιόντες Μίμοι τ' ὀρχησταί τε χοροῖτις ἄριστοι ἵππων τ' ὠκυπόδων ἐπιβήτορες, οἱ τάχιστα Ἡγειραν μέγα νεῖκος ἀπαιδεύτοισι θεαταῖς Νηπιάχοις, ξιφὸν δὲ κακὸν πολίεσσι φέρουσι. τοῦτο γὰρ αἰεὶ ὁρᾶτε καὶ περὶ τοιούτῳ ἐστε. 656, 668 he speaks of them as caring for nothing beyond shows and a big loaf, *panem et circenses*: τὸ δὲ Ἀλεξανδρέων πλῆθος τί ἂν εἴποι τις; οἷς μόνον δεῖ παραβάλλειν τὸν πολὺν ἄρτον καὶ θέαν ἵππων, ὥς τῶν γε ἄλλων οὐδενὸς αὐτοῖς μέλει: frenzied with riotous excitement about musicians in the theatre and professional jockeys on the race-course, though they cannot sit a horse

themselves, or fight (673-4, 678 sqq.). Compare Dio Cass. xxxix. 58, Philostr. *Apoll.* v. 26.

φιλόσοφοι: under the patronage of Philadelphus, whose tradition was continued by Euergetes, Alexandria had become the chief centre of science, literature and art.

χρυσίον: cf. Ath. 203 b ποία [ποία οὖν C, πῶς οὖν...ἡ βασιλεία Wilamowitz] ἄνδρες δαιτυμόνες, βασιλεία οὕτως γέγονε πολύχρυσος; οὐ γὰρ [ἡ add. Casaub.] τὰ ἐκ Περσῶν καὶ Βαβυλῶνος λαβοῦσα χρήματα ἢ μέταλλα ἐργασαμένη ἢ Πάκτων ἔχουσα χρυσοῦν ψῆγμα καταφέροντα. μόνος γὰρ ὡς ἀληθῶς ὁ χρυσορράς καλούμενος Νεῖλος μετὰ τροφῶν ἀφθόνων καὶ χρυσὸν ἀκίβδηλον καταφέρει ἀκινδύνως γεωργουμένη ὡς πᾶσιν ἐξαρκεῖν ἀνθρώποις, δίκην Τριτολέμου πεμπόμενον ἐς πᾶσαν γῆν: where Kaibel remarks 'χρυσορράς C: videntur Poetae verba subesse, cf. Greg. Naz. *or.* 21 p. 1116 Migne: ποιητοῦ δ' ἦν ἄρα καὶ τὸν Νεῖλον εἰπεῖν τὸν χρυσορράαν ὄντως καὶ εὐσταχυν κ.τ.λ.' Add Procop. *Epist.* 26 γέλα μόνον χρυσῇ μένοντα τὸν Νεῖλον ὄρων.

νεανίσκοι is intelligible without any particular allusion; but I should think that Meister's view is very likely right: 'Probably the "Cadets" of the Ptolemies, the παῖδες βασιλικοὶ, called μέλλακες in Macedonian, who were retained from the military organization of Alexander (Droysen *Hellenismus* III. 1² p. 43 note 2). Cf. Suidas Βασιλικοὶ παῖδες ἐξακισχίλιοι· οἵτινες κατὰ πρόσταξιν Ἀλεξάνδρου τοῦ Μακεδόνα τὰ πολέμια ἐξήσκουν ἐν Αἰγύπτῳ. C.I.G. III. 4682 οἱ [τ]ο[υ] λζ' ἔτους μέλλακες (the names follow)...Ερμεί, Ἡρακλεῖ. The institution was also established in the military organization of Seleucus and Antiochus: cf. Polyb. v. 82. 13 τῶν βασιλικῶν τινὰ γεγονότα παίδων ἐπιστήσας, Μύισκον τοῦνομα.' They are called βασιλικοὶ νεανίσκοι by Plut. *Mor.* 760 B: Phayllus, to gain private ends, sent his wife secretly to Philip: ἐποδήσας τὴν γυναῖκα κρηπίσι καὶ χλαμύδα περιθεὶς καὶ καυσίαν Μακεδονικὴν, ὡς ἓνα τῶν βασιλικῶν νεανίσκων παρεισέπεμψε λαβοῦσαν. And they served as the King's pages: Orelli-Hirschfelder on Hor. *C.* i. 29. 7 *puer quis ex aula capillis ad cyathum statuatur unctis*: 'Puer regius, Page. Liv. xlv. 6: *pueri regii apud Macedonas vocabantur principum liberi ad ministerium regis electi*. Sic etiam apud Orientales, de quibus loquitur poeta. Daniel. i. 3: εἶπεν ὁ βασιλεὺς τῷ ἀρχιεννοῦχῳ εἰσαγαγεῖν νεανίσκους, οἷς οὐκ ἐστὶν ἐν αὐτοῖς μῶμος, καὶ καλοὺς τῇ ὄψει...καὶ οἷς ἐστὶν ἰσχυρὸς ἐν αὐτοῖς ἐστάναι ἐν τῷ οἴκῳ (in aula) ἐνώπιον τοῦ βασιλέως.' Heraclides of Cyme (Ath. 514 b) ἦσαν δὲ οἱτοὶ (οἱ μνησφόροι) τῶν δορυφόρων καὶ τῷ γένει πάντες Πέρσαι, ἐπὶ τῶν στυράκων μῆλα χρυσᾷ ἔχοντες, χίλιοι τὸν ἀριθμὸν, ἀριστίνδην ἐκλεγόμενοι ἐκ τῶν μυρίων Περσῶν τῶν ἀθανάτων καλουμένων. 539 d. Heliod. vii. 24 'Ἡ δ' Ἀρσάκη, κατατετάχθω, ἔφη, (Theagenes) ἐν τοῖς τραπεζοκόμοις καὶ οἰνοχοεῖν... διδασκέσθω. Callimachus is actually spoken of by Tzetz. (Kaibel *Com. Gr.* i. p. 31) as νεανίσκος τῆς αὐλῆς of Ptolemy.'

30 *θεῶν Ἀδελφῶν τέμενος*: 'This was the demesne of the temple raised by Ptolemy II to his sister and wife Arsinoë. Divine honours were there paid to him also after his death, he and his wife being worshipped as θεοὶ ἀδελφοί.' Rutherford. C.I.G. 4694 βασιλεὺς Πτολεμαῖος Πτολεμαίου καὶ Ἀρσινόης, θεῶν Ἀδελφῶν...4896 A. Ptolemy Soter with his wife Berenice were worshipped as θεοὶ Σωτῆρες, Ptolemy Euergetes with his wife Berenice as θεοὶ Εὐεργέται, Ptolemy Philopator with his wife Arsinoë as θεοὶ

Φιλοπάτορες: C.I.G. 5127 A βασιλεὺς μέγας Πτολεμαῖος, υἱὸς βασιλέως Πτολεμαίου καὶ βασιλίσσης Ἀρσινόης, θεῶν Ἀδελφῶν, τῶν βασιλέως Πτολεμαίου καὶ βασιλίσσης Βερενίκης, θεῶν Σωτήρων, ... 4697. 4 θεῶν Σωτήρων καὶ θεῶν Ἀδελφῶν καὶ θεῶν Εὐεργετῶν καὶ θεῶν Φιλοπατόρων καὶ θεοῦ Ἐπιφανοῦς Εὐχαρίστου. For the king, see the Introduction.

ὁ βασιλεὺς χρηστός: predicate (the existence of a king being assumed) as is common in the free descriptive style: Philostr. *Imag.* ii. 34 βραχίων δὲ ἄνω καὶ ἐλευθερία ἀφέντου κόμης καὶ παρειὰ θερμὴ ὑπὸ τοῦ δρόμου καὶ οἱ ὀφθαλμοὶ συγχορεύοντες. Xen. *Cyr.* viii. 3. 12 μετὰ δὲ τοῦτο ἄλλο τρίτον ἄρμα ἐξήγετο, φοινικίσι καταπεπτάμενοι οἱ ἵπποι. Lucian i. 622 ἐν δὲ τῷ οὐρανῷ φαιδρὰ πάντα, καὶ ἡ τε ἀμβροσία πολλή καὶ τὸ νέκταρ ἀφθονον. Achill. Tat. i. 4 ὄμμα γοργὸν ἐν ἡδονῇ· κόμη ξανθή, τὸ ξανθὸν οὐλον· ὀφρὺς μέλαινα, τὸ μέλαν ἄκρατον· λευκὴ παρειά, τὸ λευκὸν εἰς μέσον ἐφοινίσσεται. viii. 13 ποδῆρης χιτῶν ὀθόνης ὁ χιτῶν· ζώνη κατὰ μέσον τὸν χιτῶνα, ταινία περὶ τὴν κεφαλὴν φοινοκοβαφής, ἀσάνδαλος ὁ ποὺς. Philostr. *Apoll.* i. 4 (init.) Ἀπολλωνίῳ τοῖνον... πατὴρ δὲ ὁμώνυμος, γένος ἀρχαῖον καὶ τῶν οἰκιστῶν ἀνημμένον, πλοῦτος ὑπὲρ τοὺς ἐκεῖ, τὸ δὲ ἔθνος βαθύ. Pollux iv. 133 οὔτοι μὲν γέροντες· ὁ μὲν ξυρίας πρεσβύτατος τῶν γερόντων, λευκὸς τὴν κόμην, προσκείμεναι τῷ ὄγκῳ αἱ τρίχες. Several parallels may be found in Adamant. (I. 408-426 Foerster) and [Arist.] 806a-808b (I 26-39), which are almost continuously in this style, e.g. Adam. p. 411 ...μεγέθους εὐ ἤκοντα...οὐ πᾶν οὐλον οὐδὲ εὐθύτριχα...μέλη μέγαρα, τὰ ἄρθρα ἀπολελυμένα ἀλλήλων, σὰρξ μετρία.... [Arist.] p. 30 Ἀναιδούς σημεία...βλέφαρα ὑφαίμα καὶ παχέα...ἐπίπυρρος τὸ σῶμα...στρογγυλοπρόσ-ωπος, τὸ στήθος ἀνεσπασμένον. Ael. xvii. 38 μήκος τε εἰληχέναι οὐ μείον πηχέων δύο, κεφαλὴν τε ἄρα λεπτήν τε ἅμα καὶ μακράν, τὸ ῥάμφος μέλαν. See also Ach. Tat. iv. 2, viii. 12. Xen. *Erhes.* i. 2, 13, iii. 3. Aesch. *Ag.* 740 n. The style is derived from the old Ionic writers. Athenaeus 196 a (or Callixeinos of Rhodes) refers to this Ptolemy (see introduction) as ὁ πάντα ἄριστος: a less favourable estimate is given by Phylarchus (Ath. 536 e).

31 Μουσῆον: the great Museum at Alexandria, in character most like a modern University, founded either by Ptolemy Soter or by Ptolemy Philadelphus. Ath. 203c πολλῶν δὲ ὁ Φιλάделφος βασιλέων πλοῦτῳ διέφερε καὶ περὶ πάντα ἐσπουδάκει τὰ κατασκευάσματα φιλοτίμως, ὥστε καὶ πλοίων πλήθει πάντας ὑπερέβαλλεν [cf. Theocr. xvii. 90]...περὶ δὲ βιβλίων πλήθους καὶ βιβλίων κατασκευῆς καὶ τῆς εἰς τὸ Μουσεῖον συναγωγῆς τί δεῖ καὶ λέγειν, πᾶσι τούτων ὄντων κατὰ μνήμην; Strabo 793 fin. τῶν δὲ βασιλείων μέρος ἐστὶ καὶ τὸ Μουσεῖον, ἔχον περίπατον καὶ ἐξέδραν καὶ οἶκον μέγαν, ἐν ᾧ τὸ συσσίτιον τῶν μετεχόντων τοῦ Μουσείου φιλολόγων ἀνδρῶν. ἔστι δὲ τῇ συνόδῳ ταύτῃ καὶ χρήματα κοινὰ καὶ ἱερεὺς ὁ ἐπὶ τῷ Μουσείῳ τεταγμένος, τότε μὲν ὑπὸ τῶν βασιλέων νῦν δὲ ὑπὸ Καίσαρος. See Mahaffy *Greek Life and Thought* 145 sqq., 192 sqq.

χρηστῆς: the 2nd person indefinitely, as often.

32 Meister's reading, ἢ κατῶ, e.g. Callim. *Ep.* 40, deserves consideration, for (though he does not urge this, nor have other critics remarked it) τὴν Ἀιδεω Κούρην is an extraordinary phrase. With the genitive it would naturally mean 'the daughter of,' as constantly in verse; e.g. Διὸς Κούρη is said of Athene, Artemis, Aphrodite, Helen, Δίκη; and Διὸς Κούραι are Muses, Nymphs, Λιταί. Thus in *Orph. hymn.* lxix. 8 Ἀιδεω χθόνιαι φοβεραὶ κόραι is

properly said of the Eumenides. Persephone is Κόρη because she is the Daughter of Δημήτηρ the Earth-mother: Hom. *h. Dem.* 439 κόρην Δημήτερος ἀγνήν, Eur. *Alc.* 369 ἡ κόρην Δήμητρος ἡ κείνης πόσιν, Karkinos *fr.* 5 Δήμητρος ποτ' ἄρρητον κόρην, *Orph. h.* xxix. 7 Περσεφόνη...ἣν Ζεὺς ἀρρήτοις γοναῖς τεκνώσατο κούρην, *Bacchyl.* iii. 2, Ar. *Ran.* 337. Usually, however, she is called simply ἡ Κόρη or Κόρη (Pausan. viii. 37. 9 καθάπερ τὴν ἐκ Διὸς Κόρην ἐπονομάζουσιν: cf. Isocr. x. 22 μνηστεῦσαι Κόρην τὴν Διὸς καὶ Δήμητρος, Aristid. i. 416 Κόρην τὴν Δήμητρος, Paus. ii. 22. 3, iv. 33. 4); and we may suppose it to have become so much a proper name that τὴν Ἀιδεω Κούρην could be used as 'Κόρη the wife of Hades.' But we must write it as a proper name.—The cult of Persephone was popular among Dorian peoples: she had a temple at Sparta (Paus. iii. 13. 2) as K. Σώτειρα, her Messenian title (Paus. iv. 1. 7), at Locri (Liv. xxix. 8. 9, Appian iii. 12), and Hipponium (Strabo p. 256), and was much worshipped in Sicily (Pind. *N.* i. 2, Diod. Sic. v. 2-5), the rape of her by Pluto being commonly placed at Enna (Arist. 836^b 13). Hence the oath was in vogue chiefly among peoples of Dorian origin, as the Sicilians and the Greeks in Italy: Epicrates *fr.* 9 τελὼς μ' ὑπῆλθεν ἡ κατάρτος μαστροπος, ἐπομνύουσα τὰν Κόραν, τὰν Ἀρτεμιν, τὰν Φερρέφαιαν. Ar. *Vesp.* 1438 εἶθ' ἡ Συβαρίτις εἶπεν 'εἰ ναὶ τὰν Κόραν...' (sch....τοῖς δὲ περὶ Σικελίαν τὸ κατὰ Κόρης ὀμνύειν ἐνεφιλοχώρει. ἐντεῦθεν γὰρ ὁ Ἀιδης αὐτὴν ἀρπάσαι μυθεύεται...δωρίζει δὲ ἐπιτηδές). Theocr. xv. 14 ναὶ τὰν πότνιαν (sch. ναὶ μὰ τὴν θεόν· ναὶ μὰ τὴν Κόρην. εὐ δὲ τὸ τὰς Συρακουσίας ταύτην ὀμνύειν. φασὶ γὰρ τὸν Δία τῇ Περσεφόνῃ τὴν Σικελίαν δωρήσασθαι). 94 μὴ φύη, Μελιτώδες,...(see sch. and Porph. *de antro Nymphae*. 18). Plaut. *Capl.* 881.

33 Cf. Aesch. *fr.* 155 Ἰστρος τοιαύτας παρθένους ἐξεύχεται τρέφειν. *Eum.* 57. H. follows the burlesque style of Comedy: Epikrates *fr.* 6 οὔτε Σικελία καυχῆσεται τρέφειν τοιοῦτον ἄρταμον.—The comparison of the stars for multitude (as of the sand) is naturally common: Plat. *Euthyd.* 294 B. Callim. *h. Del.* 175. Theocr. xxx. 27. Plaut. *Poenul.* 430. Catull. vii. 7, lxi. 202. Rutil. *Namat.* 94. Nicet. *Eugen.* vi. 192. *Genesis* xv. 5, *Hebrews* xi. 12. From Crusius I add Ov. *Am.* ii. 10. 13 and in a similar connexion *de art. am.* l. 59...quot caelum stellas, tot habet tua Roma puellas.

34 τὴν δ' ὄψιν οἶαι: I cannot tell what is the true history of the reading here. But τὴν ὄψιν is not properly used either in Doric or Ionic for 'in appearance'—indeed, so far as I know, it occurs only in two places, Pind. *N.* x. 15 τῷ δ' ὄψιν εἰδόμενος, Hdt. vii. 61 λεπίδος σιδηρέης ὄψιν ἰχθυοειδούς: where the reason of its use is plain, that εἶδος could not be combined either with ἰχθυοειδούς or with εἰδόμενος. Otherwise that would have been used, as in Pind. *P.* ii. 38 εἶδος γὰρ ὑπεροχωτάτα πρέπεν...Hdt. iii. 61 ὁμοῖος εἶδος τῷ Σμέρδι. 102, 107. ii. 53. iv. 185 λευκὸς καὶ πορφύρεος τὸ εἶδος. vi. 61 εἶδον γὰρ μιν τὸ εἶδος φλαυρήν. vii. 70. Hom. K 316, ε 212, 217, ζ 16, θ 169, 174. *h. Aphr.* 201, 204. Hes. *Theog.* 259. In Attic, on the contrary, τὴν ὄψιν is so used with great frequency, e.g. Plat. *Euthyd.* 271 B, *Parm.* 127 B, *Lys.* 207 A, *Rep.* 452 B. Isocr. 218 b. Aeschin. 9. 20, 11. 13, 34. 40, 76. 37. Hermipp. *fr.* 4. Alexis 59. Lucian ii. 461, 618, etc. But it generally refers to the look, the face; when the whole form is meant, even Attic has τὸ εἶδος (later Atticists, as Philostratus, use it also where true Attic would have τὴν

ὄψιν), as Plat. *Symph.* 196 A, 215 B, *Charm.* 154 D, Lucian i. 542, Himer. *Ecl.* xiv. 1. It is to be expected of this judgement: Pausan. v. 19. 5 ἄγει δὲ καὶ Ἑρμῆς παρ' Ἀλέξανδρον τὰς θεὰς κριθησομένας ὑπὲρ τοῦ κάλλους· καὶ ἔστιν ἐπίγραμμα καὶ τούτοις· Ἑρμείας δὲ Ἀλεξάνδρῳ δέικνυσι διαιτὴν τοῦ εἶδους Ἦραν καὶ Ἀθάναν καὶ Ἀφροδίταν. Philostr. *Imag.* ii. 1 τὰ δ' εἶδη τῶν παρθένων εἰ τῷ Πάριδι ἢ ἄλλῳ τῷ κριτῇ ἐπιτρέπομεν....

35 κριθῆναι καλλονῇν 'to have their beauty judged.' Eur. *Hel.* 23 ἦλθον τρεῖς θεαὶ κάλλους πέρι Ἰδαίου εἰς κευθμῶν' Ἀλέξανδρον πάρα...μορφῆς θέλουσαι διαπεράνασθαι κρίσιν. 675. *I. A.* 1300 ἔνθα ποτε Παλλὰς ἔμολε καὶ δολιόφρων Κύπρις Ἦρα θ' Ἑρμῆς θ' ὁ Διὸς ἄγγελος...κρίσιν ἐπὶ στυγνὰν ἔριν τε τὰς καλλονὰς. *Hec.* 638. *Tro.* 917, 969. Coluthus 59 sqq.—The comparison with the three divine competitors in beauty is, as Crusius says, 'a standing item in the programme of the Hellenists.' Cf. Catull. lxi. 17 *qualis Idalium colens venit ad Phrygium Venus iudicem*, Ov. *Heroid.* xvi. 137, Petron. 138 *quid contra hanc Helene; quid Venus posset? ipse Paris, dearum litigantium iudex, si hanc in comparatione vidisset...*, 'Baehrens *P. L. M.* v. 393, v. 85,' [?] *Cum tribus ad Paridem si quarta probanda venires, de tribus a Paridi quarta probata fores*, Agathias *A. P.* v. 222, Philostr. *Epist.* 62, Nicet. Eugen. viii. 107, 'Choric. p. 131 Boiss.,' and (cited by C.) Prop. ii. 2. 13 *cedite iam divae quas pastor viderat olim Idaeis tunicas ponere verticibus*, *A. P.* v. 35, 36, 69, xvi. 172, 182.

λάθοιμι αὐτάς: having uttered a comparison at which the goddesses may be offended, she adds a hope that they will not notice it. This is excellently illustrated by Lucian's dialogue *περὶ τῶν εἰκόνων*. Lucian had likened a lady to Hera and Aphrodite. A friend reports (ii. 487) that she is uncomfortable ὅτι ταῖς θεαῖς αὐτὴν Ἦρα καὶ Ἀφροδίτῃ εἴκασας· ὑπὲρ ἐμὲ γάρ, φησί, μᾶλλον δὲ ὑπὲρ ἅπασαν τὴν ἀνθρωπίνην φύσιν τὰ τοιαῦτα. ἐγὼ δὲ σε οὐδ' ἐκείνα ἡξίουν, ταῖς ἡρώϊαις παραθεωρεῖν με Πηνελόπῃ καὶ Ἀρήτῃ καὶ Θεανοῖ, οὐχ ὅπως θεῶν ταῖς ἀρίσταις...πάνυ τὰ πρὸς τοὺς θεοὺς δεισιδαιμόνως καὶ ψοφοδῶς ἔχω. δέδια τοίνυν μὴ κατὰ τὴν Κασσιόπειαν εἶναι δόξω τὸν τοιοῦτον ἔπαινον προσιεμένη· καίτοι Νηρηΐσιν ἐκείνη ἀντεξήτάζετο, Ἦραν δὲ καὶ Ἀφροδίτην ἔσεβεν. 490 σὺ δὲ σκόπει, ὦ Λυκίνε, ὅπως μετακοσμήσεις τὸ βιβλίον καὶ ἀφαιρήσεις τὰ τοιαῦτα, μὴδὲ σφαλῆς πρὸς τὸ θείον· ὥς ἐκείνη πάνυ γε αὐτὰ ἐδυσχέρανε καὶ ὑπέφριττε μεταξὺ ἀναγιγνωσκομένων καὶ παρητέτο τὰς θεὰς ἰλεως εἶναι αὐτῇ· καὶ συγγνώμη εἰ γυναικεῖόν τι ἔπαθε. 491 τὸ δὲ ἄνθρωπον οὐσαν Ἀφροδίτῃ καὶ Ἦρᾳ εἰκάσαι τί ἄλλο ἢ ἀντικρὺς ἐστὶν εὐτελίζειν τὰς θεὰς: The whole dialogue is apposite. So Prop. iii. 24 on Cynthia sick: *sed non tam ardoris culpam, neque crimina caeli, quam toties sanctos non habuisse deos...num sibi collatam doluit Venus ipsa paremque? per se formosis invidiosa deast. an contempta tibi Iunonis templa Pelasgae? Palladis aut oculos ausa negare bonos? semper, formosas, non nostis parcere verbis: hoc tibi lingua nocens, hoc tibi forma dedit*. Hence apologies are usual: *Q. Catulus* (Cic. *de nat. deor.* i. xxviii. 79) *pace mihi liceat, caelestes, dicere vestra, mortalis visus pulchrior esse deo*. Coluthus 249 οὐ Διὶ τοῖον ἔτικτεν ἐπήρατον νῖα Θυῶνῃ—ἰλήκοις, Διόνυσσε, καὶ εἰ Διὸς ἐσσι γενέθλης. Herodas IV. 47, VI. 35 λάθοιμι δ', Ἀδρήστεια: see the notes on both passages.—*λαθεῖν θεοὺς* is a common phrase: Pind. *O.* i. 64 εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται λελαθέμεν ἔρδων, ἀμαρτάνει. Eur. *Med.* 334, *fr.* 835. Critias *fr.* 1. Hdt. viii. 106

ἐδόκειε τε θεοὺς λησεῖν οἷα ἐμχανῶ τότε. Xen. *Oec.* vii. 31 ἀτακτῶν τοὺς θεοὺς οὐ λήθει. *Mem.* i. 4. 19. Diog. L. i. 36 ἡρώτησέ τις αὐτὸν εἰ λάθοι θεοὺς ἀνθρώπος ἀδικῶν. Gorgias *fr.* 5 λαθὼν μὲν τὴν θείαν νέμεσιν, φυγὼν δὲ τὸν ἀνθρώπινον φθόνον. *Trag. fr. adesp.* 487. Dem. 1388. 14. Philem. *fr.* 91. Apoll. Rhod. ii. 1181. Orph. *Arg.* 1038. Aelian *V.H.* xiii. 2, *fr.* 291, 410. Porph. *de abst.* ii. 24, *Epist. ad Marc.* 21. *A.P.* vii. 358 μὴ σε λάθοι, Νέμεσι[s]¹, 630. Orph. *h. (Nem.)* lxi. 6.²

36 κοῖνῃ ψυχῇ [ἔχουσα] is a fixed expression, =τί παθοῦσα, μαθοῦσα; Lysias xxxiii. 17 ἤρετο αὐτὸν ἡ γυνὴ τίνα ποτὲ ψυχῇ ἔχων ἀξιοῖ περὶ τῶν παίδων τοιαύτη γνώμη χρῆσθαι. Lucian iii. 122 τίνα ποτὲ ψυχῇ ἔχων ἄπει τῶν βιβλίων; [Gesner for τίνα ἀπὸ ψυχῆς.] Eur. *Or.* 519 ἐπεὶ τίν' εἶχες, ὦ τάλας, ψυχῇ τότε; Lysias 105. 19 τίνα αὐτὸν δοκέιτε ψ. ἔχειν; Dem. 842. 15 τίνα οἴεσθε αὐτὴν ψ. ἔχειν; 1225. 19 τίνα με οἴεσθε ψ. ἔχειν ἢ πόσα δάκρυα ἀφιέναι; Ach. Tat. ii. 34 (Jacobs) τίνα οἶε με τότε ψ. ἔχειν; Greg. Naz. *Epist.* 17. Synes. *Epist.* 4. Ioan. Chrys. iv. p. 220 ποῖαν εἰκὸς ἔχειν ψ. τὸν δίκαιον τοῦτον, ταῦτα ἀκούοντα...; In Ar. *Eq.* 482 ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα ψυχῇ ἔχεις; cod. R has γνώμην, which also is common, =τίνι ποτὲ γνώμῃ χρώμενος; Lysias xxxiii. 7: *Nub.* 1045 καίτοι τίνα γ. ἔχων ψέγεις τὰ θερμὰ λουτρά; Hdt. iii. 119 τίνα ἔχουσα γ. εἶλεν...; Antiphon. 112. 7. *Epist. Phalar.* 2 (=67). Xen. *An.* ii. 2. 10. Isocr. 132 a, 140 a, 299 a, 305 e, 360 c, 379 c, 389 a. Lysias 166. 17. Aristid. i. 642, ii. 328. Liban. iii. 428. 14. θυμὸν Theognis 747 τίς δὴ...καὶ τίνα θ. ἔχων; and commonly in the phrase θυμὸν ἔχε ἀγαθόν. καρδίαν Eur. *I.A.* 1174 τίν' ἐν δόμοις με κ. ἔξειν δοκέεις; Plat. *Rep.* 492 C τὸν νέον, τὸ λεγόμενον, τίνα οἶε κ. ἴσχειν (as *Symph.* 181 D νοῦν ἔ, Soph. *Phil.* 837, 853, *El.* 214 γνώμην ἔ, Isocr. 118 a τὰς δὲ ψυχὰς ἔτι καὶ νῦν ἀηττήτους ἴσχειν); Babrius xcvi. 101 ποῖν δ' ἔμελλε καρδίην ἔχειν; νοῦν Ar. *Eq.* 482 cited above. Theocr. xiv. 21 τίν' ἔχεν με δοκέεις νῶν; φροντίδα Eur. *I.T.* 136. *διάνοιαν* Plat. *Symph.* 219 D.

37 θάλπει τὸν δόφρον is a more highly-coloured synonym for κάθησαι 'sit idle,' a sense which this verb frequently implies: Ω 403 ἀσχαλώσι γὰρ οἷδε καθήμενοι (often thus of troops remaining in camp inactive as Lat. *sedere* '=castra fovere Verg. *A.* ix. 57: see Servius on iv. 193'). Pind. *O.* i. 82 τί κέ τις ἀνώνυμον γῆρας ἐν σκότῳ καθήμενος ἔψοι μάταν πάντων καλῶν ἄμμορος; Hdt. iii. 134 ὁ βασιλεὺς, ἔχων δύναμιν τοσαύτην κάθησai, οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι; i. 46, iii. 151, iv. 118, vii. 150, ix. 56. Oracle in Hdt. vii. 140 ὁ μέλει, τί κάθησθε; Ar. *Lys.* 1217, *Nub.* 120, Dem. 24. 21, 25. 10, 156. 28, 682. 24, Lucian ii. 204, iii. 298, Plut. *Mor.* 24 E, 99 D. Philostr. *Apoll.* i. 40; Helioid. *Aeth.* iv. 19 ὑμεῖς δ' ἐνεοῖς προσεικότες ἄχρι τίνος ἀναυδοὶ καὶ ἀπρακτοὶ καθεδείσθε; *A. P.* v. 120. Liban. *Epist.* 193, etc. Procop. *Epist.* 65. *Epist. Phalar.* 7 (=109). Epictet. Upton *Index* s.v. κάθημαι. *Sedere* Liv. iii. 68, vii. 13. 7. Hor. *Ep.* i. 17. 37. Cic. *pro Sest.* xv. 33, *in Pison.* 9. Seneca *Epist.* 8. Appul. *Met.* v. 99 p. 352. So ἔδρα (=sessio, desidia) Bacchyl. 23, Soph. *Aj.* 811, Eur. *Or.* 1285. Hdt. ix. 41. Thuc. v. 7. Cf. Hesych. *Δόφρις*: ὁ ἐδραῖος καὶ καθήμενος ἀεί, οἶον ἀργός (cf. *ἔδρις*). Schol. Dio Chrys. i. 258. 21 τοὺς γυναῖκας ἐδραῖους φάμεν παρὰ τὸ οἰκουρεῖν καὶ μηδὲν τῶν ἀνδρῶν λόγων ἀντέχεσθαι. *Paroemiogr. Graeci* i. p. 392² Γυναικὸς πυγῇ.

¹ So I emend.

² Rutherford.

ἐπὶ τῶν ἀργῶν [ἐπὶ τῶν ἀργῶς καθημένων, παρ' ὅσον αἱ γυναῖκες οἱκοὶ κάθονται Suid.] ἢ ὅτι οἱκοὶ γυναῖκας μένειν χρή. Gyllis rallies Metriche for doing too religiously what it was a maxim that a good Greek woman should do—ἐνδον μένειν: Aesch. *Theb.* 218. Eur. *Tro.* 649, fr. 521. Menand. 546. Xen. *Oec.* vii. 30. Amphis fr. 1. Plut. *Mor.* 139 C τὴν δὲ σώφρονα γυναῖκα δεῖ τοῦναντίον ὁρᾶσθαι μάλιστα μετὰ τοῦ ἀνδρὸς οὖσαν, οἰκουρεῖν δὲ καὶ κρύπτεσθαι μὴ παρόντος. See Bekker *Charicles* 467–70, Wetstein II. 372. So in *Carm. Pop.* 41 we have τὰν γυναῖκα τὰν ἔσω καθήμεναν. Aesch. *Cho.* 918. Menand. 532. Corn. Nepos *praef.* 7. Vitruv. vi. 10, 'vi. 2 Rose' *oeci magni in quibus matres familiarum cum lanificis habent sessiones*. Musonius (Stob. *Ecl.* ii. 13. 126) in general opinion δέον οἱκοὶ καθήμενας ταλασιουργεῖν. Liv. i. 57. 9 (Lucretia). Prop. iv. 12. 38 *quia casta domi persederat uxor*. Inscr. Orelli 4639 HIC SITA EST AMYMONE MARCI OPTIMA ET PVLCHERRIMA LANIFICA PIA PVDICA FRVGI CASTA DOMISEDA. Ov. *medicam. faciei* 11 (well compared by Crusius) *Tatio sub rege...cum matrona premens altum rubicunda sedile, assiduum duro pollice nebat opus*. At any rate according to Hypereides (Stob. *Fl.* lxxiv. 33) δεῖ τὴν ἐκ τῆς οἰκίας πορευομένην ἐν τοιαύτῃ καταστάσει εἶναι τῆς ἡλικίας ὥστε τοὺς ἀπαντῶντας πυνθάνεσθαι μὴ τίνος ἐστὶ γυνή, ἀλλὰ τίνος μήτηρ. It is only at a religious ceremony (v. 56 n.) that Metriche has been seen: cf. an interesting passage by a woman, Phintys the Pythagorean, in Stob. *ibid.* 61 ἴδια δὲ γυναῖκας τὸ οἰκουρεῖν καὶ ἐνδον μένειν...τὰς δὲ ἐξόδως ἐκ τὰς οἰκίας ποιεῖσθαι τὰς γυναῖκας τὰς δαμοτελείας θυηπολοῦσας τῷ ἀρχαγέτῃ θεῷ τὰς πόλιος ὑπὲρ αὐτὰς καὶ τῷ ἀνδρὶ καὶ τῷ πάντος οἴκῳ· ἔπειτα μὴτε ὀρφνῶς ἀνισταμένας μὴτε ἐσπέρας, ἀλλὰ πλαθούσας ἀγορᾶς καταφανέα γινομένην τὰν ἐξοδὸν ποιεῖσθαι θεωρίας ἕνεκά τινος ἢ ἀγορασμῷ οἰκῇ μετὰ θεραπαίνας μῖα ἢ κατὰ πλείστον δύο εὐκόσμως χειραγωγουμένην.—With our whole passage cf. Ter. *Adelph.* 672 MI. *quor duxit alienam?* AE. *an sedere oportuit domi virginem tam grandem, dum cognatus hinc illinc veniret expectantem?*

κατ' οὖν λήσεις [γηράσα]: an aorist part. is required, cf. e.g. 63 and Lucian i. 662 εἰτ' ἔλαθον ἄμφω γηράσαντες.—κατὰ—γηράσα: this Ionic form occurs in Hom. P 197 ὁ δ' ἄρα φ' παιδὶ ὅπασσεν γηράς· ἀλλ' οὐχ υἱὸς ἐν ἐντεσι πατρὸς ἐγήρα, and Hes. *Op.* 188 οὐδέ κεν οἶγε γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν. The Et. Mag. calls this a present participle from γήρημι. Γηράς:...ἀπὸ τοῦ γηρῷ γίνεται γήρημι· ἢ μετοχή, γηράς, ὥσπερ ἴστημι, ἰστάς· τὸ ἀπαρέμφατον γηράναι, ὡς ἰσάναι· ἢ γενική, γηράντος, ὡς ἰσάντος, ὡς 'γηράντων ἀνδρῶν,' καὶ ἡ δοτική, 'γηράντεσσι τοκεῦσιν' ἀντὶ τοῦ τοῖς γηρῶσιν. ἢ αἰτιατική, 'γηράντας τιμᾶν.' It quotes also examples of another form, γηρεῖς: 'γηρεῖς ἐν οἰκέουσιν' (*Lyr. fr. adesph.* 26 B) and Xenophanes (*fr.* 8) 'ἀνδρὸς γηρέντος πολλὸν ἀφαιρότερος.' In Aesch. *Cho.* 907 we have σὺν δὲ γηράναι θέλω, on which schol. M says: γηράναι ἀπὸ τοῦ γήρημι. But it cannot be said with certainty that γηράς is not an aorist—modern as well as ancient grammarians are divided on the question: see Ebeling *Lex. Hom.* p. 255 b.—Tmesis, which was admitted even in the dialogue of Comedy (Ar. *Av.* 1456, 1506, *Nub.* 792, *Plut.* 65, *Vesp.* 437, 781, Archipp. *fr.* 35) as well as of Tragedy, was freely used in the Ionic of the Iambographers: Archil. 70, 88, 103. Semon. *Amorg.* i. 23, 26. Hipponax 31, 32, *61. Anacr. 80. Herodas III. 5, 18, 85. IV. 21, 29, 60, 93. VII. 12, 114. "Callim." Common with οὖν, especially in Ionic (Greg. *Cor. de dial. Ion.* § xlvi, Ioan. *Gramm.* p. 241 a

Ald.): Hdt. i. 194, ii. 39, 40, 47 *bis*, 70, 85, 86, 87 *bis*, 88, 96, 122, 172, iii. 82, iv. 60, 196, vii. 10 e. Periktione (Stob. *Fl.* lxxxv. 19). Epicharm. 'Ελπίς *fr.* 2, Σειρήνες *fr.* 1. Ar. *Ran.* 1047. Callim. *h. Dem.* 76. Leonid. *A. P.* vi. 263, 'Nicander *Alex.* 561, (*fr.* 26 as restored by Schneider).¹ Dorieus *Anth. Append.* iii. 95. Strato *A. P.* xii. 226. Cf. Theognis 664 Bergk.—It is no offence that another verb, λήσεις, is interposed between κατὰ and γηράσα. I do not indeed know another example so bold as *A. P.* xiv. 137 ἔακρον παρὰ στάξαντες ἀμείβετε: but ours is to be compared rather with the oracle in Hdt. iv. 159 μετὰ οἷ ποκά φαμι μελήσειν, which=μετὰ οἷ ποκά μελήσει, and Ap. Rhod. iv. 1272 πᾶσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι which=πᾶσα μὲν ἀπ' ἐλπίς κέκοπται. So κατ' οὖν λήσεις γηράσα=κατ' οὖν γηράσεις. In none of these last could there be any danger of a hearer or reader taking the preposition with the intervening verb (καταλαμβάνειν does not exist). I have not recorded any other case; but in Hom. Δ 830 ἐπὶ δ' ἤπια φάρμακα πασσεῖσθαι, τὰ σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι, the position of φασιν is permissible for the same reason, that the sentence=τὰ προτὶ Ἀχιλλῆος δεδίδαξαι.

38 σεν τὸ ὄριμον 'your bloom.' Cf. Nossis *A. P.* ix. 604 εὖ γε τὸ γαῖρον τεύξε τό θ' ὠραῖον τὰς ἀγανοβλεφάρων. 'Asklep. *A. P.* v. 209 τῷ θαλερῷ Διδύμῃ με συνήρπασεν.' Hel. *Aeth.* x. 9 τὸ ὄριον τῆς ἀκμῆς ἄθικτον. Rufin. *A. P.* v. 62 οὐπω σοῦ τὸ καλὸν χρόνος ἔσβεσεν...οὐδὲ τὸ καλὸν τῶν ἰατρῶν μῆλων ἢ ῥόδον ἐξέφυγεν. Strato *A. P.* xii. 21 μέλλοντες τὸ καλὸν ἀπανήσομεν (as Ach. Tat. viii. 9 τὴν ὥραν ἀπασαν εἰς τοῦτο δεδαπάνηκεν). *Anth. Append.* i. 169 οὗτος ἐφ' οὗ τὸ καλὸν καὶ σθεναρὸν βλέπεται. Nossis *A. P.* vi. 354 τὸ τε μελιχρον αὐτόθι τήνας ἔλπομ' ὀράν. 'Philostr. *Imag.* ii. 5. The eyes παρέχονται τὸ μὲν ἰλαρὸν ἀπὸ τοῦ καιροῦ, τὸ δὲ ὠραῖον ἀπὸ τῆς φύσεως, τὸ δὲ γαῖρον ἀπὸ τοῦ ἄρχειν.—Whether ὄριμον should be read or ὄριον can hardly be decided for Herodas. In Attic we should be justified in reading ὄριον, since (according to Lobeck *Phryn.* 52, *Proll.* 160–5) the termination -ιος was preferred; while forms in -ιμος were used κοινῶς, as in Schol. Ar. *Eq.* 1236, Eust. 1446. 29 ἡ ὀρίμη κριθή. 'This passage is probably the source of Hesych. ὄριμον: τὸ καίριμον ἢ τὸν καιρόν.'

τέφρη κάψει is a curious phrase, which has, however, a remarkable parallel in Euenos *A. P.* ix. 62 ξεῖνοι, τὴν περίβωτον ἐμὲ πτόλιν Ἰλιον ἱρήν, τὴν πάρος ἐπὶ ῥοῖς τεύχεσι κληρομένην, αἰῶνος τέφρη κατεδήδοκεν. I have little doubt that the origin of both (Jacobs had already cited it for Euenos) is Callim. *h. Aph.* 83 αἰὲ δὲ τοι ἀέναον πῦρ, οὐδέ ποτε χθιζὸν περιβόσκειται ἀνθρακα τέφρη, where Schneider observes 'περιβόσκεσθαι, quod hic nihil fere valet nisi circumdare, hinc sumpsit Nonn. *Dionys.* viii. 276 ὄμβρου λειπομένου περιβόσκειται αὐχμὸς ἀρούρης αὐλακα, et xl. 475 καὶ σέλας ἀφλεγέος περιβόσκειται¹ ἔρμος ἐλαῖης.' The ash, not of the funeral pyre, but of decay is conceived as encroaching and so swallowing up the living fuel of the pyre². Fire buried under ash is a common image for a dormant spark of life or love: Callim.

¹ περιβόσκειται here and in Nonn. *D.* viii. 276, xl. 475=περινέμεται: so ἀμφι-, ἐπι-, κατα-: Lucian ii. 662, 651, Nicand. *Ther.* 430, 68, 244, Tryphiod. 503, Callim. *h. Ant.* 125, Sidon. *Apollinar.* *Psalm* 67. 141, 79. 27, 87. 109, 105. 37, Herodian i. 14. 5, Nikeph. Walz, *Rhet. Gr.* i. 448.

² 'The idea is expressed without metaphor by Alcaeus *P. Oxy.* x. 29 (*fr.* 11) χροῶ γῆρας ἤδη...ἀμφιβόσκει.'

Ep. 45, Meleag. *A. P.* xii. 80. 4, Lucret. iv. 926 *cinere ut multa latet obrutus ignis*, *Ov. Met.* vii. 80 love revives like a spark which *parva sub inducta latuit scintilla favilla*. *Ibis* 316 *sic tua subsidens devoret ossa cinis* (Ellis). Instead of matches the Greeks used a brand of wood, *δαλός*, kept alive under a heap of wood-ash on the hearth. *Hom. ε* 488, *Ov. Fast.* v. 506. So Demeter treated Demophoon *νύκτας δὲ κρύπτεσκε πυρὸς μένει ἥτε δαλὸν* (*Hom. h. Dem.* 240), and so an anchovy is cooked (*Sotades* i. 29). Regarded as a dull fire smouldering under the ashes *δαλός* came to mean a half-extinct brand. In *Lucian* i. 101 Zeus' thunderbolt is a *δαλός*, no better than an *ἑωλός* *θρυαλλίς*. Meleager *A. P.* xii. 41 *ὁ πυραυγῆς πρὶν ποτε, νῦν δ' ἤδη δαλός* *Ἀπολλόδοτος*. *Asklepiad. A. P.* xii. 50 *τί ζῶν ἐν σποδιῇ τίθεσαι*; Thus a woman *passée* was called *δαλός*: *Hesych.* *Δαλός* and *Δαλλός*. This is what Horace meant *C.* iv. 13. 28 by calling *Lyce dilapsam in cineres facem* a brand fallen into ash. As such a *δαλός* *Gyllis* represent herself. *Add Plut. M.* 1095 B (*ἡδονὰς*) *ἄλλας πάλιν καὶ τεθυγκίας οἶον ἐν τέφρῃ ψυχρῇ τῇ σαρκὶ κινούμενες*, *Anon. A. P.* xvi. 209 *οὗτος ὁ τὸν δαλὸν ψυῶν, ἵνα λύχον ἀνάψῃς, δεῦρ' ἀπ' ἐμᾶς ψυχᾶς ἄψον* *ὅλος φλέγομαι*—I am no *δαλός*. *Quint.* xii. 568 *τοῦνεκα πύκνης αἰθομένης ἔτι δαλὸν ἀπ' ἐσχαρεῶνος ἐλοῦσα*.... *Ov. Met.* v. 57, viii. 451. Meleag. *A. P.* xii. 92. 4 (cf. *Aristonymus Stob. Fl.* xiv. 9 for *Graefe's* conjecture *τέφρῃ*). *Thes.* *ἐμπύρευμα*. *Zechariah* iii. 2. *Isaiah* vii. 4.

39 *Ach. Tat.* viii. 10 *τοῦ γὰρ ἀνδρὸς στείλαμένου τινὰ μακρὰν ἀποδημίαν καιρὸν τοῦτον νενόμεναι μοιχείας καὶ νεανίσκον εὐρούσα πορνόν*.... In what follows *πάπτηνον* seems to me the most likely word, in the same sense as *A. P.* vii. 700 *ἐς γάμον ἄλλης παπταίνων*, *Opp. Hal.* iv. 186 *ἄλλοτε ἄλλους παπταίνων θαλάμους*. This goes well with *ἄλλη*, as with *πάντη* *Hom. Ψ* 464, *μ* 233, *Simon. Amorg.* 7. 14, *Choerilus fr.* 1 (*Duebn.*), *Arat.* 1045, *πάντοσε* *Hom. N* 649, *P* 674, *χ* 24, 380, *ἐνθα καὶ ἐνθα* *Moschus* iv. 109, *Opp. Cyn.* iv. 97, *ἐπὶ θάτερα* *Plut. Rom.* 71. Cf. *Opp. Hal.* iii. 501 *εἵκελος ἀνδρὶ ξείνῳ ὅς ἐν τριόδοισι πολυτίπτοις κυρήσας ἔστη ἐφορμαίνων, κραδίη τέ οἱ ἄλλοτε λαίην, ἄλλοτε δεξιτερὴν ἐπιβάλλεται ἀτραπὸν ἐλθεῖν, παπταίνει δ' ἐκάτερθε*. The word is frequent in *Hom.*, used by *Hes. Op.* 444, *Pind. O.* i. 117, *P.* iii. 22, iv. 95, *I.* vii. 44, *Aesch. P.* V. 350, 1066, *Soph. Aj.* 11, *Ant.* 1231, *Parmenid.* 144, and freely by later poets, as *Ap. Rhod.*, *Aratus*, *Theocr.*, *Moschus*, *Oppian*, *Nonnus*, *Manetho*, *A. P.*, occurring also in prose, several times in *Plutarch*, and [*Lucian*] iii. 605. *πάπτηνον ἄλλη* thus=*ἄλλοτε σκόπει* *Soph. El.* 1474, *πρὸς ἐτέρας ἰδεῖν ἐλπίδας* *Liban.* iv. 725. 3, *πρὸς ἕτερον ὁρῶσα* iv. 554. 28. See also n. on vi. 33.

40 *Ἰλαρή* is a significant word in this connexion, equivalent to *ἐρωτικὸν βλέπουσα, ἐπαγωγὸν μειδιῶσα* (*Lucian* iii. 294, *Heliod. Aeth.* v. 26): *Meleag. A. P.* xii. 159 *ἦν δ' Ἰλαρὸν βλέψης ἡδὺ τέθλην ἔαρ* (cf. vii. 419, *Strato* xii. 2, *Plut. Anton.* 10, *Mor.* 854 D in *Aristophanes* τὸ ἐρωτικὸν οὐχ Ἰλαρὸν ἀλλ' ἀκόλαστον). *Philostr. Imag.* i. 8 *φαιδρὸς γέγραπται καὶ Ἰλαρὸν βλέπει καὶ σεσόβηται μάλ' ἐρωτικῶς*. 15 *ταῦρος Ἰλαρὸν βλέπων εἰς τὴν βοῦν*. *Lucian* ii. 400 *διηγούμενου σου τὸν πολὺν κατάλογον ὃν ἀρχῇθεν ἡράσθης, Ἰλαραὶ μὲν τῶν ὁμμάτων αἱ βοαὶ τακερῶς ἀνυγραίνοντο*. *Heliod. Aeth.* ii. 20 *κόμη τοὺς μὲν ἐρωτικούς Ἰλαρωτέρους...ἀποδείκνυσι*: cf. *Duris (Ath.* 542 d). *Gyllis* would have *Metrichē* behave as *Clytemnestra*, in upbraiding whom *Electra* expresses the standard morality of Greece: *Eur. El.* 1069 *ἥτις θυγατρὸς πρὶν κεκυρῶσθαι*

σφαγὰς νέον τ' ἀπ' οἴκων ἀνδρὸς ἐξωρμημένου ξανθὸν κατόπτρῳ πλόκαμον ἐξήσκεις κόμης. *γυνὴ δ' ἀπόντος ἀνδρὸς ἥτις ἐκ δόμων εἰς κάλλος ἀσκέει, διάγραφ' ὥς οὖσαν κακὴν*. οὐδὲν γὰρ αὐτὴν δεῖ θύρασιν εὐπρεπὲς φαίνειν πρόσωπον, ἦν τι μὴ ζητῇ κακόν. Cf. *Hecuba's* reproach of *Helen Tro.* 1016. Hence *Aristaen.* i. 4 *σώφρων γὰρ τήνδε τὴν ὥραν καὶ διὰ μέσου τοῦ ἄστεος οὐκ ἂν οὕτω προῆει κεκλωπισμένη τε καὶ ἰλαρὰ πρὸς τοὺς ἀπαντῶντας*. *Palladas*, however, opines that you cannot so easily determine a woman's chastity: *A. P.* x. 56... οὐκ εἴ τις συνάγει τὰς ὄφρας, οὐδὲ γελῶσα φαίνεται, ὀφθῆναι τ' ἀνδράσιν ἐκτρέπεται, σωφροσύνης τρόπος οὗτος ἐχέγγυος· ἀλλὰ τις εὖροι μαχλάδα μὲν κρύβδην τὴν πάνυ σεμνοτάτην, τὰς δ' ἰλαρὰς καὶ πᾶσι φιλανθρώπως προσιοῦσας σώφρονας, εἰ σώφρων ἐστὶ γυνὴ τις ὅλως.

κατάστηθι with an adj. = *be brought to a certain state, become* as *Hdt.* i. 87 *πολέμιον ἀντὶ φίλου ἐμοὶ καταστήναι*. But here, as in *Soph. Aj.* 306 *ἔμφρων μόλις πως σὺν χρόνῳ καθίσταται*, there is the suggestion of another use, *to compose oneself*, as e.g. in *Eur. Or.* 1309 *παλιν κατάστητε*, *Aesch. Pers.* 297 *καπαστάς*. *Philostr. Ep.* i. 24 *τίς ἢ κατήφεια αὐτῇ; τίς ἢ νύξ; τί τὸ στυγνὸν νέφος; μειδιάσον, κατάστηθι*. *Plut. Oth.* 15 *φαιδρῷ καὶ καθεστῶτι προσώπῳ*.

41 For *βλέπουσ' ἐς ἄλλον* *Crusius* cites *Eupolis* 206 *ὁ Φιλίνος οὗτος, τί ἦρα πρὸς ταύτην βλέπεις*; *Anaxandrid.* 34 *εἰς τοὺς καλοὺς δ' ἂν τις βλέπῃ*. So *Strabo A. P.* xii. 175 *τίς δὲ νέους οὐ περιέργα βλέπει*; *Liban.* iv. 411. 21 *εἶδεν εἰς Ἀλκίππην τὴν ἐμήν*, *Palaeph.* 47 *εἶδεν εἰς αὐτόν, and ἐποφθαλμίαν*. See also my n. on vi. 33.

νηὺς μῆς ἐπ' ἀγκύρης: 'it is better to have two strings to your bow.' *Pind. O.* vi. 100. *Eur. fr.* 774. *Lucian* iii. 504 *τῆς μὲν γὰρ Ὀμήρου δόξης οἶον ἐπὶ μιᾷ ὁρμούσῃ τῆς ποιητικῆς δυνάμεως*. *Dem.* 319. 17 *οὐκ ἐπὶ τῆς αὐτῆς ὁρμῇ τοῖς πολλοῖς*. *Apostol.* vii. 61 *Ἐπὶ δυοῖν ὁρμῇ: δηλονότι ἀγκύραι· λέγεται ἐπὶ τῶν ἀστεμφῶς ἐχόντων*. *Dem.* 1295. 28. *Aristid.* i. 176 schol. *Liban. Epist.* 223. From *Crusius* I add *Plut. Solon* 19 and *Epictetus (Stob. Fl. ex. 22)*. Cf. *Apostol.* viii. 20 *Ἐφ' ἐνὶ παιδὶ σαλεύει: ἥτοι ἔχει τὰς ἐλπίδας τοῖ γένους*. *Heliod. i. 9. Epist. Hippocr.* iii. 845 *Kuehn.* *Procop. Epist.* 144. So *Prop.* ii. 22. 40 *ut sciat esse aliam quae velit esse mea. nam melius duo defendunt retinacula navim, tutius et geminos anxia mater alit*.

42 With the lacunae, it must remain uncertain who is meant by *κείνος*. But I agree with *Hardie (Ac. 17/10/91)* that *κείνος ἦν ἔλθῃ* belongs to *Gyllis*, whose speech is uninterrupted. *Metrichē* does not treat the proposal as a practical one, of which the details are worth considering. She lets *Gyllis* say her say, and then refuses in the strongest terms. And if it were *Metrichē's* interposition ('if my husband should return—'), there would naturally have been a particle with it. 43 *μηδὲ εἰς ἀναστήσῃ* cannot mean, as some critics take it, 'and let no one...'; that would be *μηδὲ τις* or *καὶ μηδὲ εἰς*. I suspect that *οὐ* or *οὔτοι* preceded. In vi. 24 *Herodas* has *οὐδεὶς μὴ ἀκούσῃ*, but the other arrangement of the words is good: *Parmenid.* p. 48 *οὐ γὰρ μήποτε ταῦτα δαμ' ἢ εἶναι μὴ εὐντα*, 120. *Soph. Aj.* 560 *οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ*. *Hdt.* vii. 53 *οὐ μή τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώπων*. *Thuc.* v. 69 *οὐ μή ποτέ τις αὐτοῖς ἄλλος...ἔλθῃ*. *Ach. Tat.* ii. 19. The sense would be 'no one can raise to life again,' a proverbial expression: *Liban. Epist.* 285 *σὺ γὰρ ἀνθρώπων μὲν τεθνεῶτα οὐκ ἂν ἀναστήσεις ὥσπερ ἐν*

¹ So Jackson.

μύθοις. Hom. Ω 550 οὐ γὰρ τί πρήξεις ἀκαχήμενος νῖος ἐοῖο, οὐδέ μιν ἀνστήσεις. 'Quint. vii. 41,' Aesch. Ag. 1360, Soph. El. 137, fr. 513, Eur. H. F. 715-717, (proverbial Procop. Ep. 101). It seems reasonable then to suppose, with Crusius, that κείνος is death, θάνατος or 'Αἰδης being omitted *ominis causa*, as in A. P. xi. 13 ἐξαίφνης ἦξει ὁ πορφύρεος. I suspect with Cobet N. L. 125 that there is a corruption of such an euphemism in Anaxippus 1 (Ath. 404 d, iii. p. 297 Kock), where a cook, explaining how he suits his dishes to his diners, says ὅταν ἐγγύς ᾖν ὁδ' ὑστερος ἀρτύω φακὴν καὶ τὸ περιδείπνον τοῦ βίου λαμπρὸν ποιῶ. This may have been ἦ δ' ὁ θυερός (θυεροῦ πρὶν θανάτοιο τυχεῖν Kaibel Ep. 153), 'or more probably ὁ στυγερός Ebeling Lex. Hom. II. 296. If κείνος be taken to refer to Mandris the half line will belong to Metrichē (so Rutherford): Gyllis replies τέθνηκεν (R.). οὐ μιν κ.τ.λ. 'he is dead.' This will involve a change of front: v. 25. A reference to his return (P. L. G. Carm. Pop. 27, Hor. Serm. i. 2. 127 Orelli-H.) is hardly possible. If νου- precedes μηδὲ we must take κείνος alone of death, followed by e.g. ἐκ νερέτων which would render it intelligible. 'χειμών in 44 as also of old age: Antiphan. A. P. x. 100 ὅτ' οὐν χρόνος ὥριος ἡμῖν πάντα χύδην ἔστω, ψαλμός, ἔρως, πρόποσις, χειμὼν τουντεῦθεν γήρως βαρύς.'

44 ἄγριος: often of storm or sea: Anacr. 6. Eur. Andr. 738, Heracl. 428. Opp. Cyn. ii. 435. A. P. vii. 652, 653.—Vv. 41-46 are a string of proverbs, as in Theocr. iv. 41-43, the general tenour being, *What is life? 'tis not hereafter; Present mirth hath present laughter: What's to come is still unsure.* The familiar argument οἶδε γὰρ οὐδεὶς ἀνθρώπων ὃ τι νῦν χημέρη ἀνδρὶ τελεῖ (Theognis 159) was always used as an incentive to present enjoyment, e.g. Soph. fr. 536, Ter. Heaut. 343. Compare *Nescis quid vesper serus trahat*, Aul. Gell. xiii. 11.

45 κούδ' εἰς οἶδεν τὸ μέλλον ἡμέων: a proverbial phrase: [Callisth.] ii. 16. p. 73 b ἀληθῶς τὸ μ. οὐδεὶς ἀσφαλῶς ἐπίσταται κτλ. (Nauck Trag. fr. adesp. 102), a line also given as Menand. monost. 412 οὐδεὶς τὸ μ. ἀ. εἰ. Antiphanes 227 τίς γὰρ τὸ μ. οἶδεν ἡμῶν ὃ τι παθεῖν πέπωθ' ἐκάστω τῶν φίλων; (so I read for τίς γὰρ οἶδ' ἡμῶν τὸ μ.); Nor can there be doubt that in v. 47 αἰών, βίος or such word followed, for this too is a proverbial phrase: Anth. Append. ii. 498 ἄστατος αἰών. 473 ἄστατος ὄντως θνητῶν ἐστὶ βίος. 361 b ὃ βίε θνητῶν ἄστατ', ἐνὶ πτηνῇ κείμενε, λυπρὲ, τύχη. Heliod. Aeth. iv. 9 τὸν ἀνθρώπινον βίον οἰκτερούσης ὡς ἄ. τι καὶ ἀβέβαιον. And we find a similar combination of phrases elsewhere: Anacreont. 36 πόθεν οἶδαμεν τὸ μ.; ὁ βίος βροτοῖς ἄδηλος. Hermolochos (Stob. Fl. xcvi. 66) ἀτέκμαρτος ὁ πᾶς βίος, οὐθέν ἔχων πιστόν, πλανᾶται συντυχίαις: ἑλπίς δὲ φρένας παραθαρσύνει τὸ δὲ μ. ἀκριβῶς οἶδεν οὐδεὶς. For ἄστατος Crusius quotes Eur. Hipp. 1105 μετὰ δ' ἵσταται ἀνδράσιν αἰών, πολυπλάνητος αἰεῖ. Pseudo-Phocyl. 25 ὁ βίος τροχός: ἄ. ὄλβος. The epithet is constantly applied to Fortune: Trag. fr. adesp. 179 ἀνώμαλοι πλάστιγγες ἀστάτου τύχης. Plut. Mor. 103 E. Aristotle speaks of Fortune as αἰτίαν... ἄ. καὶ ἄδηλον. Palladas A. P. ix. 183 Τύχη... ἄ. δαίμων. Iamblich. Protrept. p. 16 τύχη δ' ὡς ἄ. πιστευτέον ἑταῖρα. Max. Tyr. xi. 6 ἄ. χρήματι. Cf. Hipparch. (Stob. Fl. cviii. 81). Stob. Fl. cv. 60 Apelles, asked why he painted Fortune sitting, 'οὐχ ἔστηκε γάρ' εἶπε. κούδ' εἰς 'and no one': Philem. 71. 3.

48 οὐδὲ εἰς: this hiatus also in 43, 45, 73. Hipponax(?) 28 χρόνος δὲ φευγέτω σε μηδὲ εἰς ἀργός. It is freely used by Epicharmus, rarely in the

Old Attic Comedy (see Blaydes on Ar. Lys. 1044, where add Philonides fr. 181, but becomes frequent in the later. Whether Dionysius fr. 7 Nauck is tragic does not appear. But it is found even in dactylic verse: [Theocr.] xiii. 3, Antip. A. P. vii. 629, A. P. ix. 138.

50 Ματακίνης: an adjectival form (another in vi. 50 Μυρταλίνη), discussed by Lobeck Proll. 200 sqq. and Naeke Hecale 15-18, 43-4, 271-2. Some of the examples are merely ὑποκοριστικά, most are πατρωνυμικά, others ἔθνικά or τοπικά: but in these last (see Lobeck Proll. 243) the termination appears to be degenerate from -ηρός. We have the name Ματάκας of the chief eunuch to Xerxes: Ktesias Persica § 51 Gilmore εὐνούχων δὲ μέγιστον ἡδύνατο Ματάκας, and Choeroboscus (Bekk. Anecd. 1396) records Ματάκας, Ματάκα· ἔστι δὲ ὄνομα εὐνούχου. Μάταλλος (=Μάταλος) is a Persian commander (Aesch. Pers. 317). A eunuch's name also is Βατάκης (Plut. Marius 17) or Βαττάκης (Polyb. xxii. 20, Diod. Sic. xxxvi. 2), a priest of Cybele from Pessinus in Phrygia. See on II. 75 Βάτταρος, IV. 35 Βατάλη.—Otherwise the adjective may be τοπικ., from Μάταλα or Μάταλον, a port of Crete. 'To this passage may belong the gloss of Hesych. Μαλακίνης (-a Lobeck): ὄνομα παρθένου.'

Πατακίων (see n. on iv. 50) Γρύλλος: in Alciph. iii. 10 we have Γρυλλίων and Πατακίων in conjunction as typical parasites: ἐφαίνοντο δὲ καὶ οἱ κολακες ἐγγύθεν, Γρυλλίωνα εἶποις ἂν καὶ Πατακίωνα, and Γρυλλίων, who occurs in that character again iii. 44 εὐδοκμεῖ δὲ τὰ νῦν Γρυλλίων μόνος καὶ κατάρχει τοῖς ἄστεος καὶ πᾶσα αὐτῷ καθάπερ Κράτητι τῷ Θήβηθεν κυνὶ ἀνέωγεν οἰκίαν, we know to have had an historic original: Ath. 244 f 'Αξιόνικος δ' ὁ κωμικός ἐν τῷ Ἰυρρηνῷ [fr. 2] Γρυλλίωνος τοῦ παρασίτου ἐν τοῖς μνημονεύει· 'οἶνος οὐκ ἔνεστιν αὐτοῖς πρὸς ἑταίρους πρόφασιν ἐπὶ κῶμόν τινας, ὅπερ ποιεῖν εἴωθε Γρυλλίων αἰεῖ,' mentioned also by Lynkeus Samius (Ath. 245 a). Ath. 591 d παρεστέι δὲ τῇ Φρύνῃ Γρυλλίων, εἰς ὧν τῶν Ἀρεοπαγιτῶν. The name Γρύλλος, as γρυλλίων or γρυλίων (Hesych.), was commonly applied to a pig—'grunter' (γρυλλίζειν). 'These considerations should suffice to show that II. is a man's name here: see vi. 50 n. By the name Gryllos the author perhaps hints that Gyllis' account is inaccurate.'

51-53 Pind. O. ix. 88.

51 ὁ νικέων 'the winner of': the present tense is idiomatic: Timotheus fr. 11 κἄρυξ ὅτ' εἶπεν· 'νικᾷ Τιμόθεος Μιλήσιος τὸν Κάμωνος...' Diog. L. vi. 43 τοῖς κήρυκος ἀνειπόντος 'νικᾷ Διώξειππος ἄνδρας.' 33 πρὸς τὸν εἰπόντα 'Πύθια νικῶ ἄνδρας.' Theocr. i. 113, vi. 46. Lucian i. 727 'χαίρετε, νικῶμεν.' Callim. Ep. 10 μικρὴ τις... καλὰ πρήσσοντι ποιητῇ ῥήσις· ὁ μὲν 'νικέω' φησί. Simonid. 153 Ἰσθμια καὶ Πυθοὶ Διοφῶν ὁ Φίλωνος ἐνίκα... 155 ὅσπερ ἐνίκα ἐν Δελφοῖς ποιεῖ... 152, 154. A. P. ix. 584, xiii. 5. Anth. Append. i. 30, 47, 67 b, 74, 86 b, 102. Thuc. iii. 8, v. 49. i. 13, 54, 100, 105, 108, 116, iii. 108, iv. 96, v. 10, 41, 50, vii. 34, viii. 25. Hdt. vi. 18, ix. 76 etc. Eur. Phoen. 1466. Ar. Ach. 626. Vesp. 726. Plat. Gorg. 487 c, Menex. 242 E. Andoc. 25. 40. Aristid. i. 230. Philostr. Gymnast. p. 8, 10, 20, 22, 34, 76. Apoll. iv. 24. Heroic. iii. 13. I. S. i. 25. 19, ii. 27. 2. Plut. Mor. 185 A, 241 C, 242 A, 587 D. Longus i. 12. αὐτῇ γνώμῃ ἐνίκα Hdt. passim: the passive also, Thuc. i. 106, vii. 23, etc. ἐν Πυθοῖ: Lobeck Path. i. 626, Kuehner-Blass Gr. Gr. II. § 336 δ.

¹ See C. R. xiii. p. 7a.

52 τοὺς ἱουλον ἀνθεύοντας: i.e. τοὺς ἀγενεῖους, with down (Suid. Ἰουλος :...ἡ πρώτη ἐξάνθησις τοῦ γενείου) just appearing on their face (whence ἀνθερών). The same phrase occurs elsewhere: *Anth. Append.* ii. 355. 3 τυτθὸν [Hecker for ΤΟΥΘΟΝ] δ' ἀνθήσαντας ὑπὸ κροτάφοισιν ἱουλον. *A. P.* xvi. 381 ἱουλον ἀνθῶν πρῶτον. Philo ii. 479. 18 ἄλλοι δέ, μεῖράκια πρωτογένεια, τοὺς ἱούλους ἀρτὶ ἀνθοῦντες. Eumath. iv. 12 νεανίσκος νῦν πρῶτως ἦνθει τὸν ἱ. Ἰουλον ἐπανθοῦντα Niceph. Brienn. ii. 40 A. The Greeks love to describe this age—πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἦβη Hom. Ω 348, κ 279, an often quoted line—in similar terms, e.g. Hom. λ 319 πρὶν σφῶιν ὑπὸ κροτάφοισιν ἱούλους ἀνθῆσαι πυκάσαι τε γένυς εὐανθεῖ λάχνη. Aesch. *Theb.* 519. Ap. Rhod. ii. 43 ἔτι χροάοντας ἱούλους ἀντέλλων. ii. 779 ἐμὲ δ' εὔρε νέον χροάοντα ἱούλους. Opp. *Cyn.* iv. 347 εἰσέτι παῖδες ἔτι χροάοντες ἱούλους. Antip. Thess. *A. P.* vi. 198. Pollux ii. 10 gives as phrases ἱούλω νέον ὑπανθῶν παρὰ τὰ ὤτα καθέρποντι ἢ περὶ τὴν ὑπὴν ἀνέροντι. Theocr. xv. 85 πρᾶτον ἱουλον ὑπὸ κροτάφῳ καταβάλλον. Diod. Sic. ii. 596. 39 τὸν μὲν (one) ἱουλον κατὰγοντα. Philostr. *Jun. Imag.* 7. 2 ἀρτίχρουν μὲν ἐκβάλλον ἱ. ἐπιρρέοντα τῇ παρειᾷ. Himer. *Or.* i. 15 ὑπηνήτης ἔτι πρωϊτερον τῆς ἡλικίας βλαστήσας ἱουλον. Heliod. *Aeth.* vii. 10 τὴν παρειὰν ἀρτὶ ξανθῷ τῷ ἱ. περιστέφῳ. Theophylact. *Epist.* 69 μήπω τοῖς ἱ. κατασκιάσας τὸ πρόσωπον. Christodor. *A. P.* ii. 211 οὐδὲ γὰρ ἦεν ἄνθεϊ λαχρήνεντι γενειάδος ἄκρα χαράξας. 278 ἀπαλοῖς δὲ νεοτρεφέεσσιν ἱ. οἶνοπος ἄκρα χάρασσε γενειάδος. Ov. *Met.* ix. 399 *paene puer dubiaeque tegens lanugine malas.* *Anth. Lat.* Burmann iv. 119 *ora puer dubiae signans lanugine vestis.* Appul. *Met.* v. 93, 335 *iuvvenem commodum lanoso barbitio genas inumbrantem.* 98, 350 *adulescens modo florenti lanugine barbam instruens.*—For the accus. with ἀνθεῖν, besides the passages here quoted, see Lobeck on Soph. *Aj.* 40 where may be added Callistr. *Ecphras.* 6. i παῖς ἐπανθῶν τὸ τῆς ἦβης ἄνθος. II παιδικῆς ἦν ἡλικίας ἄνθος ἐκλάμπων. It is more frequent with ἐξανθεῖν 'blossom out into,' Lucian i. 416, 575, Alciph. iii. 23, 68, Plut. *Mor.* 248 D, 353 F, 397 F, 546 C, 551 D, 664 E, etc.

53 Πίσκη: properly a fountain at Olympia (Xenophanes 2. 2, 21, Simonid. 156), which gave a name to Olympia itself (Strabo 356, Steph. Byz.); and Πίσκη is commonly used as synonymous with Ol.: Pind., Hdt. ii. 7, Eur. *I. T.* 1, *Hel.* 387, Theocr. iv. 29, *A. P.* xi. 81, xii. 64, *Anth. Append.* iii. 56, 130, vi. 3, etc.

καθελε 'overcame,' 'brought low': Hdt. v. 46, 111, viii. 82. Eur. *Hec.* 1025. Theocr. xxii. 115. Philostr. *Iun. Imag.* 3. Julian *Ep.* 23 (24). Meleag. *A. P.* [xii. 117.]—The change to the finite verb is a very frequent variation of the strict grammatical construction, Mayor *Juv.* xii. 102.

54 τὸ καλὸν: a quasi-adverbial use. Callim. *Ep.* 53 τὸν τὸ κ. μελα-
νεῦντα. Theocr. iii. 3 Τίτυρ' ἔμιν τὸ κ. πεφιλαμένε. 18 ὃ τὸ κ. ποθορεῖσα.
Alciphr. i. 36 πεινήσω τὸ κ. Lucian ii. 399 παίδων τὸ κ. ἀνθούτων. 427
ὑακίνθοις τὸ κ. ἀνθοῦσιν. Pompeius Iun. *A. P.* vii. 219 ἡ τὸ κ. καὶ πᾶσιν ἐράσμιον
ἀνθήσασα. Synes. *Epist.* 110 ἡ τὸ κάλλιστον γυναικῶν...ἀνθήσασα. Similarly
Theocr. i. 41 κάμνοντι τὸ καρτερόν. (So perhaps τὸ γενναῖον in Soph. *O. C.*
1640.) Aelian *N. A.* xv. 10 νεανία τὸ ἀκμαϊότατον ἀνθοῦντες. Archias *A. P.*
v. 58 πορθεῖς με τὸ κρήγγον. Paul. Sil. *A. P.* vii. 563 σιγᾶς τὸ χάλκεον. *A. P.*
xvi. 12 πιτὺν ἂ τὸ μελιχρὸν ἤχη. Cf. Lucian iii. 13 ὑπομειδιάσας τὸ γλαφυρὸν
ἐκεῖνο καὶ ἀπαλὸν οἶον εἴωθεν. ii. 471 ὅπταν δὲ καὶ τὸ καλὸν ἐκεῖνο ᾄδη. iii.

60, 89. 'Hom. *h. Merc.* 577.' In the plural, Moschus iii. 5 νῦν ῥόδα φοινίσ-
σεισθε τὰ πένθημα. Aelian *N. A.* ix. 57 λειμώνων τὰ σύντροφα κομώντων.
This is a phrase proverbial of one who is gentle, docile—

οὐδὲ κάρφος κ.τ.λ. is a phrase proverbial of one who is gentle, docile
for all his prowess the redoubtable athlete is as quiet as a lamb: Diogen.
vi. 67 Μηδὲ κάρφος κινεῖν: ἐπὶ τῶν ἡσυχῶν. Apostol. xi. 47. Suid. Ar. Lys.
473 ἐπεὶ θέλω ἄν' ὡς σωφρόνως ὥσπερ κόρη καθῆσθαι, λυποῦσα μηδέν' ἐνθαδὶ,
κινουσα μηδὲ κάρφος. Herodas III. 66 ἐγὼ σε θήσω κοσμιώτερον κούρης, κινουῦντα
μηδὲ κάρφος. Whatever may have been the notion of the act, κάρφος at any
rate was typical of least things, as we say, 'a straw': Phile p. 65 Didot ὡς
κάρφος ἢ θριξὶ ἢ τι λεπτὸν ἐκτόπως. Matth. Evang. vii. 3 τί δὲ βλέπετε τὸ
κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ
κατανοεῖς; where see Wetstein. Thus in an epigram (C. I. G. 4924 = Anth.
Append. i. 161) we have οὐδὲ κάρφος ἐβλάβη 'not a whit.' (Diog. L. vii. i. 109
οὔτε καθήκοντα οὔτε παρὰ τὸ καθήκον οἷον κάρφος ἀνελέσθαι. For similar
phrases see Erasmus *Adag.* p. 339, Arr. *Epict.* ii. 11. 17 μηδὲ τὸν δάκτυλον
ἐκτείνοντες (Upton n. p. 128). 'It is alluded to by Hermipp. *fr.* 15 (Herw.
Lex. Suppl.): with a play on the word κινεῖν, v. 2 n.⁷⁷

Lex. Suppl.: with a play on the word *κινειν*, V. 2 n.
55 ἀθικτος ἐς Κυθηρίην σφρηγίς 'a seal untouched (*i.e.* virgin) in respect of Aphrodite,' *adhuc integer* Hor. *Carm.* iii. 7. 22: Ael. *V. H.* xi. 3 Ἀφροδίτης ἀμαθής. *N. A.* iii. 5 κεκολασμένην (chaste) ἐὶς Ἀφροδίτην. Eur. *I. A.* 1160 ἐὶς Ἀφροδίτην σωφρονούσα, Heliod. *Aeth.* x. 9 ἀπείρατος τῶν Ἀφροδίτης, Strato *A. P.* xii. 175 εἰς ἔρωτ' ἀδαμάντινος. Ὡς Adamant (i. 304 Foerst.) ἐὶς Ἀ. γυναικείῳ, (323) ἐὶς τὰ Ἀφροδίδια ἔργα ἐπτοημένοι. Manetho iii. (ii.) 88. Poll. vi. 188 εἰς Ἀ. νοσῶν. Xen. *Rep. Lac.* ii. 13 ἐὶς Ἀφροδίδια ἀπέχονται = Diod. Sic. i. 227. 33 ἀπ. τῶν Ἀφροδισίων. Nonn. *D.* xlvii. 366 ἐὶς Παφίην ἡμερόεις. Ach. Tat. ii. 37 πρωτόπειρος ὧν ὕσον ἐὶς γυναῖκας. 38 μὴ πρωτόπειρος ἀλλὰ γέρον (an old hand) ἐὶς Ἀφροδίτην. Other examples of ἐὶς in the sense 'with regard to' are Eupolis 101 ἀνὴρ πολίτης πουλύπους ἐς τοὺς τρόπους. Lucian iii. 174 βδελυροὶ τινες ἐς τὰ ἦθη. Of excellence at Aesch. *Pers.* 329 πρώτος ἐὶς εὐψυχίαν. Himerius *Ecl.* xxxvi. 8 ἡλέγχθη Περικλῆς ἐὶς πεῖθῳ δεύτερος, ἡλέγχθη δὲ Θεμιστοκλῆς ἐὶς γνώμης τάχος ἀμβλύτερος, καὶ Πλάτων ἐὶς φύσιν καὶ Σόλων ἐὶς νόμους. Hdt. iv. 77 ἀσχόλους εἶναι ἐς πᾶσαν σοφίαν. i. 99 οὐδὲ ἐς ἀνδραγαθίαν λειπόμενοι. iii. 102 οὐχ ἥσσονες ἐς ταχυτήτα. Eur. *H. F.* 1405 ἐὶς τὸ λῆμα... ἥσσω. Antiphanes 168 ἀνυπέρβλητος ἐὶς πονηρίαν. Ach. Tat. vi. 7 αὐτὴν τὴν λύπην ἐὶς κάλλος νενικηκότα. 17 πολλῶ διαφέρεις ἐκείνου ἐὶς εὐμορφίαν. Plat. *Apol.* 29 D ἐὶς σοφίαν εὐδοκιμωτάτης. Eur. *El.* 368 οὐκ ἔστ' ἀκριδὲς οὐδὲν ἐὶς εὐανδρίαν. Phoen. 620 ἐὶς πολλ' ἀθλία, and often ἐὶς τὸ πᾶν, ἐὶς τὰ πάντα.

εἰς τὰ πάντα.
 ἄθικτος of virginity. Heliod. *Aeth.* x. 9 τὸ ὥριον τῆς ἀκμῆς ἄθικτον. Plut.
Mor. 438 C, *Lycurg.-Num.* 4, *Alcib.* 6. Diod. Sic. ii. 595. 15, 600. 74. A. P.
 xii. 3. Eur. *Hel.* 794 ἄθικτον ἐννῆν, *Hipp.* 647. Bekk. *Anecd.* 82. 8 ἄθικτος:
 ἢ παρθένος. Ἀραρῶς Πανὸς γοναῖς [*fr.* 14]. Hesych. emended by Bentley
 Ἄθικτο(υς κῶ)ρας: ἀνεπάφους παρθένους, ἀνάνδρους. Ἰων Εὐρυτίδαις [*fr.* 11]
 ἀνεπάφους thus Phintys (Stob. *Fl.* lxxiv. 61). θιγείν Eur. *Hipp.* 1041, *El.* 253.
 Plut. *Mor.* 442 E, 760 D etc. *tangere* Hor. *Sat.* i. 2. 54. Claud. *Laus*
Serenae 127. *intactus* Catull. lxii. 45. Petron. 128. Hor. *Carm.* i. 7. 5.
integer iii. 4. 70. The epithet is equally applicable to a seal unbroken,
 ἀδιάφθορος (Aesch. *Ag.* 614 σημαντήριον οὐδὲν διαφθείρασαν, where see schol.):

Lycophr. *Alex.* 508 τὰ δ' ἄλλα θριπὸβρωτος ἄφαντος δόμων σφραγίς δοκεύσει (Crus.), and the same phrase is used metaphorically of virginity by Nonnus *D.* ii. 305 λυσαμένη δ' ἄφαντον ἔης σφραγίδα¹ κορείης, Paul. Sil. *A. P.* v. 217 χρύσεος ἄφανστοιο διέτμαγεν ἄμμα κορείας Ζεύς¹, Antip. Sid. *A. P.* vii. 164 ὁ πρὶν ἄδικτα ἡμετέρας λύσας ἄμματα παρθεσίας².—Is Κυθηρίην could also mean 'for Aphrodite,' as Eur. *Ion* 1501 θοίναμά τ' εἰς Ἄιδαν ἐκβάλλῃ. *Anth. Arphend.* ii. 361 b Ποσιδώνιον...ἦνδρως εἰς Ἄιδαν. *A. P.* vii. 468 δῶρον ἐς Ἄιδαν. 476 κενεὴν εἰς Ἀχέροντα χάριν. 558 φεῦ σοφὸς εἰς Ἄιδην καὶ νέος εἰς ἔρεβος. vi. 252 εἰς σέ δ', ἀνασσα...ὀπωροφορεῖ. xii. 22 πληρὴς τῶν ἐς ἔρωτ' ἐτέων: but the sense would not be 'for Aphrodite to engrave' (cf. *A. P.* v. 274); that would imply that ἄδικτος used of a seal=ἄγλυφος.—Aphrodite is also called Κυθήρεια, Κυθήρη, Κυθήρη, Κυθηρίας, Κυθηρίας: there is one other example of Κυθηρία (not in the Lexicons): Archippos 18 (Ath. 328 a) ἱερεὺς Ἀφροδίτης χρύσοφρος Κυθηρίας.

56 We have seen that strict morality, while compelling women to remain indoors as a general rule, allowed them to go abroad on public occasions, as religious festivals and pageants, or for such private gatherings as a wedding or a funeral. L. Schmidt (*Ethik der Alten Griechen* II. 426) is not justified in contrasting with Athenian custom the freedom with which Gorgo and Praxinoe find their way about Alexandria³. The Ἀδωνιάζουσαι are not indeed of a class to exhibit much repose; but they go out to keep the festival of Adonis and they go attended by a slave. Herodas means that Metriche would not otherwise have been visible. Constantly we find in fiction as in fact that such occasions were the opportunities for seeing women and for the sexes to meet: Lysias 92. 24 ἐπ' ἐκφορὰν γὰρ αὐτῇ ἀκολουθήσασα ἡ ἐμὴ γυνὴ ὑπὸ τούτου τοῦ ἀνθρώπου ὀφθεῖσα διαφθείρεται χρόνῳ. ἐπιτηρῶν γὰρ τὴν θεράπαιναν τὴν εἰς τὴν ἀγορὰν βαδίζουσαν καὶ λόγους προσφέρων ἀπώλεσεν αὐτήν. *ibid.* p. 93. 20 the servant confessed ὡς θεσμοφορίοις ἐμοῦ ἐν ἀγρῷ ὄντος ὄχετο (ἡ ἐμὴ γυνὴ) εἰς τὸ ἱερὸν μετὰ τῆς μητρὸς τῆς ἐκείνου. Menand. 558 Διονυσίων μὲν ἦν πομπή...ὁ δὲ μ' ἡκολούθησε⁴ μέχρι τοῦ πρὸς τὴν θύραν· ἔπειτα φοιτῶν καὶ κολακεύων ἐμέ τε καὶ τὴν μητέρ' ἔγνω μ', a passage translated by Plautus *Cist.* 89. Cf. Menand. *Κῆ.* 94 τῆς Ἀρτέμιδος ἦν...δειπνοφορία τις παρθένων...εἶδον κόρην. *Ep.* 234, etc.⁵ Ar. *Plut.* 1013. Theocr. ii. 70. Musaeus 42 sqq. naively of Hero and Leander. Hom. II 180. Pind. *P.* ix. 97. Eur. *Hipp.* 24. Dioskorides *A.P.* v. 53, 193. Xen. *Ephes.* i. 2, 3, iii. 2, v. 1. Ach. Tat. ii. 15. Chariton i. 1, iii. 6. Heliod. *Aeth.* iii. 1 sqq., iv. 1, vii. 2. Nicet. Eugen. iii. 59-64, 101 sqq., vii. 137. Erot. *de Apollon.* Tyr. xxviii. init. (p. 619 Duebn.). Lucian iii. 282. Alciph. *fr.* 4 Rohde *der Griechische Roman* p. 155. Burton, *1001 Nights*, i. 176, Choric. 231. 16 Boiss. Philostr. *Ep.* 47 (42). Anton. Liberal. i. Ov. *Her.* xxi. 7 (cf. Aristaen. i. 10). Soph. *O.T.* 1490. Hygin. lxxxviii. So at *spectacula* at Rome Plut. *M.* 521 B. Ov. *Art. Am.* i. 97. In Plaut. *Rud.* 42 a girl being trained by a leno is only seen by chance returning from school. Compare Macho Ath. 581 a.⁶ Naturally these occasions were watched for:

¹ Crusius.

² J. H. Wright.

³ On the status of women in Egypt cf. Mahaffy, *Greek Life and Thought* 186 sqq.

⁴ But ἐπηκολούθησε is perhaps the true reading, II. 47 n.⁷

Plut. *Mor.* 249 D, Musaeus 51 ἡ γὰρ ἐκείνοι αἰὲν ὁμαρτήσαντες ὅπη φάτις ἐστὶν ἐορτῆς οὐτόσον ἀθανάτοισιν ἄγειν σπεύδουσι θυηλὰς ὅσον ἀγειρομένων διὰ κάλλεα παρθενικῶν. Nicet. Eugen. iii. 111-3. And in these a γυνὴ φιλέξοδος could find enough excuses: cf. Menand. *fr.* 601 ἐπιτρέβουσι δ' ἡμᾶς οἱ θεοὶ μάλιστα τοὺς γήμαντας· αἰ γὰρ τινα ἄγειν ἐορτὴν ἐστ' ἀνάγκη. [Lucian] ii. 443 τίς οὖν ὁ μετὰ τὴν τοσαύτην παρασκευὴν βίος; εὐθὺς ἀπὸ τῆς οἰκίας ἐξοδοὶ καὶ πᾶς θεὸς ἐπιτρέβων τοὺς γεγαμηκότας, ὧν ἐνίων οἱ κακοδαίμονες ἄνδρες οὐδὲ αὐτὰ ἴσασιν τὰ ὀνόματα, Κωλιάδα, εἰ τύχοι, καὶ Γενετυλλίδας ἡ τὴν Φρυγίαν δαίμονα καὶ τὸν δυσέρωτα κομμὸν¹ ἐπὶ τῷ ποιμένι. τελεταὶ δὲ ἀπόρρητοι καὶ χωρὶς ἀνδρῶν ὑποπτα μυστήρια, καὶ—τί γὰρ δεῖ περιπλέκειν;—διαφθορὰ ψυχῆς.

καθόδῳ τῆς Μίσης 'at the Descent of Misa' [into Hades]. The following are the records we possess of this deity: (1) *Hymn. Orphic.* xlii. Μίσης θυμίαμα στύρακα. Θεσμοφόρον καλέω ναρθηκοφόρον Διώνυσον, σπέρμα πολὺ-μνηστον πολυνώνμον Εὐβουλήος, ἀγνήν τ' εὐιέρων τε Μίσην, ἄρρητον ἀνασσαν, ἄρρενα καὶ θῆλυν, διφυῆ, λύσειον Ἰακχόν· εἴτ' ἐν Ἐλευσίνος τέρπῃ νηφ' θυόεντι, εἴτε καὶ ἐν Φρυγίῃ σὺν Μητέρει μυστιπολεύεις, ἡ Κύπρῳ τερπνῇ σὺν εὐστεφάνῳ Κυθερείῃ, ἡ καὶ πυροφόροις πεδίοις ἐπαγάλλεαι ἀγνοῖς σὺν σῇ μητρὶ θεᾷ μελα-νηφόρῳ Ἰσιδι σεμνῇ Λίγυπτον παρὰ χεῖμα σὺν ἀμφιπόλοισι τιθήναις· εὐμένεουσ' ἔλθοις ἀγάθ' ἐκτελέουσ' [Herm. for ἀγαθοῖς τελέουσ'] ἐπ' ἀέθλοισι. Here she is the daughter of Isis; according to Asclepiades she was the daughter of Baubo (for whom see Lobeck *Aglaophamus* p. 818 sqq.): (2) Harpocrat. (Dindorf) *Δυσσάλης*: ...Ἀσκληπιάδης δ' ἐν δ' Τραγῶδουμένων τὸν Δυσσάλην αὐτόχθονα εἶναι φησι, συνοικήσαντα δὲ Βαυβοὶ σchein παῖδας Πρωτονόην τε καὶ Νίσαν [κνίσαν B., Νήσαν Epit.]. Παλαίφατος δὲ ἐν θ' Τρωϊκῶν σὺν τῇ γυναίκῃ φησιν αὐτὸν ὑποδεξάσθαι τὴν Δημήτρα. Here Mueller *Frag. Hist. Graec.* II. p. 339 would restore Μίσαν or Μίσην comparing (3) Hesych. *Μισατίς*: Μίσης τῶν περὶ τὴν Μητέρα τις, ἦν καὶ ὀμνύουσι. (The lemma should probably be Μίσα: τινὲς Μίσην, or Μίσα: τῆς Μίσης): (4) Antonin. Liber. xxiv. Δημήτηρ ὅτε πλανήτης ἐπῆει γῆν ἅπασαν κατὰ ζήτησιν τῆς θυγατρὸς ἀνεπαύσατο ἐν τῇ Ἀττικῇ, καὶ αὐτὴν ὑπὸ πολλοῦ καύματος ὑποδέχεται Μίσμη καὶ διδοὶ ποτὸν ὕδωρ ἐμβαλοῦσα γληχῶνα καὶ ἄλφιτον ἐς αὐτό. καὶ ἡ Δημήτηρ ἐξέπτε κατὰ τὸ δίψος τὸ ποτὸν ἀθροῦν. ὁ δὲ παῖς ὁ τῆς Μίσμης Ἀσκάλαβος ἰδὼν ἐποιήσατο γέλωτα καὶ αὐτὸς ἐκέλευεν ὀρέγειν αὐτῇ λέβητα βάθυν ἢ πιθάκην. Δημήτηρ δὲ κατ' ὀργὴν ὡς εἶχε τὸ ποτὸν αὐτῷ τὸ καταλελειμμένον προσέχεεν. ὁ δὲ μεταβαλὼν ἐγένετο παῖκιλος ἐκ τοῦ σώματος ἀσκάλαβος καὶ ὑπὸ θεῶν καὶ ἀνθρώπων μεμίσσεται. καὶ ἐστὶν αὐτῷ δίαυτα παρ' ὀχετόν. ὁ δὲ ἀποκτείνας κεχαρισμένος γίγνεται Δημήτρι. Here Misme is connected with the stories of how Demeter sorrowing for the Maid first broke her fast. In most of these there figures a spirit of ribaldry, a boy, and a κυκεῶν which Demeter is persuaded to drink. Her hostess is Baubo (*vid. sup.*), or Metanira Hom. *h. Cer.*, Paus. i. 39, Ovid *Fast.* iv. 507 sqq. Burmann, Apollodorus i. 5. 1. 3, 4 Heyne, Nicander *Ther.* 484, *Alex.* 130, schol., schol. Eur. *Or.* 964 Dindorf. In Ovid *Met.* v. 449 sqq. no names are given; but (5) Lactantius Placidus gives Misme as the hostess; while the boy who mocks Demeter and is turned into a newt is called Stelles. He is not said to be the son of Misme. While Baubo persuades the goddess to smile and drink the κυκεῶν by an indecent trick², in Nicander

¹ κῶμον MSS. which I correct.

² VI. 19 n.

Alex., Apollodorus, Homer, Eur. *Or.* schol. the pleasant jests of Iambe the slave-girl cause the goddess to smile. For the laughter of Demeter cf. Eur. *Hel.* 1349, *A.P.* vii. 58 Jacobs. The jester is punished in Ovid, Lactantius, and Nicander *Ther.*, where one scholiast gives the boy the name of Ambas. (6) A connexion of Mise and Misme is further supported by the existence of a *Μίσμος*, see Roscher ii. 3028. Meister (7) suggests that Suidas *Μίσος* *Μίσιδος* should read *Μίσση*: ἡ Ἰσιδος, (8) and connects this with *μισήτη* (sic); see Hesychius *s.v.*, Ammonius Valck. p. 150, and Cratinus fr. 360 *μισήται*¹ δὲ γυναῖκες ὀλίγοις χρῆσονται. (9) More certainly connected is an inscription *Ath. Mitt.* 6. 138 Ἄνθις ἱέρεια Μίσση Κόρη τὸν βωμὸν ἀνέθηκεν (Roscher *s.v.* *Μίσμος*).

¹ καθόδω at the Feast of the Descent of Mise. For the absence of the article cf. Ar. *Av.* 1519 (Blaydes pp. 422, 508). καθόδος of the place of descent into Hades Lucian i. 437; 'of death in general Paus. vi. 25. 3'; of the descent of Kore Plut. *Mor.* 378 E, Ar. *Thesm.* 585 schol. So ἀνοδος τῆς Δήμητρος Photius *s.v.* Στήνια and the lexica *s.v.* Προχαριστήρια. According to Photius (*s.v.* Θεσμοφορίων ἡμέραι) καθόδος τῆς Κόρης was the name given to the second day of the Thesmophoria. Meister supposes that a similar feast was given in imitation to the daughter of Isis. Compare the inscription quoted above.—ἐκύμηνε τὰ σπλάγχχ', ἔρωτι 'the punctuation seems to be established by Eur. *Hipp.* 27, 506, *Med.* 8.'

ἐκύμηνε (Ov. *Her.* xvi. 133, 4 *fræcordiaque intima sensi attonitus curis intumuisse novis*),² see vi. 68 n. Of love: Pind. fr. 123, Aelian (Suid. *s.v.*) fr. 137, *N.A.* vii. 15, xv. 9. Alcaeus *A.P.* xvi. 196. Nikephor. (Waltz *Rhet. Gr.* i. 430) love and wine. 57 τὰ σπλάγχχνα as the seat of desire, Dion. Hal. iv. 2246. 13 ζέων τὰ σ. διὰ τὸν ἔρωτα. Theocr. vii. 99. Moschus i. 17. Opp. *Hal.* iv. 17, *A.P.* v. 56. Nicet. Eugen. iii. 117, 221.—ἀνοιστρηθείς: Eur. *Bacch.* 972. Nonn. *D.* xlv. 47, xlviii. 14. οἰστρος and compounds οἰστρεῖν, οἰστρᾶν are applied to any maddening impulse, especially love: Plat. *Phaedr.* 251 D, *Rep.* 573 A, E. Menand. 312. Lycophr. Al. 405, 612. *A.P.* v. 226, 234, 236, vii. 51, ix. 16, x. 56, xvi. 80. *Anth. Append.* vi. 100. Plut. *Mor.* 990 C. [Lucian] ii. 602. Iamblich. *Vit. Pyth.* 195. Ach. Tat. i. 18 (Jacobs), ii. 37. Heliod. vii. 29. *Anacreont.* 31. 28, 58. 15. In Aristotle, Aelian *N.A.* and Opp. *Hal.* (who uses μύωψ *Cyn.* iii. 376, *Hal.* iv. 100) it is used almost as a technical term. The metaphor is varied by simile in Aristaen. ii. 18, Longus i. 13, ii. 7.

58 οὔτε νυκτὸς οὔτ' ἐφ' ἡμέρην. I know of no other instance of ἐπ' ἡμαρ or ἐφ' ἡμέραν being used opposed to νυκτὸς simply in the sense defined here by the negative—'by day.' In Attic μεθ' ἡμέραν (Priscian xviii. 240, Suid. *s.v.*) is almost invariable; used in Ionic also, Hdt. ii. 150, iv. 146, Hippocr. ii. 451, 461. For other forms of expression see Lobeck *Parall.* 62. Apoll. Rhod. iv. 163 has indeed ἐπερρώοντ' ἐλατῆσιν παννύχιοι καὶ ἐπ' ἡμαρ, ἐπ' ἡματι δ' αὖτις ἰούσαν νύχθ' ἐτέρην, Eur. *Bacch.* 999 ἡμαρ εἰς νύκτα τ' εὐαγούντ' ἐκτελεῖν, Ael. *N.A.* x. 50 βωμὸς... πανημέριος καὶ εἰς νύκτα ἐξάπτεται, Plat. *Critias* 117 E θόρυβον μεθ' ἡμέραν καὶ διὰ νυκτὸς (through the night) παρερχομένων, Juncus (Stob. *Fl.* cxvii. 9) οὐ δὲ ἡμέρας μόνον ἀλλὰ καὶ νύκτωρ...

¹ So Meister.

(not only all day long) as Plut. *Rom.* 2; but I doubt whether the first any more than the last could have been used with a negative, as Apoll. Rhod. iii. 1079 οὐ νύκτας οἶμαι οὐδὲ ποτ' ἡμαρ σεῦ ἐπιλήσεισθαι, Eur. *Bacch.* 180 οὔτε νύκτ' οὔθ' ἡμέραν (so Ar. fr. 648), Plat. *Phaedr.* 251 E οὔτε νυκτὸς οὔτε μεθ' ἡμέραν, Xen. *Apol.* 31 οὔτε νυκτὸς οὔτε ἡμέρας, Dion. Hal. iii. 1875. 2, Liban. iv. 241. 18, Xen. *Ephes.* iii. 5 ἐπαύετο δ' οὔτε νύκτωρ οὔτε μεθ' ἡμέραν δακρύουσα, Aristaen. i. 24 οὐ νύκτωρ, οὐ μεθ' ἡμέραν διαλείπει, Plut. *Mor.* 60 C οὔτε μεθ' ἡμέραν οὔτε νυκτὸς, Liban. iv. 260. 20. But I have no reason to doubt that ἐφ' ἡμέρην could (Hes. *Op.* 102 νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρην ἡδ' ἐπὶ νυκτί αὐτόματοι φοιτῶσι), or ἐφ' ἡμέρης as ἐφ' ἐσπέρας. Com. fr. *adesp.* 341, Liban. iv. 194. 16. Thom. Mag. p. 630. The variation of genitive and dative after ἐπὶ of place (Jacobs on *A.P.* vii. 287) hardly applies to its temporal use. Add Pind. *Nem.* vi. 6.

59 κατακλαίει: for the construction with the genitive I can add nothing to Schweighauser's citations in the *Thesaurus*, Epictet. *Diss.* iii. 24. 7 μέλλεις ἡμῶν κατακλαίειν ὅτι τὰς Ἀθήνας οὐ μέλλεις βλέπειν; i. 23. 4 ἂν μυῖδιον μικρὸν ἔσω κατακλαίει αὐτοῦ, οὐνιάμι φλωρε, auribus alicuius opplorare; iii. 13. 4 κατακλαίει αὐτὸς αὐτοῦ 'τάλας ἐγὼ...'; ii. 17. 26 κατακλαίεις καὶ σαντοῦ καὶ τῶν θεῶν: 'with the possible exception of Plut. *Artoxerx.* 2 τῆς μητρὸς ἐκείτης γενόμενος καὶ πολλὰ κατακλαύσας μόλις ἔπεισε. Cf. Lucian ii. 580 τὸν μὲν λιβανωτὸν τῷ πυρὶ τοῦ λύχνου ἐπέθηκε καὶ στᾶσα πολλὰ τοῦ λύχνου κατεδάλησε.'

60 ταταλίζει is a new word which from its use again in vi. 77 it is clear means to coax, and from the endearing vocative τατί in v. may further be inferred to = ὑποκορίζεσθαι, 'call by pet-names.' Eustath. on Hom. P 5 mentions a number of such terms, 1118. 8 κείται καὶ ὡδε τὸ ἄττα προσφώνησις πτώσεως κλητικῆς ἀπὸ νεωτέρου τοῦ Μενελάου πρὸς γέροντα τὸν... Φοῖνικα. φησὶ γάρ. 'Φοῖνιξ ἄττα γεραίε παλαιγενές'... ὁ γραμματικὸς Ἀριστοφάνης [see Nauck *Ar. Byz.* pp. 151-162] γράψας ὡς εἰσὶ προσφώνησις διάφοροι παιγνιωδέστεραι τινες καὶ ὑποκοριστικαί, ἐπάγει. 'οἶον ἄππα, πάππα, μάμμα, μᾶμμη, μαμμαῖα [μαμμία Nauck], τέττα, ἄττα. οὕτω δὲ' φησὶ 'καὶ πατέρας μὲν διαρρήδην τοὺς πρεσβυτέρους καλοῦσι, κἂν ὧσιν ἀλλότριοι, μητέρας δὲ τὰς πρεσβυτέρας, τὴν ἡλικίαν εἰκάζοντες, τὰς δὲ ἔτι πρεσβυτέρας μαίας καὶ τήθας. οὕτω καὶ τὰς ταῖς ὠδινούσας παρεστώσας πρὸς θεραπείαν μαίας καλοῦσιν εἰ καὶ νεώτεροι εἴεν καὶ μὴ πρεσβυτίδες καὶ διὰ τοῦτο πολὺπειροι. ἐξ ἐναντίου δὲ' φησὶν 'οἱ πρεσβύτεροι τοὺς νεωτέρους παῖδας καὶ τέκνα καλοῦσι.' (Used also to more distant relations Hierocles in Stob. *Fl.* lxxxiv. 23.) So we find πάτερ Hom. Ω 362, etc. Ar. *Vesp.* 555 ἰκετεύουσιν θ' ὑποκίπτοντες, τὴν φωνὴν οἰκτροχοοῦντες. οἰκτερόν μ', ὦ πάτερ, αἰτοῦμαί σε. *Eccl.* 647. Lucian ii. 395 πατέρα ὀνομάζοντες. Ach. Tat. viii. 17 καὶ γὰρ με σφόδρα ἐθεράπευε καὶ ἐκάλει πατέρα. Menand. *E.* 14, etc. Heliod. *Aeth.* ii. 22, iii. 12, iv. 2, etc. *pater* Plaut. *Mostell.* 934. Ter. *Heaut.* 459. πατέριον Lucian i. 485. μάτερ Theocr. xv. 60. Hel. *Aeth.* vii. 10, 13. *mater* Plaut. *Rudens* 262, 289. Petron. 7. μητέριον, μαμμίδιον Hel. *Aeth.* vii. 10. *parens* Appul. *Met.* ii. 21. (85), iv. 81. (292). θυγάτηρ Hel. *Aeth.* iv. 5, 10. Philostr. *V.S.* ii. 1. 27 θυγάτρια ἐπονομάζων. μαννάριον Lucian iii. 292, 298. *frater, soror* Ar. *Eccl.* 644 εἰ δὲ προσελθὼν Ἐπίκουρος... πάππαν με καλοῖ. *Eq.* 1215 ὦ παππίδιον. ἄππα (E.M. *s.v.* ἄττα) is found as a variant in Callim. *h. Artem.* 6 δὸς μοι παρθενὴν αἰώνιον ἄττα φυλάσσειν. Suid. Zonar. *Anecd.* Bekk. 441. 11 give ἄπφα: ἀδελφῆς ἢ ἀδελφοῦ ὑποκόρισμα.

Cf. Eust. 971. 34, 565. 23 citing Theocritus xv. 13 ἀφύς, and Pollux iii. 75 (ἀφία, ἀφίον and ἀφάριον are νέας δεσποίνης ὑποκορίσματα). These with their equivalents occur frequently in inscriptions as women's names. Xenarchus *fr.* 4 αὐται βιάζονται γὰρ (αἱ πόρνοι) εἰσελκουσί τε τοὺς μὲν γέροντας ὄντας ἐπικαλοῦμεναι πατρίδια τοὺς δ' ἀφάρια τοὺς νεωτέρους. So we find courtesans calling a young man παιδίον (Ath. 584 c), an older man παππία Macho in Ath. 583 b. We now approach the forms to which our words seem most akin: 'Arrian *Bithyn.* in Eust. 565. 4 the Bithynians ἐκάλουν πάντων τὸν Δία καὶ ἄτιν τὸν αὐτόν (for the first cf. πᾶς Lobeck *Parall.* 78, Aesch. *Suppl.* 903, schol. Cornut. p. 143 Villosion and Osann), Eustath. 777. 55 τὸ δὲ ἄττα, κείμενον καὶ ἐν Ὀδυσσεΐᾳ, γλώττης φασὶ Θεττάλων οἱ παλαιοὶ προσφώνημα ὃν ἔκ τινος νεωτέρου ὡς πρὸς τροφέα, 1793. 11 (on π 31) ἀδελφοῦ νέου πρὸς πρεσβύτερον. It is always used by Homer as an address to a senior: Achilles to Phoenix I 607, P 561, Telemachus to Eumaeus π 31, 57, 130, ρ 6, 599, φ 369 (in anger) and so by Callim. *Ep.* 1 ἄττα γέρον. There can be no doubt that this means 'father' as in Latin: Paul. *Exc.* p. 12 (ed. Lindemann) *attam pro reverentia seni cuiuslibet dicimus quasi cum avi nomine appellemus*. Once in Homer occurs the form τέττα said by Diomedes ὑπόδρα ἰδὼν to Sthenelus (schol. σχετλιαστικόν, ... ὑπὸ πρεσβυτέρου λεγόμενον πρὸς νεώτερον: but E.M. τέττα: προσφώνημα τιμητικὸν νεωτέρου φίλου πρὸς παλαιότερον: ἀπὸ τοῦ ἄττα: καὶ κατὰ ἀναδιπλασιασμόν, τέττα. See also Apoll. *Lex. Hom.*, Hesych., Suid., Eust. 490. 37). For equivalents in other Idg. languages see Curtius *Gr. Et.* on ἄττα § 207, τέττα § 243 (Eng. Transl. i. p. 255, 277). Mr Whitley Stokes adds Cornish *tat* father, *hen-dat* grandfather. Myrinus *A.P.* xi. 67 on an old woman βάπτε δὲ τὰς λευκάς, καὶ λέγε πᾶσι τατᾶ. So in Latin Martial i. 100 Friedlaender, Varro in Nonius p. 81 *cum cibum ac potionem suas ac pappas vocent, et matrem mammam, patrem tatam*. See further Burmann in *Anth. Lat.* ii. 164, 240. Otto *Sprichw.* p. 44 s.v. Attius. As names Tatās occurs frequently for men; for women Τάτιον C. I. G. 3270. Τάττιον 6338. Τατάριον 439 and its equivalent Ταράριον 3954¹.

My aim has been to show that τατί in v. 69 could probably be used as a coaxing term by a favourite girl-slave to a mistress who has brought her up as a daughter (v. 83), and that there is no objection to the same word ταταλίσειν being said as well of a young woman towards an old man in vi. 77. As regards the form of the verb it is in the first place like πατέριζε *Ar. Vesp.* 652, παππάσειν, παππίσειν *Hom. E* 408. *Ar. Vesp.* 607. Suid. s.v. παππίσω. Cf. Eust. 565. 32. ἀδελφίσειν Apollonophanes *fr.* 4, Photius, etc. θυγατρίσειν Phot. *Anecd.* Bekk. 99. 30 (*Araros fr.* 7) θυγατρίδειν (an error which may have arisen through an adjoining gloss θυγατρίδῃ present in other lexx.; θυγατρίδισιν is also possible). So καρδαμίσειν, τίσειν, etc. But we lack a form τάταλος (though Crusius suggests that it is implied by ἄτταλος, ἄττα). Perhaps however it is not necessary to infer the existence of such a form if ancient grammarians are right in their account of the formation of similar verbs: Orion 62. 22. E.M. 345. 32. Eustath. 1322. 54 schol. *Hom. Δ* 472. See also Lobeck *Pathol.* i. 175, 182. *Proll.* 85.

¹ 'Yá dádati says the Arab coaxingly to an old nurse, Burton *1001 Nights* vi. 155 n. The word is Persian.¹

ποθέων ἀποθνήσκει: Burton *Thousand and One Nights* ii. 261 *Every time he gazed at her he fainted by reason of her passing charms* on which Burton remarks: *According to the Hindus there are ten stages of love-sickness* (1) *Love of the eyes...* (8) *Distraction of thought...* (10) *Death*. Archilochus *fr.* 84 δύστηνος ἔγκειμαι πόθῳ ἄνυχος. *A.P.* v. 236 κατατήκομαι οἷστρω ἐκ δ' ὀλιγοδρανίης καὶ μόρον ἐγγὺς ἔχω. Lucian i. 320 ἀπολλυμένης ὑπὸ τοῦ ἔρωτος. Nicet. Eugen. iii. 114 εἶθε γὰρ... ἔρως νεκρὸν ὥσπερ τὸν ποθοῦντα δεικνύειν. The hyperbole is frequent: Bekk. *Anecd.* 28. 32 ἀπολέσθαι γελῶντα: Ὅμηρος γέλῳ ἔκθανον [σ 99]: οἱ κωμικοὶ ἀποκναισθῆναι τῷ γέλῳ. With ἐκθανεῖν which always means to faint: Eur. *Cycl.* 566 συνεκθανεῖν δὲ σπῶντα χρή τῷ πώματι. Antiphanes *fr.* 190 ὀρώντες ἐξέθνησκον ἐπὶ τῷ πράγματι. Alciph. iii. 66. Plut. *Mor.* 54 C. Heliod. *Aeth.* vi. 1. Lucian i. 734, ii. 778. The distinction is well shown Plat. *Legg.* 959 A. Ter. *Eunuch.* 432 *risu omnes qui aderant emori*. 1007 PA. *quid rides? pergin?* PY. *Perii, defessa iam sum misera te ridendo*. Dem. 53. 11 τεθνᾶσι τῷ δέει τοὺς.... 366. 26. Aeschin. 32. 41 προοίμιον σκοτεινὸν καὶ τεθνηκὸς δειλία. Aristaen. i. 22 where to the citations of the commentators add: Aristot. 1191^a 35. Lucian i. 206, ii. 564, 874, 907. Callistr. *Ecphras.* 14. Ar. *Ach.* 15 τήτες δ' ἀπέθανον καὶ διεστράφην ἰδὼν (Blaydes). Eur. *Hipp.* 1061 τὸ σεμνὸν ὡς μ' ἀποκτείνει τὸ σὸν (*enecat*). Or. 1026 ἀπολείς commonly. *A.P.* v. 132 ὡ τῶν ἀπόλωλα δικαίως μὴρῶν: in the same sense Menand. 541 ἕτερος δ' ἀπόλωλε. Verg. *Ecl.* viii. 41 *ut vidi, ut perii* (as *deperire*). Tibull. ii. 6. 51 *tunc morior curis*. Prop. i. 10. 5 *cum te complexa morientem, Galle, puella vidimus*.

61 ὦ τέκνον μοι may be taken as 'my child': Eur. *Alc.* 324 σὺ δ' ὦ τέκνον μοι, πῶς κορευθήσῃ καλῶς; Or. 124 ἴθ', ὦ τέκνον μοι, σπεῦδε. *I.A.* 609 σὺ δ' ὦ τέκνον μοι, λείπε.... *H.F.* 625 σὺ δ' ὦ τέκνον μοι, σύλλογον ψυχῆς λαβέ: see Lobeck *Path.* ii. 326. The addition of the name increases the earnestness of the appeal: e.g. Ar. *fr.* 21, Verg. *G.* iv. 321, Lucian i. 233, Eumath. x. 11, vi. 1, Heliod. v. 11, Nicet. Eug. iv. 324. There is no objection to μίαν ταύτην ἄμ. without the article; the construction is a *predicative apposition*—strictly, 'grant a single indiscretion in this,' and in such cases the article is properly omitted by all authors: e.g. Hdt. iii. 83 γνῶμαι μὲν δὴ τρεῖς αὐταὶ προεκέατο. i. 102. Dinarchus 100. 4 μία γὰρ αὕτη σωτηρία. Lys. 92. 15, 21. Thuc. i. 1, 50, 55, 66. ii. 31. v. 60. vii. 56 πλείστα δὲ ἐπὶ μίαν ταύτην πόλιν ξυνῆλθε. Lysias 109. 13 τέθνηκε ταῦτα τρία ἔτη, 168. 33. Menand. *Ep.* 26, 7. Dem. 360. 3, 644. 15. Lucian iii. 286, 293, 305, 330, i. 392, 586. Heliod. *Aeth.* iii. 3, v. 26, vi. 13. Chariton ii. I μ. τ. ἐγὼ νύκτα... κεκοίμημαι. Aristid. i. 166, 181 μ. τ. ὁδὸν εἶδον τήν.... 230, 294 τ. μ. φωνὴν κοινὴν ἐνόμισαν. 312, 347 εἰς μ. τ. ἀκρόπολιν. 424, 446. ii. 147 τ. μ. ἡδονὴν προσησάμενος. 150, 206, 401. [Plat.] *Axiochus* 366 D τ. τῆς δυσारेστήσεως μ. ἔχον φωνήν. Ael. *V.H.* xiv. 30 μ. φωνήν τ. ἀκούοντες. Ach. Tat. viii. 14 μ. μὲν δὲ τ. νίκην καλλίστην νενικηκότες. Clem. Alex. 163 μ. τ. εἶρηκε νίκην. Liban. *Epist.* 247 μ. τ. εἰληφα χάριν. Isocr. 143 a, 211 b, 413 a. Ath. 660 c.

62 κατάρτησον cannot be taken with τῇ θεῷ, 'tota pende ex Venere' (Ellis), 'deae te applica' (Buecheler): the construction must have been as Plut. *Marcell.* 8 κατ. ἐξ αὐτοῦ τὰ λάφυρα. Further, καταρτᾶν is not used in the metaphorical sense: we should have had ἀρτησον σ. ἐκ τῆς θεοῦ (Hdt. i. 125, iii. 19, vi. 109, ix. 68), or ἐξάρτησον σ. (ἐκ) τῆς θ. (Eur. *Supp.* 738, Xen.

Cyrop. v. 4. 20, *Plat. Ion* 536 A, *Legg.* 732 E, *Himer. Or.* xxiii. 11 τῆς θεῶν τιμῆς ἐξήρτητο), or ἀνάρτησον σ. τῇ θ. (*Eur. fr.* 626, *Dem.* 346. 27), or εἰς τὴν θ. (*Eur. Phoen.* 706, *Plat. Menex.* 247 E, *Dem.* 1480. 5, *Plut. Num.* 15). κατάρτησον σ., then, must be taken separately; and it cannot mean 'hang yourself up.' Either it must = κατάρτυσον σ., or that (as I suggested) should be read. This is used of *breaking* or *training* a horse (*Soph. Ant.* 477, *Philostr. V.S.* i. 7 οἷον ἵππων ὕβριν χαλινῷ καταρτύνων μᾶλλον ἢ μάστιγι), and hence applied metaphorically: *Plat. Legg.* 808 D ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον· ὅσῳ γὰρ μάλιστα ἔχει πηγὴν τοῦ φρονεῖν μήπω κατηρτυμένην... *Plut. Mor.* 31 D as horses, τοὺς δυσκαθέκτους πρὸς τὰ δεινὰ καὶ θυμοειδείς προκαταρτύνοντες ἐπὶ τοὺς ἀγῶνας αἰγούσι. 38 C τὰς γὰρ ἐφ' ἡδονὴν ὁρμᾶς ἂν εἴ τις ἀφέτους χωρεῖν καὶ μὴ λόγους χρηστοῖς ἀφαιρῶν ἢ παρατρέπων καταρτὴν τὴν φύσιν, οὐκ ἔστιν ὁ τῶν θηρίων οὐκ ἂν ἡμερώτερον ἀνθρώπου φανεῖν. *Sertor.* 27 οὐ νέας φρενὸς ἀλλ' εὐ μᾶλα βεβηκυίας καὶ κατηρτυμένης ('steady'). *Solon* 27. 11 at the age of 42 καταρτύεται νόος ἀνδρός, οὐδ' ἔρδειν ἔθ' ὁμῶς ἔργ' ἀπάλαμνα θέλει. *Juncus* (*Stob. Fl.* cxvii. 9) τὸ μὲν νέον ἅπαν σκιρτᾶν τε [καὶ] πεφυκέναι, ἀκαρτὲς ἑαυτοῦ, καὶ ταραττεσθαι· τὸ δὲ πρεσβύτερον καὶ κατηρτυμένον δίκαιόν τε εἶναι καὶ εὐκρινές. *Dion. Hal.* i. p. 434 ἵνα καταρτυθῇ [*v.l.* -ισθ-] καὶ παύσῃται ταραττομένη καὶ στασιάζουσα. The substantive, *Plut. Themist.* 2 ὅταν ἡς προσήκει τύχῳσι παιδείας καὶ καταρτύσεως [*v.l.* -ισ-]: in *Alex.* 7 we find κατάρτισιν in the same sense. *Aristid.* i. 111 κατήρτισται καὶ πεπαιδευται. These words were technical in the Pythagorean philosophy in the sense of schooling unruly impulses: *Iambl. Vit. Pyth.* xx. 94 εἰ δὲ πάντα ἀκριβῶς αὐτῷ ἐπιβλέποντι ἐξηρτυμένοι [*v.l.* -ημ-] ἐφαίνοντο ἀγαθοὶς ἦθεσι, τότε περὶ εὐμαθίας καὶ μνήμης ἐσκόπει, ... εἰ παρέπεται τις αὐτοῖς ἀγάπησις καὶ σωφροσύνη πρὸς τὰ διδασκόμενα· ἐπεσκόπει γὰρ πῶς ἔχουσι φύσεως πρὸς ἡμέρωσιν, ἐκάλει δὲ τοῦτο κατάρτυσιν [*v.l.* -ησ-]. xvi. 68 αὕτη μὲν οὖν ἡ διὰ μουσικῆς ἐπιτηδεύετο αὐτῷ κατάρτυσις [*v.l.* -ησ-] τῶν ψυχῶν. *Hippodamos* (*Stob. Fl.* xliii. 93) ... ἐπειδὴ περ τοῖς μὲν νέοι δέονται σωφρονισμῷ καὶ καταρτύσει... whence in *Archytas* (*Stob. Fl.* i. 80) *Cobet Coll. Crit.* 347 reads δεινὰ γὰρ ἃ ἀτυχία συναγαγὲν καὶ καταρτῦσαι τὰν ψυχὰν for -ῆσ- or -ισ-. *Numenius* (*Euseb. Praep. Ev.* xiv. p. 731 A) ἐνθεν καταρτυθείς. *Epist. Pythag.* 5 κατηρτυμένος ὑπὸ σοῦ μᾶλλον αἰσχυνέται. The meaning, then, will be σωφρόνισον σαυτὴν, discipline, school yourself, be sensible, docile, be not froward, μὴ θεομάχει (*Menand. fr.* 187). Can κατάρτησον mean the same? In *Hippocr.* iii. 421 we find πέμπτη πρῶτὴ κατήρτητο καὶ κατενόει πάντα, which *Galen* xix. 110 explains by καθιστῆται, ἐσωφρόνεται; and ii. 74 οὐδὲν λέγουσι κατηρτημένον *nilhil compositum* (cf. *Lucian* ii. 57 ἐπεὶ τοῖς κατηρτυμένοις τῶν ζωμῶν εὐκρίτας ἀποφαίνει τοὺς λόγους, *Plat. Meno* 88 B μετὰ μὲν νοῦ καὶ μανθανόμενα καὶ καταρτυόμενα ὠφέλιμα, ἀνευ δὲ νοῦ βλαβερὰ). *Hdt.* iii. 80 κῶς ἂν εἴη χρήμα κατηρτημένον μουναρχί; [-ισμ- *Steph.*]. ix. 66 τούτους... ἦγε κατηρτημένως [*v.l.* -ισμ-]. It will have been seen already how easy it would be in all these cases to read -ημ-: other examples of the confusion are *Aesch. P.V.* 737, *Thuc.* ii. 76, *Eur. El.* 646, *Plat. Critias* 117 D, *Legg.* 625 E, *Aristid.* i. 362, *Iambl. V.P.* xxv. 14, *Ael. N.A.* vii. 12, *sch. Ap. Rhod.* ii. 1086, *Suid.* Ἐξηρτυμένος, *Hesych.* Ἐχύμησαν, *Καταρτῆσαι*, Ἐκκεκώπηται (*Soph. fr.* 148): Ἐξαρτίσαι (first gloss), *Alciph.* i. 1, 8, *Diod. Sic.* xiii. 70, xvii. 95, xix. 105. What makes one hesitate in *Ionian* is the Herodotean ἀρτέσθαι

(see *Veitch*) = ἀρτέσθαι: vii. 143 ναυμαχίην ἀρτέσθαι, vii. 20 παραρτ. στρατιήν, viii. 76 ταῦτα, ix. 29 παρήρτητο ὡς εἰς πόλεμον, viii. 97 ἀρτ. εἰς π., v. 120 πολεμείν ἀρτέοντο (as *Aesch. P.V.* 840 ἐξαρτύεται γάμον γαμείν), vi. 88 ἀναρτημένους ἔρδειν, vii. 8 γ στρατεύεσθαι, i. 90 ἀναρτημένου σεν ποιέειν. κατάρτησον, therefore, might be from καταρτέειν, though the active ἀρτέειν does not occur. On the other hand, there are also the Pythagorean words πεδαρτᾶν (=νουθετεῖν), πεδαρτήσις: *Iambl. V.P.* xxii. 101, xxxi. 197, *Diog. L.* viii. 20, *Suid.* Πελαργᾶν.

It follows that the construction is μίαν ταύτην ἀμαρτίην δὸς τῇ θεῷ, the goddess being obviously Aphrodite. In a polytheistic system, where each part of human life is represented by a separate divinity, their spheres would often be in conflict, what is an offence against one appearing only as a duty to another. The course proposed by Gyllis will be a sin against the marriage-tie or Ἥρα Ζυγία, but on the other hand a gratification to Aphrodite whose ἱερά have been ἀνοργίαστα for ten months. For the goddess τίεται ἔργοις ἐπὶ σεμνοῖς (*Aesch. Supp.* 1047), and shows resentment against those who deny her that honour; against Hippolytus, for example, who worships Artemis instead and accordingly, as she declares in the prologue to Euripides' *Hippolytus*, εἰς ἐμ' ἡμάρτηκε. She is displeased even with those who are past her service, τοῖς γέρουσιν ἄχθεται *Eur. fr.* 23, *Pind. fr.* 123. 5. Hence Leander's appeal to Hero, [*Musaeus*] 141-157 ending πείθεο καὶ σὺ φίλη, μὴ Κύπριδι μῆνιν ἐγείρης: [*Theocr.*] xxvii. 14 τὰς Παφίας χόλον ἄζεο, with the prayer of the girl when she consents *v.* 62 Ἀρτεμι μὴ νεμέσα: *Ach. Tat.* viii. 5 'she is still a maiden for me—δέσπονα Ἀφροδίτη, μὴ νεμεσήσης ἡμῖν ὡς ὕβρισμένη.' *v.* 26 νόμιξέ σοι τὸν Ἔρωτα, pleads Melitte, δι' ἐμοῦ λέγειν 'ἐμοὶ χάρισαι τοῦτο, Κλειτοφῶν, τῷ σὺ μυσταγωγῷ': 'also my husband is providentially away.' 'And I was really afraid,' says Clitophon, 'ἐφοβήθην τὸν Ἔρωτα μὴ μοι γέννηται μῆνιμα ἐκ τοῦ θεοῦ, and complied.' *v.* 16. *Eur. Ion* 902 ἀναιδεία Κύπριδι χάριν πρᾶσσων. *On. Met.* xiv. 693 pectora dura perosam Idalien...time. Dionysus in the same way requires the homage of mankind, and μισεῖ ᾧ μὴ ταῦτα μέλει *Eur. Bacch.* 416, correcting those τοὺς τὰν ἀγνωμοσύναν τιμώντας (876), those who practise frowardness, contumacy, and refuse him homage. 'It is absurd,' says *Plutarch Mor.* 710 E, 'to admit no music at dessert'; εἰ γὰρ ἄλλοτε μάλιστα δήπου παρὰ πότον προσπαιστέον ἐστὶ τούτοις καὶ δοτέον εἰς ταῦτα τῷ θεῷ τὴν ψυχὴν. *Menand. fr.* 187 μὴ θεομάχει.—δός: δός μοι σεαυτὸν *Soph. Phil.* 84 *Jebb, Trach.* 1117. *Ter. Ad.* 838 da te hodie mihi. *Liban.* iv. 52. 15 τῷ θεῷ δοῦναι τὴν χάριν ἱκετεύων.

63 τὸ γῆρας μὴ λάθῃ σε πρόσβλεψαν: *Com. fr. adesp.* 612 ἵνα μὴ τὸ γῆρας ἐπαναβᾶν αὐτὸν λάθῃ, *v.* 37. See on *IV.* 74.

64 καὶ δοιὰ πρήξεις: What the two things are remains uncertain; but that we are on the right track so far I am persuaded by many passages where this argument is used as an inducement. Cf. *Antiphon* 119. 9 ταῦτα οὖν εἰδότες βοηθεῖτε μὲν τῷ ἀποθανόντι, τιμωρεῖσθε δὲ τὸν ἀποκτείναντα, ἀγνεύετε δὲ τὴν πόλιν. τρία γὰρ ἀγαθὰ πράξετε· ἐλάσσους μὲν τοὺς ἐπιβουλεύοντας καταστήσετε, πλείους δὲ τοὺς τὴν εὐσέβειαν ἐπιτηδεύοντας, ἀπολύετε δ' αὐτοὶ τῆς ὑπὲρ τούτου μιαρίας. *Ach. Tat.* v. 11 where the situation is similar to ours, though the parts played by the persons are reversed: 'You have an opportunity,' said Satyrus, 'of suiting your own book and at the same time

taking pity upon a heart that burns for you. Listen,' he continued, addressing Cleinias; 'Aphrodite has thrown a piece of good luck in his way, which he refuses to accept. She has made a beautiful woman madly in love with him—she is young and rich, and has lately lost her husband at sea; and desires to make him her lover, offering him her person and all she possesses. He, from some absurd whim, looks coldly upon her.' 'I think Satyrus is right,' replied Cleinias; 'when beauty, wealth and love fall in your path together it is no time for hesitation; μισέει δ' ὁ θεὸς τοὺς ἀλάζονας. φέρε πείσθητι τῷ Σατύρῳ καὶ χάρισαι τῷ θεῷ.' Liban. *Epist.* 867 βοήθει δὲ καὶ τέρπε μὲν ταύτη τοὺς θεοὺς χαρίζου δ' ἐμοί. Procop. *Epist.* 38 ταῦτα γὰρ σκοπῶν σαυτοῦ τε δράσεις ἄξια καὶ τὸ θεῖον παρασκευάσεις εὐμενέσι ποτὲ τὰ καθ' ἡμᾶς ἰδεῖν ὀφθαλμοῖς. Archytas *Epist.* (Diog. L. iii. 22) ταῦτα γὰρ πρᾶσσω δίκαια πράξεις καὶ ἁμῶν χαρὴν. Plat. *Theaet.* 169 C μὴ οὖν...φθονήσης...σαυτὸν τε ἅμα καὶ ἐμὲ ὀνήσαι. Hdt. iv. 9 ταῦτα ποιέουσα αὐτὴ τε εὐφρανέαι καὶ τὰ ἐντεταλμένα ποιήσεις. The sense here may be 'you will gratify two persons (yourself and Aphrodite, or your lover, or me),' or, as Blass and Buecheler think, 'you will gain at once pleasure and profit' (Hegesipp. *fr.* 2 πρόσσεστιν ἡδονῇ γὰρ τάγαθόν, Chariton vi. 7 πεισθείσα μὲν βασιλεῖ δῶρα λήψει καὶ ἄνδρα δὲ θέλει). —δοῦς is Ionic, used by Homer, Hesiod, Parmen. 9, Aretaeus p. 157, 167, 224, Callim. *Ep.* 1, *fr.* 1209 ἐπίτακτα μὲν ἐξάκι δοῖα...καμών, Apoll. Rhod., Nicander, Aratus, Oppian, and in the *Anthol.*, as ix. 46 δοῖς ἔμμορεν εὐτυχίης.

65 μέζον ἢ δοκεῖς: V. 17 ὡς δοκεῖς. Heraclit. *fr.* 63 ἀνθρώπους μένει ἀποθανόντας ἄσσα οὐκ ἔλπονται οὐδὲ δοκέουσι. Antiphanes *fr.* 7 ῥαγδαῖος, ἄμαχος, πρᾶγμα μέζον ἢ δοκεῖς. Heliod. *Aeth.* i. 8 παροξύνεις δὲ πλέον ἢ δοκεῖς τὸ θεῖον. Eur. *Heracl.* 1029 ὅς ὠφελήσει μείζον ἢ δοκεῖν. Rutherford *Babrius* p. 7.

66 πείσθητι μεν: this construction is found in several places, and may have been written originally in many more: Hom. K 57 κείνου γὰρ κε μάλιστα πιθόιατο ('κείνου, so all the best MSS.; a few give κείνω, which is evidently a change to the more familiar construction. So in a 414 οὔτ' οὖν ἀγγελίης ἔτι πείθομαι the right reading is probably ἀγγελίης' Leaf). Heraclitus *fr.* 56 νόμος καὶ βουλὴ πείθεσθαι ἐνός. Hdt. i. 126 βουλομένοισι μὲν ἐμέο πείθεσθαι... νῦν ὦν ἐμέο πειθόμενοι. V. 29 τοὺς δὲ ἄλλους...τούτων ἔταξαν πείθεσθαι. 33 ἐμέο πείθεσθαι. vi. 12 μὴ πειθώμεθα αὐτοῦ (the best MSS.). Eur. *I. A.* 724 A. πιθοῦ δέ μοι. K. τί χρῆμα; πείθεσθαι γὰρ εἶθισμαι σέθεν. Thuc. vii. 73. 2 πάντα μᾶλλον ἐλπίζειν ἢ σφῶν πείθεσθαι αὐτοὺς ἢ...ἐξελεῖν, as Aesch. *Ag.* 947 ἀκούειν σοῦ...τάδε. Ducas *Hist. Byz.* c. 6. p. 24 πείσθητι τῶν ῥημάτων. Bekk. *Anecd.* 25. 27 Ἄνδρὸς ἀγαθοῦ πεισθεῖς: λείπει ἔθει Ἀπτικῷ (but evidently it is an Ionicism) ἢ ὑπὸ πρόθεσις. 164. 21 Πείθομαι:...Δίων πρὸς γενικήν. 'οὐχ ὅπως ἐπείσθησαν αὐτοῦ': see Sturz on Dio Cass. xxxviii. 43 μὴ γὰρ ὅτι ἐμοῦ τοῦ Καίσαρος οὐκ ἐπείσθη. Similarly Hom. *h. Dem.* 449 οὐδ' ἀπίθησε θεὰ Διὸς ἀγγελιάων.

φιλέω σε: not as Soph. *Phil.* 485 πείσθητι· προσπίτνω σε γόνασι, but 'I speak as a friend, for your welfare': the sense is expressed in Chariton ii. 10 by Plangon, a woman of the same character as Gyllis, who, when urging Callirrhoe to ἔκτρωσις, says, ἐγὼ δέ σε φιλείουσα συμβουλεύω τάληθῃ. Liban. *Epist.* 1205 ἐγὼ νῆ τῇν θεῖαν δίκην ὑμᾶς ὡς ἀδελφούς φιλέω <ν>

ταῦτα ὑμᾶς συμβουλεύω <σ>ω· γεγόνατε γὰρ μοι συμφοιρηταὶ καὶ πάνν φίλοι. εἰ μὲν <οὖν> πεισθείητε πάλιν στέρω... Soph. *El.* 233 ἀλλ' οὖν εὐνοία γ' αἰδῶ μάτηρ ὥσει τις πιστά, μή.... *Phil.* 1322. Plat. *Gorg.* 486 A καὶ μοι μηδὲν ἀχθεσθῆς· εὐνοία γὰρ ἐρῶ τῇ σῇ. *Theaet.* 151 C. *Euthyd.* 284 E. Cf. Ar. *Eg.* 1341 (Blaydes) 'ὦ Δῆμ', ἐραστής εἰμι σὸς φιλῶ τέ σε καὶ κήδομαι σου καὶ προβουλεύω μόνος, τοῖς τοῖς ὅποτε χρήσαιο τοῖς προοιμίαις.... In Ar. *An.* 1010 οἶσθ' [ἴσθ' Meineke] ὅτι φιλῶ σ' ἐγώ, κάμοι πιθόμενος ὑπαποκίνει τῆς ὁδοῦ it prefaces a ludicrous request. 'So ἄγαμαι 'please' Cephisodorus Com. 3. (I. 800 K.). Hom. *h. Merc.* 382 σέ φιλῶ...οἶσθα καὶ αὐτός, ὡς οὐκ αἰτιός εἰμι Hermes uses the phrase to plead his innocence. In Alexis 65 φιλῶ αἰσθητικὴν γραῦν is 'I like':=ἀσπάζομαι 167.' In Arr. *Epict.* i. 19. 20 we have εἶδες ἂν πῶς αὐτὸν ἐτίμα ὁ Ἐπαφρόδιτος· τί πράσσει Φηλικίων ὁ ἀγαθός; φιλῶ σε: which Upton renders 'How does that good man Felicio, I pray you?' remarking, Nota interea latinum idioma, 'Quid agit Felicio vir bonus? amabo te.' Schweighaeuser adopts this explanation in his index. But though Epictetus probably meant to represent *amabo te*, his phrase is not the same; for in that case he must have written φιλήσω σε. The future is essential in Latin when the sense is 'please,' because *amabo te dic amabo Plaut.* *Persa* 245 means 'I shall like you, be grateful to you (if you do this),' whereas *amo te* (see Plaut. *Poen.* 250-2 and my note on VII. 3) means 'thank you,' 'I like you, am grateful to you (for having done this).' For *amo* in the same sense as φιλέω here compare Ovid *Met.* xiv. 675 (Vertumnus to Pomona, acting as his own προαγωγός under the disguise of an old woman): *sed tu si sapiēs si te bene iungere anumque hanc audire voles, quae te plus omnibus illis, plus quam credis, amo, vulgares reice taedas Vertumnusque tori socium tibi selige.* Ter. *Ad.* 680 *et scio: nam te amo: quo magis quae agis curae sunt mihi.*

67-77: so Arachne answers Pallas (disguised as an old woman) in Ov. *Met.* vi. 37 'Mentis inops linguaue venis confecta senecta, et nimium trivisse diu nocet. audiat istas, si qua tibi nurus est, si qua est tibi filia, voces. consilii satis est in me mihi; neve monendo profecisse putes, eadem est sententia nobis.'

67 Perhaps Τυλλίς vocative¹ as Φυλλίς Coluth. 215. The use of the lengthened final syllable in Hom. (e.g. Θερί Σ 385, Monro *H. G.* 387) is disputed by Cobet *Misc. Crit.* 333.

τὰ λευκὰ τῶν τριχῶν is virtually αἱ λευκαὶ τρίχες, αἱ πολιαί (as Menand. 639 οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν, Com. *fr. adesp.* 226 λευκὴ με θριξ ἀπόμυσθον ἐντεῦθεν ποιεί), only with rather more stress upon the quality attributed, which has thus an almost substantival force, 'whiteness of the hair.' But it differs from αἱ λευκαὶ τῶν τριχῶν as the vague or general from the definite or particular. A vagueness, generality, belongs to most of the examples we have of this poetical periphrasis, as Soph. *Ant.* 1209 τῷ δ' ἀθλίας ἄσσημα περιβαίνει βοῆς. 1265 ἐμῶν ἀνολβα βουλευμάτων 'unhappiness of my counsels.' O. T. 261 κοινῶν παίδων κοινά 'community of.' O. C. 923 διὰ ἄγοντα φωτῶν ἀθλίων ἰκτήρια (where the act is regarded generally). Eur. *Phoen.* 1490 βοτρυχάδεος ἄβρα παρῆδος 'her delicate cheek.' Apoll.

¹ See also Menand. *Pk.* 404-5 crit. n.¹⁷

Rhod. ii. 346 σύνδρομα πετράων (i.e. τὰς Συνδρομάδας). Ael. fr. 269 (287) τὰ δαίδαλα τῶν τριπόδων. 'Hermesianax (Ath. 599 a) v. 86 ἐλίκων κομφὰ γεωμετρίας.' ἐπ' ἀριστερὰ χειρὸς Hom. ε 277, χειρῶν Ap. Rh. ii. 1266=iv. 1579 ἐπὶ χειρὸς δεξιτερῆς, as λαβὼν ἐπ' ἄ. χειρὸς Hymn. Merc. 418, 499='in his left hand.' Soph. fr. 541. Theocr. xxv. 18. Aratus 707. Another common phrase is Hdt. vi. 100 ἐὼν τῶν Ἑρετριέων τὰ πρῶτα for which see Hemst. on Lucian i. 147, Blomf. on Aesch. Pers. 1, Blaydes on Ar. Ran. 421. Similar are τὰ ἐπίλοιπα τοῦ λόγου 'the remainder of the story' Hdt. iv. 154, τῶν λόγων Soph. Phil. 24, τῆς τύχης Eur. Ion 1461, τὰ λοιπὰ τῆς τύχης Hel. 697. Soph. El. 1288 τὰ περισσεύοντα τῶν λόγων. Moschion Trag. 9. 5 τὰ λαμπρὰ τῆς τύχης. Himer. Or. xviii. 3 τὰ πρῶτα τῶν τρόχων. Dionys. Antioch. Epist. 43 τὰ τελευταῖα βελτίους ἢ τὰ πρῶτα τῶν δρόμων¹. This construction is frequently adopted in Latin, as Lucr. iii. 498 *munita viai*. vi. 332 *rara viarum*. Munro on i. 86 *prima viorum*, 315 *detrita viarum saxei*. Verg. A. i. 422. ii. 332, v. 695 *ardua terrarum*. viii. 221, xi. 513. Propert. iv. 8. 7. Hor. A. P. 49. Sat. ii. 8. 83. Carm. iv. 4. 76. Liv. vi. 32, xxxiii. 11. Tac. H. ii. 77, iv. 23, etc. Lucan viii. 665, x. 467. Iuv. xii. 55, xv. 95. Burmann Anth. Lat. ii. 7. Appul. Met. i. 2. 11 *ardua montium et lubrica vallium et roscida cespitum et glebosa camporum*. Minuc. Felix 17 *recta montium, collium flexa, porrecta camporum*. Hieron. Epist. 22 *concaua vallium, aspera montium, rufium praerupta*.

68 κατάπλωσιν (Ionic καταπλῶσαι Hdt. i. 2, vii. 137, viii. 132) 'putting to shore,' 'landing': κατά ἄνᾱ as in κατάγειν, καταίρειν, κατασχέιν (Pollux i. 101-2). The words admit the meaning 'as surely as M. has reached port (in Egypt)'; but more probably they=οὕτω καταπλῶσαι Μάνδρις, as Ach. Tat. v. 16 ὁμνυμι γάρ σοι τὴν θάλατταν αὐτὴν ('Xen. Ephes. i. 11 ταύτην ἣν διανύομεν θαλάττην') καὶ τὴν τοῦ πλοῦ τύχην (=οὕτως εὐτυχοῖμεν κατὰ τὸν πλοῦν). Plaut. Poen. 417 *nunc obsecro te, Milphio, per meos amores perque Adelphasium meam perque tuam libertatem* (=ita liber fias, but the ambiguity of expression allows M. to remark *em, nunc nihil obsecras*). Appul. Met. ix. 202. 659 *suam suorumque salutem quam sanctissime adiurans*. Hieron. adv. Jov. her. i. 28 (i. 47, p. 277 A Migne) *per salutem illius iurandum*. Catull. lii. 3 *per consulatum peierat Vatinius* (saying *ita consul fiam*). Even so it is not clear whether 'as I hope he will reach port' means 'in Egypt' or 'back here again.' The latter is the more usual in such expressions. Plaut. Capt. 622 *Ita me rex deorum atque hominum faxit patriae compotem*. Pind. P. iv. 193 ἀρχὸς ἐν πρύμνᾳ πατέρ' Οὐρανιδᾶν... ἐκάλει...φιλίαν νόστοιο μοῖραν (when starting). Xen. Ephes. i. 10.

69 In v. 86 Gyllis swears ναὶ Δημ. Demeter was patron-goddess of the Dorian tribe Πάμφυλοι (Inscr. of Cos 39), and ὦ Δάματερ was a common exclamation (Lobeck Phryg. p. 640). Also she was especially connected with Cos: schol. Theocr. vii. 5 περὶ Εὐρυπύλου καὶ Κλυτίας ἱστορεῖται ὅτι οὗτοί εἰσιν οἱ ἐπὶ τῆς Ἡρακλέους πολιορκίας τὴν Κῶ κατοικήσαντες καὶ ὑποδεγμένοι τὴν Δήμητραν καθ' ὃν καιρὸν περιῆει ζητοῦσα τὴν Κόρην. This oath, however, is habitual with women generally.

70 ἐπήκουσα: 'have listened,' 'attended to,' 'stayed to hear,' is the

¹ Add Pind. P. Oxy. i. 2 ὁδυνηρὰ γήραος, vi. 126 ἀοιδᾶν ῥόδια.

force of the prep. here (other senses are 'listen further to,' 'give ear to prayers,' 'overhear'): Hom. τ 98 ὄφρα...εἶπῃ ἔπος ἡδ' ἐπακούσῃ ὁ ξείνος ἐμένειν. Clem. Alex. 895 οὐδὲ ἀνέχονται τὴν ἀρχὴν ἐπακούσαι τῶν...προτρεπόντων. Soph. O. T. 703. Thuc. ii. 36. Plat. Legg. 772 E, 885 C, 905 D. Theocr. xi. 78. Lucian i. 505. Ael. V. H. xiv. 33. Plut. M. 118 A.

71 χολὴν δ' αἰδεῖν χολά: 'I would have taught her to sing her lame song with a limp' is the rendering natural to the order of the words, χολὴν, as predicate, being in the emphatic place. That is, 'I would have given the bearer of such a tale a sound drubbing' (Appul. Met. iii. 61. 227 *quin iam ego istum sacrilegium debilem claudumque reddam*. Lucian ii. 590. 593. Cf. i. 160). The ordinary phrase would have been κλαίουσαν (as Hom. B 263 αὐτὸν δὲ κλαίοντα...ἀφῆσω πεπληγὸς...ἀεικέσσι πληγῇσι. Soph. O. T. 401, Ant. 754. Eur. Heracl. 270, Hipp. 1084. Cratin. 277, or οἰμώζουσιν Ar. Ach. 840; here χολὴν is used for the play on αἰδεῖν χολά. αἰδεῖν serves in various metaphorical phrases: Theophil.¹ Com. 7 οὐδεὶς γὰρ ἡμῶν ταῦτόν ᾄσεται μέλος 'agree in our story' (Ter.¹ Phorm. 495 *eandem cantilenam canis* 'always the same tune'): "Ἄλλως ᾄδεις: ἐπὶ τῶν μάτην πονούντων Paroem. (Aristaen. i. 27, Tibull. i. v. 67 *canimus frustra*); "Ἀειδε¹ τὰ Τέλληνος Zenob. ii. 15 (Schneid.) who was μελῶν ἀνυποτάκτων ποιητής. In Artemid. i. 76 ἀφῶνως ᾄδεν ἀπραξίας ἐστὶ καὶ πενίας σύμβολον. It is not clear whether αἰδεῖν χολά=κάμνειν Eur. Ion 675 οἶσθ' οὖν ὃ κάμνει τοῦ λόγου μάλιστα σοι (cf. Hesych. Ὀκλάζειν),=ἀπίθανα λέγειν—the sense in which a story or apology is 'lame' with us—the γραῶν μῦθον of v. 74: or=*disingenuous* as Buecheler thinks (Sil. Ital. xiii. 33 *Clauda fides*, Themist. Or. 282 B ἰδὼν δὲ Ἡρακλῆς γυναικὰ τινα...χολεύουσιν ἤρετο τὴν φρόνησιν τίς εἴη. κολάκεια, ἔφη, πρόδρομος ὑποκρίσεως. See Max. Tyr. xx. 6 φιλία μὲν γὰρ πρὸς ἑκάτερον ἴσῃ ἔχει τὴν ἀντίδοσιν ἢ δὲ κολάκεια χολεύει. Phaedr. Append. iv. 19-22); or *depraved*, *vicious*, *unprincipled* counsel, a signification which might possibly have been acquired from the well-known proverb χολῶ παροικῶν κὰν ἐπισκάζειν μάθοις: see Macar. vi. 90 Leutsch, who cites the equivalent Menand. monost. 274 *κακοῖς ὁμιλῶν αὐτὸς ἐκβήσῃ κακός*, fr. 218 φθείρουσιν ἡθὴ χρήσθ' ὁμιλῖαι κακαί. Ar. Pax 1083. Cf. Thesaur. syn. χολός, χολαίνω, χολεύω, χολότης. Plut. Lys. 22. 'Manetho iv. 116 sqq.' Hesych. Χολεύει: νοσεῖ, σκάζει. A. P.¹ xi. 273 χολὸν ἔχεις τὸν νοῦν ὡς τὸν πόδα seems to mean rather 'stupid': cf. Lucian iii. 105 after a parable of wooden feet χολὴν μὲν ἔχων καὶ συκίνην τὴν γνώμην.

73 μηδὲ ἐν may be used adverbially as Cratin. 302 ἢ δ' ἐφρόντιζ' οὐδὲ ἐν. Eupolis 357 αὐτοῦ μηδὲ ἐν χείρον φρονῶν. 'Menander E. 193 οὐδὲ ἐν μοι διαφέρει.' Aelian N. A. iii. 18 μέιοινα οὐδὲ ἐν. xiv. 16. For *ἐς* μὲν Moeris Att. 153, Eust. 51. 42, 718. 19, 1666. 33, 50. Hesych. Εἰς Διονυσίου, Εἰς Μενέλαον (-ου).

74 μῦθον δε...γρήαισι πρέπει γ.: that is μῦθον γρασοπρεπῇ (Phot. Bibl. p. 126 γρασοπρεπῶν μυθαρίων, Michael Syncellus p. 12 (ed. Tilmann) τὴν γρασοπρεπῇ παρ' Ἡσιόδῳ Θεογονίαν); an *old wives' tale* γραῶν μῦθον or ὕθλον: Plat. Gorg. 527 A, Rep. 350 E, Theaet. 176 B, Lucian iii. 38, Porph. de Abst. iv. 16, Julian Imp. 161 B, Galen v. 315, Tzetz. Chil. v. 763 γραικὰ μυθύδρια,

¹ Crusius.

Zenob. iii. 5 (Leutsch and Schneidewin) Γραῶν ἔθλοι: ἐπὶ τῶν μάτην ληρούντων. Greg. Naz. ii. 1078 (*Carin.* ii. 7. 166 p. 1564 Migne) πολὺν ὁμοίαν μυθολογεῖν. Clem. Alex. 58 ἀποπον σκιαγραφίαν μυθολογῶν¹ ἔθλω γραικῶ such as is told to comfort dying children. Choric. Ἐπιθαλ. i. 6 τί οὐκ ἀπιοῦσαι μύθους ὥσπερ τὰ γραιδία τοῖς παιδαρίοις ἄδετε; Aristid. ii. 475 ἀλλ' οἶμαι τοὺς μὲν τοιοῦτους λόγους καὶ μύθους ταῖς τίτθαις ἄμεινον παρίεναι τοῖς παιδαρίοις, ὅταν ὕπνου δέηται, διηγείσθαι. Dio Chrys. i. 163 βουλόμενος τοῖς παιδαρίοις, ὅταν ὕπνου δέηται, διηγείσθαι. Plut. Mor. 110.5 B μητέρων ὄντα ἐμβάλωσι, μύθον αὐτοῖς ὕστερον διηγέσαντο. Julian Imp. 204 A. Becker *Charicles* Excursus I, Wetstein II. 336, *Thesaur. s. zv. γρασιλογία, γρασιδής, γρασιπρεπής, γρασιπυλλέκτρια*, Otto *Sprichw.* p. 28 *aniles² fabulas*. The form γρηῖος for which see Schneider II 663 on Callim. fr. 511. As to the alternative μιτρήαισιν it is difficult to see what meaning the audience could attach to it. Pollux does indeed give iv. 154 ἡ δὲ διάμιτρος (ἐταῖρα) μίτρα ποικίλη τὴν κεφαλὴν κατεῖληπται but this one passage where the sort of μίτρα is in question would be insufficient to show that there was any natural association between the ideas. μίτρη in itself would only imply (a) 'feminine' Euenos A. P. ix. 602. 8 (of a man brought up in error as a girl) νῦν δέ με Χαλκίς τὴν πάρος ἐν μίτραις ἡσπάσατ' ἐν χλαμύδι, Ar. Thesm. 257 Blaydes, Catull. lxiv. 63, 68, Verg. Aen. ix. 616, Ov. Met. xiv. 654, (b) 'Asiatic' or 'barbarian' Phoenix 2. 23 (Ath. 531a), Juv. iii. 66, Diogenes Athen. 1 (Trag. p. 776 N.), Max. Tyr. xxvi. 7, (c) possibly 'chaste': one who had not loosed her μίτρα=ζώνη: Nonn. D. v. 605 σαόφρονα λύσατο μίτρη, xii. 387, xiv. 166 ἄμμα κορείης... μίτρη, xv. 262, xl. 539 παρθενικαὶ πάρος ἦσαν ἐχέφρονες, ὧν ἐπὶ μίτρη ('at whose maidenhood') θερμὸς Ἔρως κεχόλωτο, xlviii. 446 καὶ οὐκέτι παρθένος ἔσται· καὶ μιν ἐσαθρήσειας... ὀδυρομένην ἔο μίτρη. (d) old age Antipater Sid. A. P. vii. 423 ἄνδεμα δ' αὖ μίτρας τὰν πολιοκρόταφον. (e) Any connection with Mitra the Persian Aphrodite (Hdt. i. 131) would be fanciful. μιτράιος is indeed a possible word which should be restored to Hesychius Μιτρίων: ποικίλον, see s.vv. Ὀδαῖον, ὀδέον. The derivation of μίτρα is given by schol. Eur. Hec. 924 μίτρα λέγεται τὸ αἰτάνιον, μιτηρόν τι ὄν, which explains the variety of its application.

The sense, I take it, is 'go and tell your old wives' tales (with the idea of a proposed plan as Hom. E 91) to girls—they won't do for me' Ov. Met. vi. 37, Alciph. iii. 17 ἀλλ' ἀπιθι, ὦ τάλαινα, καὶ τοὺς ἀθλίους τουτουσι θέλγε τοῖς γοητεύμασιν· ἐμοὶ δέ, εἰ (for ἦν) ἔτι ἐνοχλοῖς, κακόν τι παμμεγεθὲς προσλαβοῦσα ἀπελεύσῃ, Choric. p. 212 the tyrant wooer is told by the city ταῦτα προστάττειν ἐτέροις οἱ σωφροσύνης ὀλιγορούσιν: and it is probable that μὲν

¹ μυθολόγων MSS. and edd.

² As μῦθοι were told by seniors to juniors (Plat. Protag. 320 C ὡς πρεσβύτερος νεωτέροις μῦθον λέγων), especially by old women or nurses for children to listen to (Plat. Hipp. Maj. 286 A, Politic. 268 D, E, Rep. 377 A, Plut. Mor. 3 E, Dio Chrys. ii. 285, 387 'as emended by Reiske, Philostr. Her. 2. 2, Imagg. i. 15. 1, Max. Tyr. x. 3, Jo. Chrys. xi. 478 Migne'), perhaps we ought to read γραιδίων for παιδῶν in Plat. Tim. 23 B παιδῶν βραχὺ τι διαφέρει μύθων (cf. Lys. 205 D), Liban. ii. 221. 3 παιδῶν γὰρ ταῦτα μυθολογήματα.

is the penultimate word of v. 74. But whether the stop should be placed before μῦθον or ὅς I am uncertain. The first alternative while avoiding the awkwardness of the adverbial μηδὲ ἐν, involves a slight misplacement of the μὲν: see however my article on Antiphan. 194. 15 and Aesch. P. V. 931 in *J. Phil.* 1907, p. 314, and compare Max. Tyr. xxviii. 3. νέαις seems to be more definite than νεώτεραι, the designation (v. 19) which Metriche seems to accept. She is perhaps past her *première jeunesse*.

76 τὴν Πυθὴ δὲ Μητρίχην: Ar. Vespr. 1396 (Starkie) οὔτοι μὰ τῷ θεῷ καταπρόξει Μυρτίας τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης. Theocr. v. 14 οὐ τέ γε Λάκων τὰν βαίταν ἀπέδυσ' ὁ Καλαίθιδος. 'Nomen proprium ita loco pronominis personalis positum ad mores eius qui loquitur animique affectus describendos plurimum valet' Fritzsche on Theocr. i. 103, to whose citations may be added Hdt. vi. 130, Ar. Lys. 365, Plat. Gorg. 466 E, 467 A, Aeschin. 19. 5, Dem. 327. 1, Diog. L. ix. 59, Heliod. i. 15, Epist. Phalar. passim, Hor. Epod. xv. 12, Sil. Ital. ii. 29 Drakenborch. The examples in Herodas are numerous: I. 78, 90, II. 5, 49, 93, III. 72, V. 17, 60, VI. 24, 34 n., VII. 34 n., 53. Eupol. fr. 210 οὐκ ἀργαλέα δὴτ' ἐστὶ πάσχειν τοῦτ' ἐμέ τὸν Λευκολοφίδου παῖδα τοῦ Πορθάονος.

77 οὐ γὰρ ἐγγεῶς τις εἰς M.: a contracted future is found in Hdt. i. 97 οὐτ' ἔφη δικᾶν ἔτι, though Attic has only δικάσειν (ἀποδοκιμῇ I take to be present, i. 199). But the earlier fut. of γελᾶν is γελάσομαι, γελάσω according to Veitch not being found before Meleag. A. P. v. 179, Automedon. A. P. xi. 29, Anacreont. 38, Ath. 614 b, Synes. Ep. 156, Galen v. 715 (κατα-), x. 98, Stob. Flor. xxiii. 13, Or. Sib. i. 182. Add Procop. Ep. 26. Probably therefore ἐγγεῶς is pres., the use of which is well-known in prophecies, warnings, where one προλέγει, denuntiāt. With our sentence cf. Ar. Eq. 1359 οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφιστα εἰ μὴ καταγνώσεσθε. Plut. Mor. 236 E τῶν εἰσιόντων εἰς τὰ συσσίτια ἐκάστω δεικνύων ὁ πρεσβύτατος τὰς θύρας 'διὰ τούτων' φησὶν 'οὐδεὶς ἐξέρχεται λόγος' schol. Plat. Legg. 633 A, Plut. Mor. 679 E. Hel. iv. 18 οὐ πρότερόν σε μεθήμι, πρὶν... vii. 28 οὐκέτι λαμβάνεις πρὸς γάμον τὴν X. A. P. v. 69 'οὐκέτι γυμνούμεσθα...' Paul. ad Galat. vi. 7 θεὸς οὐ μυκτηρίζεται. Philostr. V. S. ii. 16 'οὐ καταλείπω τὸν νῦν μόνον.'—ἐγγεῶς εἰς τινα is new: with ἐν- the natural construction is the dative when the meaning is 'insult a person' (though Diod. Sic. II. 527. 55 has εἰς δὲ τὰς γυναῖκας... ὅσα ἐνύβριζόν τε καὶ ἐνησέλγαινον); but εἰς is 'about': Soph. Trach. 486 λόγους οὓς εἶπας εἰς τήνδε, Aj. 79 γέλως ἡδιστος εἰς ἐχθροὺς γελᾶν, Lucian ii. 731 ἀποσκώπτων εἰς ἐμέ, 'making jokes about me,' iii. 294, 85 εἰς τοὺς πόδας. So very commonly διαβάλλειν, κωμωδεῖν, ψέγειν, ἐπαινεῖν τινα εἰς τι, e.g. Plut. Pericl. 13 εἰς τε τὴν Μενίππου γυναῖκα διαβάλλοντες (αὐτὸν) εἰς τε τὰς... ὀρνιθοτροφίας. Schol. Soph. Aj. 1263 σκώπτει αὐτὸν εἰς τὴν μητέρα.

78 ἀλλ' οὐχὶ τούτων, φασί, τῶν λόγων Γυλλίς δέεται 'but that isn't the kind of talk that G. wants to hear,' a formula for *changing the subject*, as Aesch. P. V. 538 ἄλλον λόγου μέμνησθε. Eur. Hel. 120 α. λ. μέμνησο. Hdt. vii. 159 ἀλλὰ τούτου μὲν τοῦ λόγου μηκέτι μνησθῆς.... Eur. Ion 556 φέρε λόγων ἀφώμεθ' ἄλλων. I. T. 534 ἀπελθε τοῦ λόγου τούτου, γύναι. Mod. Gr. ἄλλα λόγια. φασί may be 'as the saying is' Ar. Lys. 188 (Blaydes): cf. Soph. O. T. 406 δεῖ δ' οὐ τοιούτων (ἐπῶν), ἀλλ'.... Aesch. Supp. 362 τῶν γὰρ

οὐ δέεται πόλις. Ar. *Nub.* 433 μή μοι γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων ἐπιθυμῶ, ἀλλ'.... Or it may mean 'they say,' in allusion to Gyllis' love of liquor.... ἀλλ'...ἐκτριψον without connecting particle in turning to the slave after the reflexion ἀλλά...(for which we might have had ἀλλὰ...γάρ). Aesch. *Cho.* 706. Eur. *Bacch.* 770. Ar. *Lys.* 424. See v. 80 n. With δέ: *Supr.* 487 ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον...σὺ μὲν, πάτερ γηραιέ,...Possibly δέ has been inserted in such places—*Pers.* 297 ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν...πᾶν [δ'] ἀναπτύξας πάθος λέξον, as certainly in *Ag.* 1657.

79 'wipe the bowl'; cf. Pherecrat. *fr.* 41 νυνὶ δ' ἀπονίζειν τὴν κύλικα δὸς τ' ἐμπιέν. Appul. *Met.* x. 222. 708 *Heus, ait, puer, lautum diligenter ecce illum cantharum mulso contempera et offer parasito meo.* Xen. *Cyr.* i. 3. 9 λαβόντα δὲ τὸν Κύρον οὕτω μὲν δὴ εὖ κλύσαι τὸ ἔκπωμα ὥσπερ τὸν Σάκαν ἑώρα, οὕτω δὲ...προσενεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ. Eumath. i. 8 καὶ περὶ τὸ σκεῦος ἐντίθησι τὰ ἐκπώματα καὶ καταπλύνασα ταῦτα λίαν ἐπιμελῶς τε καὶ φιλοκύλως, γίνεται πρὸς τῷ λειτουργήματι. *A. P.* vii. 339 λοιπόν μοι τὸ κύπελλον ἀποστίλβωσον ἑταίρε καὶ...τὸν Βρόμμον πάρεχε. Alexis *fr.* 119 ὃν (κρατήρα)...τρίψας, ποιήσας λαμπρόν. Hor. *Epist.* i. 5. 23. From Pollux vi. 95 οἱ δὲ οἰνοχόοι τὰ ἐκπώματα ἐκπλυνόντων τε καὶ διανιπτόντων καὶ κλυζόντων καὶ καθαιρόντων it may be inferred that such scenes were frequent in comedy. *μελαινίδ'*¹ a cup made in the form of the shell so called, Ath. 86 a παρὰ Σώφρονι δὲ [οἱ]² κόγχαι μελαινίδες λέγονται (*fr.* 65). 'μελαινίδες γὰρ τοι νισοῦντι ἐμὴν ἐκ τοῦ μικροῦ λιμένος'—the same, I suppose, that Epicharmus (Ath. 85 c 'Hβας γάμος 1) calls ἡ μέλαινα κόγχος. So from various forms cups were called ἐλέφας (Ath. 468 f), κέρας (476), καρχήσιον (474 e), κιβώριον (477 e, Hor. *Carm.* ii. 7. 22 sch.), μαστός (487 b), cf. ἐχίνος. *Concha* was applied to an unguent vase, Hor. *Carm.* ii. 7. 23, Juv. vi. 419, 304 *cum bibitur concha* (sch. *non calicibus*, 'when they take to drinking out of the unguentary,' Lucian i. 73), cf. the ψυκτήρ Plat. *Sym.* 214 A, etc.; a ladle for oil, Cato *R. R.* 66, Colum. xii. 50. 5, a pan Plin. xxxiii. 88; a measure as Cato *R. R.* 156 *sumito farinae minutae conchas duas.* (In Hor. *Sat.* i. 3. 14 *concha salis puri* is a real shell used by a poor man instead of a silver cellar, Porph.) Martial iii. 82. 27 has *murice aureo* of an unguentary. κόγχη is used of a measure by Pherecrates 143. *ἐκτριψον*: *deterge*. Like this and ἐκκαθαίρειν, ἐκτ. takes an accusative either of the dirt rubbed off as Plut. *Mor.* 529 C ἐκτ. τὸν ῥύπον, or of the thing rubbed clean, as here: Eubulus 96 Ἑρμῆς ὁ Μαίας λίθινος ὄν...ἐν τῷ κυλικεῖῳ λαμπρόν ἐκτετριμμένον. Polyb. x. 20. 2 ἐκτ. καὶ θεραπεύειν τὰς πανοπλίας. Epicharm. B. 79 αἱ καὶ τις ἐκτρίψας καλῶς παρατιθῇ νυν, ἄδύς ἐστι. Nicand. *fr.* 68 χίδρα μὲν ἐκτρίψεται. Theophrast. *Char.* xxi. καὶ ἀναθεῖς δάκτυλ[ον]³ ἐν τῷ Ἀσκληπιεῖῳ τοῦτον ἐκτρίβειν στίλπνῳ καὶ ἀλείφῳ ὁσημέραι. *H. P.* iv. 11. 6 περικαθάραντες καὶ ἐκτ. Dioscorid. i. 211 ταῖς χερσὶ πάλιν ἐκτρίβων σφοδρῶς πλύνον (τὸ στέαρ). Plut. *Mor.* 693 D τῶν ἐκπωμάτων ἕκαστον ἐ. (cf. 610 B). Hesych. Ἐξετρίβετο:

¹ "At the side of this verse is κυ. Does this stand for κυ<άθους ἐνέχουσα = π<έντε καὶ τριάκοντα>, the copyist writing π by a slip, as if he had room enough for the full numeral?"

² Del. Kaibel.

³ Naber.

σφόδρα ἐκοσμεῖτο. In Philoxenus 2. 41 (ed. Bgk.) ἐκτρίμματα συνδονυφῇ are napkins as explained by Eust. 1887. 50.

80 ἐκτημόρους 'ἐκτ. (κύαθοι) were, of course, cups holding one sixth of the current local liquid measure' Nicholson. 'The ordinary χοῦς would contain twelve κότυλαι or ἡμικτέα. Hesych. Ἐκ τριτημόρου: ἐκ τεσσάρων ἡμικτέων. Cf. sch. Nicand. *Ther.* 103.' For the form see *Ar. Ath. Pol.* 2, Hesych. s.v. (=ἐκτημόριοι Plut. *Solon* 13, Eust. 1854¹. 31; Hesychius s.v. Ἐπίμορτος, Pollux iv. 151, 165, ix. 65); Sext. Emp. *adv. Math.* x. 140 (p. 657) has ἐκτημόριον, and, as a measure, Galen i. 144 εἰς τὴν ἐκτημορίτην τῆς κοτύλης. ἐπιστάξασα Lucian ii. 90, iii. 411, Philostr. *V. S.* ii. 9, *Ar. Probl.* iii. 5 (871 b 18). This method of mixing wine is according to later practice Alexis 111, Cob. *N. L.* 601; in ancient times the water was poured in first: see Ath. 782 a. Though the draught is not quite neat, according to the sentiment in the Κύκλωψ of Aristias (*fr.* 4) ἀπωλέσας τὸν οἶνον ἐπιχέας ὕδωρ, which became proverbial ἐπὶ τῶν τοῖς καλοῖς τὰ χείρονα προσμιγνύντων (Diogen. ii. 32), the word ἐπιστ. suggests that the wine is not to be spoilt by over-dilution.

81 δὸς πιεῖν ἄδρῳ 'in a large cup,' *bibere da usque plenis cantharis* Plaut. *Pers.* 821. I have adopted this reading because the traces in the MSS. appear distinctly to favour it. Crusius quotes Alexis *fr.* 115 εἰθ' ὥρῳ τὸν Ἑρμαῖσκον τῶν ἄδρῶν τούτων τινα κάνθαρον καταστρέφοντα. Epigenes 4 τοὺς κανθάρους ἐκείνους τοὺς ἄδρούς, Diphilus 5 εἰθ' ὑποχέασθαι πλείονας πιεῖν δ' ἐτι ἄδρότερον ἢ τῶν Ῥοδιακῶν ἢ τῶν Ῥυτῶν; where he understands ἔκπωμα: but if this were so we should have had ἢ τὰ Ῥοδιακὰ κ.τ.λ. and ἄδρότερον must therefore be an adverb, as also, I think, in Ion *Eleg. fr.* 2 (Ath. 463 c) ὄντινα δ' εἰεῖδης μίμνει θήλεια πάρεννος, κείνος τῶν ἄλλων κυδρότερον πίεται where I suspect it is right to read ἄδρότερον (Dindorf) πίετω (Meineke), cod. B having ἀνδρότερον. So in Diphilus 5, cod. A of Ath. (497 a) has ἄνδρ' ἕτερον. Cf. the ancient reading ἀνδρότητα for ἀδρότητα in Hom. II 857, X 363, Ω 6. To Crusius' quotations add Nico 1 (cf. Pollux vi. 99), Aelian *Ep.* 4, *N. A.* xiii. 6, xiv. 16 (Appul. *M.* ii. 33. 135 *ampli calices*), [Lucian] ii. 560, Alciph. iii. 36. With ἄδρῳ is to be understood ἐκπώματι or ποτηρίῳ or the like, cf. Diog. L. i. 104 καὶ θανμάζειν φησὶ πῶς Ἕλληνες ἀρχόμενοι μὲν ἐν μικροῖς πίνουνσι πλησθέντες δὲ ἐν μεγάλοις. Artemidor. i. 66 ἐν μεγάλοις ποτηρίοις. Sophilus 3 τὴν μείζον' ἤτησεν. Menand. 510 ἄκρατον, ἐβόων, τὴν μεγάλην· ψυκτήρᾳ τις προῦπινεν αὐτοῖς. *Ar. Probl.* iii. 12 διὰ τί ἤττον μεθύσκονται ταῖς μεγάλοις κωθωνιζόμενοι. Pherecr. 143 μὴ πιεῖν ἀλλ' ἢ μίαν. Alexis 111. Ath. 246 a. For the dative Crusius compares Hom. ξ 112 καὶ οἱ πλησάμενος δῶκε σκίφον ὅπερ ἔπινε, which he regards as an Ionic phrase. Hedylus (Ath. 473 a). I find it also in Diog. *Ep.* 37 ποτήρια δ' ἔστω, οἷς πώμεθα, τὰ ἐκ πηλοῦ λεπτὰ καὶ εὐνα. So in Ath. e.g. 668 f, 231 d, 504 f, 476 c (misquoting Xen. *An.* vi. 1. 4).—As regards ἄδρῳ, though πιεῖν ἄδρῳ, as has been shown, is a perfectly legitimate expression, I believe that δὸς πιεῖν ἄδρῳ could only mean 'grant that I may drink deep.' δοῦναι πιεῖν is a very common phrase: Hermipp. 43. Xenarch. 3. Pherecr. 69. Cratin. 124. *Ar. Pax* 49. Antiph. *fr.* 159. 3. Soph. *fr.* 696. Eur. *Cycl.* 255. Hdt. iv. 172. Theocr. xxii. 62.

¹ "Correct Thesaurus."

A. P. xi. 297, 298. Meleag. *A. P.* xii. 132. Palladas *A. P.* xi. 55. Joan. *Epi.* iv. 7. Ar. *fr.* 203 ἡ χόνδρον ἔψων... ἐδίδου ῥοφεῖν ἄν: cf. Synes. *Epi.* 120. Diog. L. vii. 185. Lucian i. 292, ii. 37, i. 217 ἦτοι ἐν αὐτῷ ἐκείνῳ πιεῖν. Diog. L. (*Ephig.*) iv. 66. Ach. Tat. iv. 17.¹ The infinitive came to be regarded as an accusative: Xen. *Cyrop.* iv. 5. 1 ὄψον μὴ πέμπετε μηδὲ πιεῖν. Plat. *Rep.* 439 B ἄγοντος ὥσπερ θηρίον ἐπὶ τὸ πιεῖν. Automed. *A. P.* xii. 34 εἰς ἔφερεν τὸ φαγεῖν εἰς δὲ πιεῖν ἐδίδου. So ἐγχείαι πιεῖν or τὸ πιεῖν for which see vi. 77 n. But the addition of an adverb of this sort would be contrary to the nature of the phrase.

82 τῇ, Γυλλί, πῖθι. Hom. Ξ 219 τῇ νῦν τοῦτον ἱμάντα τεῶ ἐγκάτθεο κόλπῳ. Ψ 618 τῇ νῦν καὶ σοὶ τοῦτο γέρον κειμήλιον ἔστω. Ω 287 τῇ σπείσον Διὶ πατρί. ϵ 346 τῇ δὲ τότε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι. θ 477 κῆρυξ, τῇ δὲ τοῦτο πόρε κρέας, ὄφρα φάγησιν, Δημοδόκῳ. ι 347 Κύκλωψ, τῇ πῖε οἶνον. κ 287 τῇ τότε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης ἔρχεο. Cratin. 141 τῇ νῦν τότε πῖθι λαβὼν ἦδη. Eupolis *fr.* 350 τῇ νῦν καταδέχεσθε τοὺς φακούς. Callim. *Epi.* 33 ἦν δὲ τις εἶπε τῇ (τῇ cod.) τότε βέβληται θηρίον, οὐκ ἔλαβεν. *Epi.* 38 ὁ Λύκτιος Μενόιτας τὰ τόξα ταῦτ' ἐπειπὼν ἔθηκε· τῇ κέρας τοι (Bentley for ἔθηκε τῇ κεραστοί) δίδωμι καὶ φαρέτρην. Leon. *Tar. A. P.* ix. 316 λεγέτω 'τῇ τοῦθ' 'Ηράκλεες' ἄλλοτε 'τοῦτο 'Ερμῆ' (the readings are uncertain: see crit. n.). Simmias *A. P.* xv. 27. Eudocia (Migne vol. LXXXV.) *v.* 107. Suid. *Τῇ*· Simmias *A. P.* xv. 27. "Ομηρος· Κύκλωψ τῇ πῖε οἶνον. καὶ πάλιν τῇ νῦν τοῦτον ταύτη. ἡ δέξαι, λάβε. "Ομηρος· Κύκλωψ τῇ πῖε οἶνον. καὶ πάλιν τῇ νῦν τοῦτον ταύτη. ἐχρήσατο δὲ καὶ τῷ πληθυντικῷ ὁ Σώφρων (*fr.* 107), εἰπὼν· τῇ τε (sic) τοι κορώναι εἰσιν: schol. Ar. *Ach.* 204 gives τῇ τε τοι κορώναι ἐντι. This view that τῇ is imperative from *ταω or *τῆμι is generally held by the ancient lexicographers and grammarians. Suid. *s.v.* 'Εμπίπλη, Apollon. *Lex. Hom.* Herodian ii. 590. Hesych. *s.v.* τῇ. *E. M.* p. 756. 20. *Et. Gud. s.v.* Eustath. 980. 2, 1003. 33, 1606. 22. Schol. Ar. *An.* 1310. It has also met with acceptance in modern times. But in Homer, Cratinus and Eupolis, there is always a verb present which may govern the accusative, and one would certainly infer from these passages that τῇ meant 'there!' 'ecce!' 'voilà!'. The strength of the other view is in the fragment of Sophron: where even if the text be correct, τῇτε may have been formed on mistaken analogy. See Starkie on Ar. *Vesp.* 209, Leaf on Hom. Ξ 219, who quotes also a Cyprian inscription (Collitz 135) on a terracotta *askos* τῇ 'Ετεοδάμα πῖθι. *IV.* 11 n. The explanation that τῇ=λαβεῖ is parallel to that of a schol. on Ar. *Eg.* 120 (A. δὸς σύ μοι τὸ ποτήριον ταχύ. B. ἰδοῦ) which says ἰδοῦ δὲ ἀντὶ τοῦ λαμβανε, κράτει. Thus Cratin. *l.c.* is exactly equivalent to Eur. *Cycl.* 565 ἰδοῦ λαβὼν ἐκπῖθι. πῖθι on this form see Ath. 445 f, Ar. *Vesp.* 1489 (Blaydes) where the distinction of the schol. cannot be supported.

δείξον: *cedo*. The meaning is clear, but the form provides some difficulty. In sense it is clearly an active of δέχομαι meaning 'give'; but it is not parallel to any ordinary use of δέκνυμι as 'show,' 'bring forward,' since Gyllis must have seen the cup already (τῇ). Strato¹ Com. 1. *v.* 39 has similarly τοῦτ' ἐστὶ πηγὸς. ἀλλὰ δείξον χέρνυθα, where it is reasonable to suppose that it is regarded as a Homericism. In that case it is equivalent to δεδίσκομαι, δειδίσκομαι, δεικανόμαι, δείδεκτο (see Ebeling *Lex. Hom. s.v.*

¹ Crusius.

and δέκνυμι, Ath. 13 f): Θ 86 καὶ δεικανόωντο δέπασσιν· ἡ δὲ...δέκτο δέπας. Cf. Nicom. *fr.* 1 καὶ πάνυ τις εὐκαίρως προπίνω φησὶ...ἐδεξάμην. Theopomp.¹ 32. Θ φιλοτησίαν δὲ τήνδε σοὶ προπίομαι. δέξαι. So *E. M.* 260. 49 Δεικνύμενοι: αἱ γὰρ δεξιούμενοι τινος δοκοῦσι δεικνύειν τοῖς δεξιουμένοις τὰ ὄψα. Zonaras p. 448 Tittmann. The action described by these verbs is explained by Ath. i. 13 f καὶ τις 'δείδεκτο' Ἀχιλλεῖα' (I. 244) ἀντὶ τοῦ ἐδεξιούτο ὃ ἐστὶ προέπινεν αὐτῷ τῇ δεξιᾷ διδοὺς τὸ ποτήριον. Eust. 682. 59. So Ariston. *ad loc.* ἡ δ. πρὸς τὸ ἔθος ὅτι πλήρη καὶ οὐ κενὰ προῦπινον ὀρέγοντες τὰ ποτήρια. The action of stretching out the right hand (δεξιὰ) is always a sign of welcome, Aristid. i. 155 ὥσπερ εἰ χεῖρα προτείνουσα εἰς ὑποδοχὴν. As far as form is concerned, the only active of these verbs seems to be διδίσκει (Tzetz. *Antehom.* 365 read δεδίσκει). 'δέχε' in a vase-painting Herwerden *Lex. Suppl. et Dial. s.v.* takes rightly as a mere barbarism for δέχον. But the use of δέκνυμι may perhaps be explained by the Homeric use of δέκνυμαι=δέχομαι (see Ebeling) whence δέκνυμι=*δέχω. δέξον is, of course, strict Ionic. 'The word seems to me to bear a certain ceremonial connotation. Pind. *O.* xiii. 68 καὶ Δαμαίῳ νιν θύων ταῦρον ἀργάντα πατρὶ δείξον. Nonn. *D.* xxxvii. 483 χρυσοῦ δισσοῦ τάλαντα κατηφέι (the awarder) δείξεν Ἀχάτη [*v. l.* δῶκεν]. There is a curious *variā lectio* δέξας for γείσας 'in Hdt. vii. 46 ὁ δὲ θεός, γλυκὺν γείσας τὸν αἶωνα, φθονερός ἐν αὐτῷ εὐρίσκεται ἐών.'

παρallάσσειν means to vary, alter one's course, change, 'go astray' Plat.² *Tim.* 27 C, 71 E, Eur.² *Hērph.* 932. Add Lysias (Stob. *Fl.* lxxviii. 32) ἡ γὰρ ἂν ἡμέρα γυνὴ προδῶ τὸ σῶμα εὐθέως παρallάττει τῶν φρενῶν. Ktesias (Sotion *fr.* 17) τοὺς δὲ πίνοντας ἀπ' αὐτῆς (the spring) παρallάττει τὴν διάνοιαν so that they blurt out secrets. Heraclides Ponticus (Ath. 625 b) τὰ δὲ τῶν νῦν ἰώνων ἦθη τρυφερώτερα καὶ πολὺ παρallάττον τὸ τῆς ἀρμονίας εἶδος. Philostrat. *V. S.* ii. 20 βαλβίδα μὲν δὴ τοῦ λόγου ὁ Ἀπολλώνιος ἐκ τῆς Ἀδριανῶντος ἰδέας βέβληται, παρallάττει δὲ ὅμως ἐς ῥυθμούς ἐμμέτρους. Theophr. *ff. P.* v. 1. 3 ἔτι δὲ αἱ πέψεις τῶν καρπῶν παρallάττουσι 'times of ripeness vary.' The use is quite common. The papyrus has παρallάττειν.

83 ἀλλ' ἐκτι τῶν ἰρῶν (if the reading is correct can only refer to τὰ τῆς Ἀφροδίτης ἱέρ' ἀνοργιάστῃ σοι (Ar. *Lys.* 898), cf. Eur. *I. T.* 1429 ὁσίας ἐκατὶ θεᾷ θ' ὅπως τιμὰς ἔχη. The religious language is quite usual in this connection: *v.* 62, and Lobbeck *Aglaoph.* p. 651 n.⁷

84, 85 ὦνα' οὐδ' ὅσσον I read as a stop-gap, providing at the same time a reading which might cause ὅσσου in the next line. Anyhow the first three words of **84** seem to be better in the mouth of Gyllis. If σοῦ γένοιτο stands, as Headlam supposed, for σοὶ εὖ γένοιτο, there must be an aposiopesis after ὅς (if sound): see below. Nothing of this sort would be possible if ὅς refers to *wine*: but if we have some execration *turned into a good wish* (III. 93 n.), such aposiopesis would be at least intelligible. As a hostess pledging Gyllis Metriche changes, one might fancy, an imprecation of *her and her client* into a convivial toast. If so *v.* 84 referred to Gryllos, and we might guess that M. rejoins as follows: Γυλλί (*v.* 69 n.) ὠναγῆς (II. 70 n.) ἐχθρός (ἔρροι) ὅς σοι—εὖ γένοιτο. 'Love's mysteries! I tell you I hate the wretch: may he and you—here's luck.' The aposiopesis after ὅς σοι would appear

¹ Add *e.g.* Hom. ϵ 347, Xen. *Cyr.* viii. 4. 25, 26.¹¹

² Nairn.

simple enough: it is not uncommon thus in the case of a threat, malediction or improper suggestion. Theocr. i. 105 οὐ λέγεται τὰν Κύπριν ὁ βουκόλος—ἐρπε ποτ' ἴδαν. Schol. on vii. 50 ἄλλως ἀρξάμενος ἄλλως ἀποδίδωσιν ὥσπερ ἀπὸ μεταμελείας. III. 93 n. Dem. 226. 18 ἀλλ' ἐμοὶ μὲν, οὐ βούλομαι δυσχερὲς εἰπεῖν οὐδὲν ἀρχόμενος τοῦ λόγου, οὗτος δ' ἐκ περιουσίας μου κατηγορεῖ. Ar. Vesp. 1178 ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα, where Hor. Epod. xii. 15 may be added to Blaydes' citations. Verg. Aen. i. 135 Quos ego—sed motos praestat componere fluctus. Ecl. iii. 8 Novimus et qui te, transversa tuentibus hircis, et quo—sed faciles Nymphae risere—sacello. But σοῦ may be an error for σου corrected in the MS. copied to σοι—'may he be yours.'

85 σοὶ εὖ γένοιτο 'and may it do you good.' My reasons for this reading are (a) the impossibility of discovering otherwise a reason for the emphatic position of σοῦ (accented in the MS.) 'cf. Ar. Av. 1644 σοῦ γὰρ ἅπαντα γίγνεται 'fall to your share,' Soph. Trach. 1134 κὰν σοῦ στραφεῖη θυμός,' (b) 'elsewhere always σευ, μεν, the Ionic form is used,' (c) that nowhere else, as far as I know, is μᾶ (La! my child! an exclamation of surprise, etc.) used with the optative. On the other hand we expect here some formula of felicitation; such for example as is used ironically in Lucian i. 291 τοιοῦτος δὲ οἷος ὁ Κύκλωψ ἐστὶ...σοὶ γένοιτο καὶ σὺ ἀντερῶς αὐτοῦ, a phrase which comes mechanically from the lips of the ἀναισθητος in Theophr. Char. 14; when asked πόσους οἶε κατὰ τὰς ἱερὰς πύλας ἐξενεχθῆναι νεκρούς; his inappropriate answer is ὅσοι ἐμοὶ καὶ σοὶ γένοιτο. Ar. Lys. 856 'Κωστήα τουτὶ γένοιτο' φησὶν; Lucian ii. 887 ἄπαγε, ὦ Σόλων, ὑμῖν ταῦτα γένοιτο τὰ ὠφέλιμα καὶ τερπνὰ, ἐμὲ δὲ...as Herodotus Ath. 222 a τοῦθ' ὑμῖν εἴη, δυσπρόμοτοι (so C superscr.), 'Ἡροδότῳ δὲ...[Ach. Tat. iv. 15, vi. 12.] Such a wish would be common in drinking scenes, 'pleasure to thee!' Burton 1001 Nights i. 333 n. 'Heliod. v. 16 ἀλλὰ σοὶ πλείστ' ἀγαθὰ γένοιτο [ἀν].' Dio Cass. lxxii. 18 ἔπιεν (Commodus in the theatre)...ἀμυστί. ἐφ' ᾧ...τοῦτο δὴ τὸ ἐν τοῖς συμποσίοις εἰωθὸς λέγεσθαι ἐξεβοήσαμεν 'ζήσεις.' Appul. Met. x. 222. 709 calicem uno haustu perhausi. Clamor exsurgit consona voce cunctorum salute me prosequentium. Plaut. Pers. 773 bene mihi! bene vobis! bene meae amicae! bene omnibus nobis! 778 A. cedo! B. accipe! A. bene ei, qui nil invidet mihi, et ei, qui hoc gaudio gaudet! 'Petron. 160, Suet. Domit. 13. Ovid Fast. ii. 637. Plut. Mor. 357 E ἔνιοι δὲ φασιν, ὄνομα μὲν οὐδενὸς εἶναι (sc. Maneros), διάλεκτον δὲ πίνουσιν ἀνθρώποις καὶ θαλειάζουσι πρέπουσαν. αἴσιμα τὰ τοιαῦτα παρεῖη. The MS. has ὅς σοῦ γένοιτο but since an usual phrase is εὖ σοὶ γένοιτο bless you! Eur. Alc. 638, Hdt. i. 132, v. 22 n., Lobeck Aglaoph. 1040 sq., it is possible that σοὶ εὖ γένοιτο is the true reading. ὅς then would need correction, e.g. to ὡς: 'since εὖ γενέσθαι is used either with the dative of the person v. 22 n., or following a neuter plural subject: *ibid.*, where add Xen. Cyr. iv. 5. 25 ἂν ταῦτ' εὖ γένηται (some codd.), vii. 1. 18 ἦν τότε εὖ γένηται (εὖ is omitted by cod. D), Hell. iv. 3. 2 εἰ ἂν καὶ τότε εὖ γένηται, iv. 2. 3 εἰ ἂν μέντοι ἐκεῖνα καλῶς γένηται, vi. 2. 14 εἰ ἂν τότε καλῶς γένηται, Anab. iv. 3. 24.

μᾶ, Meister rightly shows, is used only by women. The scholl. on Theocr. xv. 89 say of it Συρακούσιον τὸ μᾶ, ἐπὶ ἀγανακτήσεως λεγόμενον, and ἀγανάκτησις παρὰ Συρακουσίοις leaving it uncertain whether they mean 'the

¹ S. G.

use of μᾶ in indignation is Syracusan,' or 'μᾶ is Syracusan¹, used in indignation.' It is so used in that place by Theocr., μᾶ πόθεν ὄνθρωπος; and by Herodas too, but not confined to it. IV. 20, 33, 43, v. 13, 56, vi. 4, 21, 47 will show that it expresses admiration, astonishment, surprise, as well as vexation and annoyance; nor does there seem any reason why it should not have been used as freely as *Madre* or *Madonna*, 'Lord!' or 'La!'

It originally meant, no doubt, mother 'Eust. 565. 3,' just as πᾶ 'Choerobosc. 16. 8, Arcad. 125. 14, meant father. For this a nominative is given, e.g. by Eust. l.c., E. M. 655. 14, Gramm. Anon. in Cornut. p. 143, Orion 136. 15 οὕτω δὲ ἐγένετο² παρὰ τοῖς Συρακούσις ὁ πατήρ πᾶς. μᾶ γὰρ in Aesch. Suppl. 901, 911=μαῖα γαῖα: in 903, 911 ὦ βᾶ γὰς παῖ ζεῦ Ahrens read πᾶ. βᾶ Scaliger took as vocative of βᾶς=βασιλεῦ: see further Hermippus fr. 19; Joan. de Ton. p. 31 gives βᾶ: τὸ ἐκπληξιν δηλοῦν.³ μᾶ is thus an appeal to the prevailing mother-goddess, equivalent to ναὶ Δήμητρα of the next verse.

The verse may have ended e.g. ποτοῦ καλοῦ (Nicholson): or προπίνειυ μοι; (Rutherford προπίνω σοι, but it is the host who offers the cup, e.g. Ath. 584 e).⁴ Ath. 498 c sqq. Xen. Anab. vii. 2. 25, Cyr. viii. 35. Cobet N. L. 396. Plut. Mor. 156 D, v. 82 n. (δείξον). 'Or Gyllis may have replied to Metriche's suppressed wish ὅς σοι—(or ὅς σοί—), e.g. by παρήβηκα.'

86 'that is good,' Alexis 230 A. μὴ παντελῶς αὐτῷ δίδου ὕδαρῃ· κατανοεῖς; ἴσον ἴσῳ μικροῦ. καλῶς. B. ἡδὺ γε τὸ πῶμα. ποδαπὸς ὁ Βρόμιος, Τρύφη; Ar. fr. 596 ἡδὺς γε πίνειν οἶνος, Ἀφροδίτης γάλα (so punctuate). Antiphan. 26. 6 παχὺς γε, νῆ Δία. Ath. 567 c καλὸς γε ὁ τῶν Κορινθίων σοφίστης. 'There is no need to assume a previous mention of οἶνος.'

88 εὐτύχη becomes one of the many forms of saying 'farewell,' frequent at the end of letters: Philip (Dem. 251. 24, 280. 16). Epist. Platon. 4, 5, 11. Demosth. 1, 2, 3, 4, 5, 6. Aeschin. 1, 5 (σὺ δ' εὐτυχοῖς). It is commonly found on tombs, as C. I. G. 4346, 4837, 5498, 6794, 9299. Theophrast dying, in Diog. L. v. 41. Chariton v. 10 σὺ μὲν εὐτυχοῖς. In Aesch. Cho. 1061, Eur. Alc. 1156 ἀλλ' εὐτυχοῖς is a parting benediction, but in Soph. O. T. 1478, Eur. Med. 683 an expression of gratitude, as Xen. Hell. vii. 1. 11 Procles in the conclusion of his speech ὑμεῖς δὲ εὐτυχοῖτε τὰ κράτιστα πᾶσιν ἡμῖν βουλευσάμενοι.

ἀσφαλίζον σπαντήν Ar. Eccles. 481 φύλαττε σπαντήν ἀσφαλῶς· πολλοὶ γὰρ οἱ πανούργοι of course ironically.—If this reading is right, ἀ. σ. is used like σώζον (Call. h. Del. 150, A. P. v. 241, ix. 372, 171 σώζοισθε) 'take care of yourself.' Max. Conf. ii. 682 (Paris 1685) ascribes to Epicurus a maxim *Do not refuse the request of any enemy*: πλὴν ἀσφαλίζον σεαυτόν, cave tibi. It is to be observed however that, though the verb is used by Polybius, Bekk. Anecd. 456. 27 says τὸ δὲ ἀσφαλίζεισθαι βάρβαρον. 'ἀσφαλῶς σῶξε is also possible 'Men. E. 191' as is τήρει (Blass).

89 Μυρτάλη and Σῆμη are Gyllis' apprentices or protégées, 'scorta quorum quaestu et aetatis flore Gyllis vitam sustentat' (Herwerden). This is confirmed by the name Myrtale, the courtesan in II. 65³, as in Aristaenet.³ i. 3,

¹ 'Surely this: see Orion 136. 15 (below).'

² 'ἐλέγετο?'

³ Herwerden.

Hor.¹ *Carm.* i. 33. 14 (where Bentley shows from inscriptions how frequently it was a name of freedwomen) and Mart.¹ v. 4. In Longus M. is the wife of the αἰπόλος Λάμων. Cf. Μυρτιά in Menand. 66, Μύρτιον Lucian i. 442, iii. 319, 281, Ath. 576 f. (*F. H. G.* iii. 186) an hetaera of Ptolemy Philadelphus, Μυρτίνα Eupolis 44, Μυρρίνη Ath. 590 c, 593 a a noted hetaera, Timocles fr. 25 ("Μυρρίνη is a matrona in Menand. *H., Ph., G., Pl. Cas., Ter. Hec.*"), Μυρτώ Theocr. vii. 97. μύρτων for a libidinous man, Lucian ii. 338. Marsinah is a slave-girl in Burton 1001 *Nights* vi. 77 n. The myrtle is sacred to Venus Plat. *Com.* 174, Ov. *Fast.* iv. 869, 15, *Art. Am.* iii. 181, 54. Plut. *Num.* 19, *Marcell.* 22, *Mor.* 268 E Μυρτία Ἀφροδίτη. Lucian ii. 784. In Artemid. i. 77 (Rigalt) it is common to Demeter and Aphrodite. For its significance see also Blaydes on Ar. *Av.* 1099, 100. Σίμη though a known name is not found elsewhere for a courtesan but the equivalent (v. 6 n.) Σιμίχη is such in Lucian iii. 286 and i. 644, in the latter place spelt Σιμίχη. With the Physiognomists II. 71. 5, 203. 6 (ed. Foerster) a snub nose is the sign of a libidinous temperament, II. 228. 19 *scortationem et rei venereae amorem prodit* (Lat. transl.). σιμοὶ are λάγνοι [Ar.] 811 b, Foerster p. 66. 13; 376. 5, 14 (καὶ μοιχοί), 429. 6.

The normal prayer of G.'s profession: Plaut. *Cist.* 49 *Semperque istam quam nunc habes aetatulam optinebis multisque damno et mihi lucro sine meo saepe eris sumptu:* here with baffled sarcasm: Metriche νεὰ εἶναι οὐκ ἐπίσταται.

90 ἔστ' ἂν ἐμπνέη: *dum memor ipse mei, dum spiritus hos regit artus* Verg. *A.* iv. 336. Ar. *Thesm.* 926 ἤνπερ ἐμπνέω. Plat. *Apol.* 29 D ἔωσπερ ἂν ἐμπνέω. Plut. *Eum.* 5 μέχρις ἂν ἐμπνέῃ. Dio Chrys. ii. 168 μέχρις ἂν ἐμπνέω. Synes. *Ep.* 44 (181 C) ἔως ἐμπνέῃ τε καὶ δύνатаι. Shakespeare, *Tempest* ii. 2 *while Stephano breathes at nostrils.*

¹ Buech.

MIME II

THE PANDAR

5 ἄνδρες δικασταί, τῆς γενῆς μὲν οὐκ ἐστὲ
 ἡμέων κριταὶ δῆκουθεν οὐδὲ τῆς δόξης,
 οὐδ' εἰ Θαλῆς μὲν οὗτος ἀξίην τὴν νηῦν
 ἔχει ταλάντων πέντ', ἐγὼ δὲ μηδ' ἄρτους,
 ἀλλ' εἵπερ ἔξει Βάτταρόν τι πημήνας
 δίκην ἐρύκειν· τῶλυκὸν γὰρ δεῖ κλαῦσαι
 ὦν αἰτιήσομαι. ἀστὸς ἦ ἄστνυ καὶ χώρη;
 ἐν δυσμενεῖ γ' ἐστὶ τῆς πόλιος κῆγώ,
 καὶ ζῶμεν οὐχ ὡς βουλόμεσθ', ἀλλ' ὡς ἡμέας
 10 ὁ καιρὸς ἔλκει. προστάτην νέμει Μέννην
 ἐγὼ δ' Ἀριστοφῶντα· πύξ νενίκηκεν
 Μέννης, Ἀριστοφῶν δὲ κῆτι νῦν ἄγχει·
 κεί μὴ ἐστ' ἀληθέα ταῦτα, τοῦ ἡλίου δύντος
 ἴδεσθ' ἐπ' ὤμων, ἄνδρες, ἣν ἔχει χλαῖναν·
 15 στεγνῶς ἐγὼ τῷ προστάτῃ τεθώρηγμαί.
 ἐρεῖ τάχ' ὑμῖν ἔξ Ἀκῆς ἐλήλουθα
 πυροὺς ἄγων κῆστησα τὴν κακὴν λιμόν,
 ἐγὼ δὲ πόρνας ἐκ Τύρου· τί τῷ δήμῳ
 τοῦτ' ἐστὶ; δωρεὴν γὰρ οὐθ' οὗτος πυρούς
 20 δίδωσ' ἀλήθειν οὐτ' ἐγὼ πάλιν κείνην.
 εἰ δ' οὐνεκεν πλεῖ τὴν θάλασσαν ἢ χλαῖναν
 ἔχει τριῶν μνέων Ἀττικῶν, ἐγὼ δ' οἰκέω
 ἐν γῇ τρίβωνα καὶ ἀσκέρας σαπρὰς ἔλκων,

1 γενησμεν[εν]ουκ[ε]στε P: supplied by K. 2 ουδε[τε]ησδοξη[σ] P: supplied by K.
 3 /ουδ P. The correction indicated as necessary is made in τ[ην]νῦν: explained
 by Bl. 4 ειχει P. μ[η]δ[αρ]τους P: supplied by C. 5-7 Little more than
 the general sense of these lines can be given. 8 αλλει W. H., with υ]περέξει
 P supplied by Bl. 'or C.?', or παρέξει. [τι]π[η]μ[ην]ας supplied by Nicholson, Bl.
 6σ. κριν. ωλυκον γαρ... κλαυσαι P. κ in ωλυκον is certain; two or three letters
 only after γαρ. Suppl. Ed. There is a line / on the right hand margin probably
 unintentional (to clean the pen?): corruptions are marked by / on the left. W. H.
 thought of ἴσθιν δίκην μοι αὐτὸν γὰρ ἀξιώ (F. D.) κλαῦσαι. See nn. 7 ...βιήσομασ-
 τωσησας[...]/χωρη P: supplied by Ed. (punctuation suggested by W. H.). ἦ ἄστνυ
 συνχώρη Mekler.

B. Gentlemen, you are not judges of our birth or reputation,
 nor whether the defendant Thales has a ship worth five talents
 and I not even bread to eat, but whether he shall be allowed
 to wrong Battaros without meeting justice. For in justice he
 would weep bitterly for the crimes whereof I shall accuse him.
 A townsman is he, where 'town and land' are? Nay, he is in as
 bad a repute in this city as I; we both live, not as we wish, but
 as circumstances compel us. His champion is Mennes, mine
 Aristophon; Mennes has won at boxing, and Aristophon can
 still hug. If this is not true, after sunset to-night see what cloak
 he wears, gentlemen, on his shoulders; soundly am I armed with
 my champion. Perhaps he will say to you: 'I have come from
 Acre with a cargo of wheat and stayed the accursed famine.'
 Well, I have brought girls from Tyre. How stand we with the
 people in this? He does not give them wheat to grind for
 nothing, nor am I giving her for nothing for such a purpose.
 But if he intends, just because he sails the sea or has a cloak
 worth three Attic minae, while I live on shore wearing a thin
 coat and trodden-down sandals—if for these reasons he intends

8 ενδ[υσ]μενη[ν]εστι P: supplied by W. H. ξείνος μὲν ἱρός ἐστι Bl. πολέως P.
 9 και[δ']ωμ[ε]ν[ου]χως P: supplied by W. H., C. βουλο[με]θακαλλωσήμεας P (a line drawn
 through the κ). 'P had με not μες: hence the error.' 10]ροσελκι P: supplied
 by Stadtmueller. προστατην[νεμ]μειννην P with νέμειν in the margin. 11 εγωδαριστοφ[ω]
 νταπυξ P: supplied by C (the traces of aris are very faint): except that C read
 ἐγὼ τ'. [νε]νίκηκεν P: supplied by K. 12 Μεν]νησ[αρισ]τοφωνδε P: supplied by
 Bl. and C. κ[η]τιν P: supplied by Buech. 13 ειμ]ηεσταλ[η]θη P: κεί μὴ
 Blass. 14θετο...ων P: supplied by Ed. ανδρεσ[...]/χεχλαιναν P.
 'ε may really be ε: or there may have been an ι after χε.' 15 .../γνωσεθ
 [.]ιω P: supplied by W. H. προστατ[η]τε]θωρη[η]μαι P: supplied by Bl.
 16α.....ν P: ἐρεῖ τάχ' ὑμῖν is C's supplement. εξακησελη[λου]θα P:
 supplied by Bl. 17 πυρ]ουσαγ[ω]ν P: supplied by C. κῆ. τηστ[α] P: κῆστησα
 Mekler. τιν P: τὴν W. H. λιμον P: read by K. 18 εγωδ[ε]πο[ρ]νας P: supplied
 by W. H. 19 τουτεστιδ]ωρεην P: supplied by W. H. (δωρεην Hicks). ουθ P.
 20 διδωσαλη]θιν P: supplied by W. H. ουτεγωπαλινκ[η]ν P. 'πάλιν κείνην C.
 W. H. and Buech. suggested καλὴν κινεῖν, which cannot actually be read.' 22 εχιτρ
 ιων P, and αττικων εγω.

- βίη τιν' ἄξει τῶν ἐμῶν ἔμ' οὐ πείσας,
 25 καὶ ταῦτα νυκτός, οἷχεθ' ἡμιν ἢ ἀλεωρή
 τῆς πόλιος, ἄνδρες, κάφ' ὅτῳ σεμνύνεσθε,
 τὴν αὐτονομίην ὑμέων Θαλῆς λύσει.
 ὃν χρῆν ἑαυτὸν ὅστις ἐστὶ κακὸν ποίου
 πηλοῦ πεφύρητ' εἰδότες ὡς ἐγὼ ζῶειν
 30 τῶν δημοτέων φρίσσοντα καὶ τὸν ἡκιστον.
 νῦν δ' οἱ μὲν ἔοντες τῆς πόλιος καλυπτῆρες
 καὶ τῇ γενῇ φυσῶντες οὐκ ἴσον τούτῳ
 πρὸς τοὺς νόμους βλέπουσι κῆμὲ τὸν ξεῖνον
 οὐδεὶς πολίτης ἠλόησεν οὐδ' ἦλθεν
 35 πρὸς τὰς θύρας μεν νυκτός οὐδ' ἔχων δᾶδας
 τὴν οἰκίην ὑψήψεν οὐδὲ τῶν πορνέων
 βίη λαβὼν οἷχωνκεν· ἀλλ' ὁ Φρυγὸς οὗτος
 ὁ νῦν Θαλῆς ἑὸν, πρόσθε δ', ἄνδρες, Ἀρτίμης,
 ἅπαντα ταῦτ' ἐπρηξε κοῦκ ἐπηδέσθη
 40 οὔτε νόμον οὔτε προστάτην οὔτ' ἄρχοντα.
 καίτοι λαβὼν μοι γραμματεὺ τῆς αἰκείης
 τὸν νόμον ἄνειπε, καὶ σὺ τὴν ὁπὴν βύσον
 τῆς κλειψύδρης, βέλτιστε, μέχρισ' οὐ εἶπη,
 μὴ πρὸ ὅ τε κυσὸς φθῇσι χῶ τάπης ἡμῖν,
 45 τὸ τοῦ λόγου δὴ τοῦτο, λήϊς κύρση.

ΓΡΑΜΜΑΤΕΥΣ

ἐπὴν δ' ἐλεύθερός τις αἰκίσῃ δούλῃ
 ἢ ἐκὼν ἐπίσπῃ, τῆς δίκης τὸ τίμημα
 διπλοῦν τελεῖτω.

ΒΑΤΤΑΡΟΣ

- ταῦτ' ἔγραψε Χαιρώνδης,
 ἄνδρες δικασταί, καὶ οὐχὶ Βάτταρος χρήζων
 50 Θαλῆν μετελθεῖν. ἦν θύρην δέ τις κόψῃ,
 μνῆν τινέτω, φησί· ἦν δὲ πύξ ἀλοιήσῃ
 ἄλλην πάλι μνῆν· ἦν δὲ τὰ οἰκί' ἐμπρήσῃ
 ἢ ὄρους ὑπερβῇ, χιλίας τὸ τίμημα
 ἔνειμε, κῆν βλάβῃ τι διπλόον τίνειν.
 55 ὥκει πόλιν γάρ, ὦ Θαλῆς, σὺ δ' οὐκ οἶσθας
 οὔτε πόλιν οὔτε πῶς πόλις διοικεῖται,
 οἰκεῖς δὲ σήμερον μὲν ἐν Βρικινδήροις
 ἐχθὲς δ' ἐν Ἀβδήροις, αὐριον δ' ἦν σοι
 ναῦλον διδοῖ τις, ἐς Φασηλίδαν πλώσῃ.

to take away one of my girls by force, without my consent, at night, of all times, why, then, the safety of the city is ruined, and your chief pride, your autonomy, will be undone by Thales —Thales who ought to know who he is, and of what clay he is mixed, and to live as I do, in awe of even the least of the burghers. As it is all is different. Those who really are the upper tiles of the city, with far more pride of birth than he, respect the laws; and no citizen has ever thrashed me, or come to my doors o' nights, or fired my house torch in hand, or taken one of my girls by force away with him: but this Phrygian, who now calls himself Thales, but was once, gentlemen, Artimmes, has done all these things without shame of law, governor, or ruler. Well, clerk, take the law of assault and read it out, and do you, good sir, stop the hole of the water-clock till he's finished his reading lest, as the saying goes, bladder split and bedding spoil.

CL. Whensoever he that is free wrongeth a girl that is a slave or pursueth her of intent, he shall pay the assessment twofold.

B. So wrote Charondas, gentlemen, not Battaros desirous of prosecuting Thales. And 'should any man batter a door let him be fined a mina; should he thrash a man with his fists, let him be fined another mina; should he burn the house or trespass the assessment is fixed at one thousand drachmae and for any damage let him be fined twice over.' For Charondas was settling a city, Thales, but you know not of a city nor how a city is governed, but live to-day at Brikindera and yesterday at Abdera, and to-morrow, if one give you your fare you will sail to

- 24 ἐμ' ου P. 28 ονεχρηναυτον: corrected by Bl. οστις εστι κακ P. 29 ζωιην P.
 34 ουδης P. 36 τηνοικίανυψη[ψ]εν and 37 β[ε]η P: supplied by K. 38 εωνά-
 προσθε P. 39 ἅπαντα P. κου κεπηδεσθη P. 40 καιτοι P. 43 ου ἀνείπη Rich.
 44 μηπροστεκουσοςφης P: corrected by W. H. (or πρόσθε). 45 , τὸ...τοῦτο, punctuated
 by W. H. λήϊς P. 48 The paragraphus is placed below διπλουν. 49 ανδρ
 εσδικασται καιουχιβατταωσχηζων P. 51 μνην P. φησιν P. 52 αλ]λην P:
 supplied by K. μνην ην P. 54 ενιμε P (the paragraphus being used in
 error). 55 ω[κ] P. 56 ου[τ]ε P. 57 ο[ε]χ[ε] P: the supplements and
 correction are due to K. 57 βρικινδήροις P. 59 ν[α]υλον P: supplied by K.
 πλωση P.

- 60 ἐγὼ δ' ὅκως ἂν μὴ μακρηγορέων ὑμέας,
 ὧνδρες δικασταί, τῇ παροιμίῃ τρύχω,
 πέπονθα πρὸς Θάλητος ὅσσα κῆμ πίσσῃ
 μῦς· πῦξ ἐπλήγην, ἡ θύρη κατήραται
 τῆς οἰκίης μεν, τῆς τελέω τρίτην μισθόν,
 65 τὰ ὑπέρθυρ' ὀπτά. δεῦρο, Μυρτάλη, καὶ σύ·
 δείξον σεωυτὴν πᾶσι· μηδὲν αἰσχύνεν.
 νόμιζε τούτους οὓς ὀρῆς δικάζοντας
 πατέρας ἀδελφούς ἐμβλέπειν. ὀρῆτ', ἄνδρες,
 τὰ τίλματ' αὐτῆς καὶ κάτωθε κᾶνωθεν
 70 ὥς λεία ταῦτ' ἐτίλλεν ὠναγῆς οὗτος,
 ὅθ' εἶλκεν αὐτὴν κάβιάζετ—ὦ Γῆρας,
 σοὶ θυέτω ἐπεὶ τὸ αἶμ' ἂν ἐξεφύσησεν
 ὥσπερ Φίλιππος ἐν Σάμῳ κοτ' ὁ Βρεῦκος.
 γελᾷς; κιναιδὸς εἰμι καὶ οὐκ ἀπαρνεῦμαι
 75 καὶ Βάτταρος μοι τοῦνομ' ἐστὶ κὼ πάππος
 ἦν μοι Σισυμβρᾶς κὼ πατήρ Σισυμβρίσκος,
 κῆπορνοβόσκευν πάντες, ἀλλ' ἐκητ' ἀλκῆς
 θαρσέων λέοντ' ἄγχοιμ' ἂν, εἰ Θαλῆς εἶην.
 ἐρᾷς σὺ μὲν ἴσως Μυρτάλης· οὐδὲν δεινόν·
 80 ἐγὼ δὲ πυρῶν· ταῦτα δούς ἐκεῖν' ἐξεῖς.
 ἡ νῆ Δί', εἴ σευ θάλπεται τι τῶν ἔνδον
 ἐμβυσον εἰς τὴν χεῖρα Βαττάρῳ τιμῇ,
 καὐτὸς τὰ σαυτοῦ θλῆ λαβὼν ὅκως χρήσεις.
 ἐν δ' ἔστ' ἔτ', ἄνδρες—ταῦτα μὲν γὰρ εἴρηται
 85 πρὸς τοῦτον—ὑμεῖς δ' ὥς ἀμαρτύρων εὖντων
 γνώμη δικαίη τὴν κρίσιν διαιτᾶτε.
 ἦν δ' οἶον ἐς τὰ δοῦλα σώματα σπεύδῃ
 κῆς βάσανον αἰτῇ, προσδίδωμι κάμαντόν·
 λαβὼν, Θαλῇ, στρέβλου με· μῶνον ἢ τιμῇ
 90 ἐν τῷ μέσῳ ἔστω· ταῦτα τρυτάνη Μίνως
 οὐκ ἂν δικάζων βέλτιον διήτησε.
 τὸ λοιπόν, ἄνδρες, μὴ δοκεῖτε τὴν ψῆφον
 τῷ πορνοβοσκῷ Βαττάρῳ φέρειν, ἀλλὰ
 ἅπασι τοῖς οἰκεῦσι τὴν πόλιν ξείνοις.

60 ε[γ]ω P. ὑμεας (?) P. 62 οσσακαπισση P. 64 μοιραν P. 66 πασι
 μηδεν P. 67 νομιζετουτου[σ]ουσοραις P. 68 εμβλεπειν ορητ P. 69 κατωθεν P.
 70 λια P. ὠναγης P.

Phaselis. While I, gentlemen, not to bore you by long speaking and beating about the bush, have been treated by Thales like the mouse in the pitch-pot; I was struck with the fist, the door of my house, for which I pay a third of a stater as rent, is broken, and the lintel charred.

Come here, Myrtale—it's your turn. Show yourself to all; don't be ashamed. Consider that those whom you see trying the case are your fathers and brethren. Look, gentlemen, up and down, at her rents, how threadbare these were rent by this villain, when he mauled and tousled her—Age, let him thank you, since else he would have spat forth his blood, like Philippus the Locust of old in Samos. Do you laugh at me? Yes, I am a low fellow—I don't deny it—and Battaros is my name, and my grandfather was Sisymbras and my father Sisymbriskos, and they were bawds all of them—ah! but for valour I would cheerfully strangle a lion, were I as hale as Thales.

You love Myrtale perhaps: there is nothing wrong in that; I love my food; give one and you will have the other. Or, mark me, if you feel some heat inside you, just stuff the price into Battaros' palm, and you may drub your own property to your heart's content.

There is one thing more, gentlemen—for I have been addressing him and must turn now to you—as there are no witnesses, decide the case by your honest judgement. But if all he wishes is to damage the bodies of slaves, and challenges to the ordeal, I give myself freely: here, Thales, take me and torture me—only let the damages be placed before the court; not even Minos with his scales could have decided better were he trying us.

Lastly, gentlemen, think not that you cast your vote for Battaros the bawd, but for all the foreigners who live in the city. Now is the hour when you will prove the might of

72 επ[ι]τοαιμ P: supplied by Bl.

73 Φιλ[ιπ]π[ο]ς P: supplied by W. H. The correction above is illegible: Φίλιστος (Bl.), Φίλαινος (W. H. cft. Arist. 464^b

2), Φίλισκος and Φίλινος may be considered. 74 γελαισ κιν[αι]δ[ο]ς P: supplied by K. 75 μοι P. 76 χω P. 77 κηπορνοβοσκ[κ]εν P. 78 λεω[.]α[.]οιμαν

ισαλησι P. 79 κηπορνοβοσκ[κ]εν P. 80 πω P. 81 λεω[.]α[.]οιμαν P. 82 λεω[.]α[.]οιμαν P. 83 κηπορνοβοσκ[κ]εν P. 84 λεω[.]α[.]οιμαν P.

W. H. and others. Between 78, 79 and 83, 84 are paragraphi. 79 εραισμενισω[s] P. 80 πυρεων P (certain though only

half of the two last letters appear): corrected by Bl. 81 θ[α]λπεται P. 82 βατταριω

τιμηνι P: Βαττάρω R. 83 /καυτοστας, αυτου P: 'the words were at first taken as

τας αυτου then τα σ' αυτου and finally correctly. 84 ενδεσ[τι]ς P. 85 οιν P. οινον rightly R., C. (in

- 95 νῦν δείξεθ' ἡ Κῶς κῶ Μέρου^ψ κόσον δραίνει,
 κῶ Θεσσαλὸς τίν' εἶχε κήρακλῆς δόξαν,
 κῶσκληπίος κῶς ἦλθεν ἐνθάδ' ἐκ Τρίκκης,
 κῆτικτε Λητοῦν ὧδε τεῦ χάριν Φοίβη.
 ταῦτα σκοπεῦντες πάντα τὴν δίκην ὀρθῇ
 100 γνώμη κυβερνᾶτ', ὥς ὁ Φρυγὲς τὰ νῦν ὑμῖν
 πληγεῖς ἀμείνων ἔσσειτ', εἴ τι μὴ ψεῦδος
 ἐκ τῶν παλαιῶν ἢ παροιμία βάζει.

first edition). 95 διξεθηκῶς P. δραινέι P. The writer commonly curbs his inclination to write ει. 96 μεροψκοσον P: ψ lacks sense: perhaps κ was intended.¹ 96 χω

Cos and Merops, and the glory of Thessalos and Herakles, and the cause of Asklepios' coming hither from Tricca and the reason wherefore Phoebe bare Leto on this spot. Consider all this and steer the fortunes of the case by right judgement, and you will find this Phrygian all the better for a beating unless the traditionary saying lie.

P. ειχεν^χ P. 97 χωσκληπιος P. κῶς P. 98 κήτικτελητοῦνωδετεῦχαρινφοιβη. P.
 102 βαζι^ρ P.

NOTES

II

1-10, 21-24 The argument that wealth and position give no title to override the law is prominent both in Isocr. *κατὰ Λοχίτου* and Dem. *κατὰ Μειδίου*: Isocr. *Lochit.* 398d καὶ μηδεὶς ὑμῶν εἰς τοῦτ' ἀποβλέψας ὅτι πένης εἰμὶ καὶ τοῦ πλήθους εἰς, ἀξιούτω τοῦ τιμήματος ἀφαιρεῖν (*diminish*). *e under a democracy all should have equal rights*. Dem. *Meid.* 515. 1, 561. 12 οὐδὲν οὐτ' ἔστιν οὐτ' ἔσται, οὐ γένος, οὐ πλούτος, οὐ δύναμις, ὃ τοῖς πολλοῖς ὑμῶν, ἂν ὕβρις προσῇ, προσήκει φέρειν. 566. 5 οὐ δὲ δὴ τὰ τοιαῦτα ἐκάστοτε τιμᾶν οὐδὲ θαυμάζειν ὑμᾶς οὐδὲ τὴν φιλοτιμίαν ἐκ τούτων κρίνειν, εἴ τις οἰκοδομῇ λαμπρῶς ἢ θεραπαίνας κέκτηται πολλὰς ἢ σκεύη καλὰ, ... with a final appeal § 232 to show no respect for persons.

The construction of the sentence must be as Dem. 1070. 16 ἔστι δ' ὁ νῦν ἀγὼν καὶ ἡ διαδικασία οὐκ εἴ τις ἕτερος ἐτέρου πρότερος ἢ ὕστερος τέθνηκεν, ἀλλ' εἰ μὴ προσήκει ἐξελαθῆναι... 791. 16 οὐ γὰρ, εἰ μὴ πᾶν ὅσον ὦφλεν ὀφείλει, νῦν ἡ κρίσις οὐδ' ὁ λόγος ἐστίν, ἀλλ' εἰ ὀφείλει. Aristid. ii. 117 οὐ γὰρ εἰ ῥάδιον ἢ μὴ τῷ ὄντι γενέσθαι ῥήτορα προῦκειτο σκοπεῖν, ἀλλ' εἰ δυνατόν ἢ μὴ καὶ φύσιν ἔστ' ἔχον συμβῆναι. Aesch. *Eum.* 615. *A. P.* ix. 391. 3 κείται δὲ σφιν ἀγὼν οὐ χαλκῶ ἀμφὶ λέβητος, ἀλλ' ὅστις ζῶν εἴσεται ἢ θάνατον.

γενῆς, 32, iv. 84: the Ionic form (Lob. *Path.* i. 417, Smyth § 263) is recorded from Callimachus (*fr.* 241) by *E. M.* 225. 24 γενεθλή: ὅθεν καὶ τὸ γενή. ἀπὸ τοῦ γενῶ γενή, ὡς ἀπειλῶ ἀπειλή. Καλλίμαχος 'τὴν δὲ γενὴν οὐκ οἶδα': and I restore it to his disciple Leon. Tar. *A. P.* vii. 422. 3 ἢ ῥά γε γενὴν ὅτι Χίος (for ἢ ῥά γε μὴν) in answer to the question 'What means the χίος ἀστράγαλος on his tomb?' Also in Aischrion 8. 7 the true reading is τὴν γενὴν Ἀθηναῖος where γονὴν appears in *A. P.* vii. 345, Ath. 335d, but γενὴν in Ath. *codd.* BP. 'The question before you is not our relative γένος or δόξα (Dem. 1427. 6) or πλούτος.' Such combinations are common:—Moschion *Trag. fr.* 9. 1 (Nauck, p. 816) συνείσει (σὺν αἰσι al.)...δόξῃ πρόσθε καὶ γένει μέγας. Eur. *Tro.* 676 συνείσει γένει πλούτῳ τε καὶ δόξῃ μέγας. 'Menand. *fr.* 538 καὶ μέγα φρονούντων ἐπὶ γένει καὶ χρήμασιν αὐτῶν τε δόξῃ καπὶ κάλλει σωματῶν. Iamblich. *vit. Pyth.* xxxv. 218 γένει μὲν καὶ δόξῃ καὶ πλούτῳ πρωτεύων τῶν πολιτῶν. Plut. *Crass.* 21 πλούτῳ μὲν καὶ γένει καὶ δόξῃ μετὰ βασιλείᾳ δεύτερος. 'Chariton viii. 7 πλούτῳ καὶ γένει καὶ δόξῃ πάντων Ἰωνῶν ὑπερέχοντος.' iv. 3 πρῶτος Σικελίας δόξῃ τε καὶ πλούτῳ καὶ εὐμορφίᾳ. 'i. 12 πλούτῳ καὶ γένει καὶ

παιδείᾳ...ὑπερέχοντας.' Plat. *Gorg.* 523C ἡμφιεσμένοι εἰσὶ σώματά τε καλὰ καὶ γένη καὶ πλούτους. Legg. 711D ἡ κατὰ μοναρχίαν δυναστευούσας ἢ κατὰ πλούτων ὑπεροχὰς διαφερούσας ἢ γενῶν. Lucian i. 473 πλούτους λέγω καὶ γένη καὶ δυναστείας. 'ii. 552 πολλὰ ἐπαινοῦντα ἑαυτὸν ὡς τις ἢ γένους ἢ πλούτου ἢ δυνάμει ἔχοι. Plut. *M.* 109B τῶν ἐκεῖ πρώτου καὶ ἀρετῇ καὶ πλούτῳ καὶ δόξῃ. Ach. Tat. vi. 12 γένει δὲ πρῶτος τῶν Ἰωνῶν, πλούτος μείζων τοῦ γένους, ὑπὲρ τὸν πλούτον ἢ χρηστότης. Lys. 150. 20 οὐς μάλιστα προσήκον καὶ διὰ γένος καὶ διὰ πλούτον καὶ διὰ τὴν ἄλλην ἀρετὴν τιμᾶσθαι. Menand. *Kl.* 15 may perhaps read [πλούτῳ γένει τε λαμ]πρὸν ἢ δόξῃ μέγαν.'

2 For those who have ears, the note of burlesque is struck at once by the word δῆκουθεν, which does not belong at all to Ionic¹, but to Attic prose and Comedy: Ar. *Vesp.* 296, *Av.* 187, *Pax* 1019, *Plut.* 140, Jacobi *Index Com.*, Plat. *Phileb.* 62E, *Ion* 534A, Lysias 106. 24, Isaeus 66. 37, 72. 27, 31, and nearly a score of places in Demosthenes. Nor did it belong to common language (Δῆπουθεν, Ἀττικῶς· δηλονότι, Ἑλληνικῶς Moeris, Ruhnken *Timaeus*); but it was much beloved by Atticising² rhetoricians, as Lucian noted when ridiculing their pedantic affectations in his time. In his ironical 'Ρητόρων διδάσκαλος (*The Complete Orator*) he recommends δῆπουθεν among half-a-dozen flowers of speech to ornament the style with, iii. 21 καὶ ἐπὶ πᾶσι τὰ ὀλίγα ἐκείνα ὀνόματα ἐπιπολαζέτω καὶ ἐπανθείτω, καὶ συνεχὲς τὸ ἄττα καὶ τὸ δῆπουθεν κἂν μηδὲν αὐτῶν δέη· καλὰ γὰρ ἐστὶ καὶ εἰκὴ λεγόμενα. And this is one of the Atticisms he represents his *Lexiphanes* as using and being compelled by an emetic to disgorge, ii. 340, 346. It is selected also by Themistius in a passage to the same effect, p. 253D. Doubtless therefore the use of it here (like that of καίτοι in v. 41) is a touch to suggest the style of Attic oratory. 'See also Schmid *der Att.* i. p. 184, Hartung *Lehre von dem Partik.* i. 319, and add to Jacobi's references Men. *E.* 184, *S.* 252, 302, *Pk.* 261, 271.'

3 ἀξίην τὴν νηῖν: predicate, 'the ship he has is worth....' Ath. 230c δραχμῆς ἔχων τὰ πάντα ἀργυρώματα. Strabo 803 τὸν δὲ κύκλον ἔχει τοῦ τείχους σταδίων εἴκοσιν.

As to the cost of ships we possess little definite information: Boeckh *Public Economy* i. c. 19. ὀλκάδα δυοῖν ταλάντων Lysias XXXII. 38.

5 ἀλλ' εἰ παρέξει: δίκην or δίκας παρέχειν, like ὑπέχειν (Eur. *Or.* 1659), διδόναι, is constructed, in full, with a dative of the person satisfied and a genitive of the offence: Eur. *Andr.* 1080, *Hipp.* 49, *I. T.* 919, *Phoen.* 1656. Ar. *Vesp.* 453 τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην. *Eg.* 923 δώσεις ἐμοὶ καλὴν δίκην. Lucian i. 128 διδόσιν γὰρ ἄμφω καλὴν τὴν δίκην. ἴσθην δίκην. Soph. *O. T.* 810 ἴσθην ἔτισεν, as τὴν ὁμοίην Hdt. iv. 119, vi. 21, δίκην ἀξίαν Eur. *Bacch.* 1301, 'Soph. *El.* 298,' τὴν ἀξίαν δίκην Isocr. 229a, τὴν ἀξίην Hdt. vii. 39, Lucian i. 571, 577, iii. 345. 'This reading involves an alteration of the Papyrus: εἰ]παρ for εἰ]περ: reading καλὴν δίκην Ar. *Vesp.* 453, *Eg.* 923 (e.g.) in 6. Similar errors are common³. 'ἑρύκειν I take as an equivalent of μὴ δοῦναι.'

¹ Ar. *Vesp.* 295, though in Ionic metre, is not in Ionic language.

² Among the later writers I find it most common in Plutarch.

³ In Aesch. *Ag.* 1512 should be read δίκας (Martin)...πάχνα κουροβόρῳ παρέξει.

τι πηγήνας IV. 70, Ar. *Ach.* 842 Blaydes p. 126.

¹⁷ *vv.* 5—7 are very difficult. After γάρ in 6 (Kenyon writes to me) 'I should agree that three is a more probable number' (of letters before κλαῦσαι) 'than four, in view of other supplements which seem certain,' and 'the average breadth of the lacuna may be taken at about three letters, though two would sometimes fill it.' The certain supplements lead us to suppose a gap of two, or of three small letters. The first visible letter in *v.* 6 is doubtful: I read ε but this 'is very doubtful: it might equally (perhaps better) be σ' Kn. In *v.* 7 I seemed to see βίης but 'the surface is damaged' Kn., and it cannot be relied on. ε however seems certain. No conjectural supplements seem to satisfy these conditions; nor even to be close enough to be worth consideration as corrections.

I. In *v.* 7 it is almost impossible to find a verb in -ισμαι that would naturally be followed by ἀστός. ἀστός may be out of order owing to an effort at contrast or connexion: but it is also possible that a new sentence begins at ἀστός, and that we have an indignant question, e.g. ἀστός; ἢ ἀσινεῖ (ἀστικῇ (? W. H.) will not fit) ἐν χώρῃ; Is he a citizen? Is his position unassailable? For the construction compare then Xen. *Cyr.* iv. 3. 3 ἐν ἀργότερα χώρα ὑποκαταμένειν. If ἀστός is not dependent on -ισμαι, this might be part of a verb governing κλαῦσαι, though ποιήσομαι¹ with Inf. would be strange even in Herodas (VIII. 9 n.). But it seems easiest to write δεῖ after γάρ.

II. In *v.* 6 it seems there is no room for a cretic after γάρ, and if we read a monosyllable of three letters, or of two letters with a space, we must read, ωλυκονγαρ after the caesura. This narrows our choice, assuming a normal rhythm to τάλυκόν or κώ λυκόν—the former with κλαῦσαι of bitter tears (Theocr. xxiii. 34 ἀλμυρὰ κλαύση, Hesych. 'Ἀλμυρὰ δάκρυα, Euphorion (?) ap. Suid. (Meineke *Anal. Alex.* p. 168) ἀλυκὸν δέ οἱ ἔκπεσε δάκρυ, and I. 54 n.: 50 αἵματα κλαίειν Dion. Alex. (Gall. XIV. *append.* 116) παροιμία λέγεται ἐπὶ τῶν σφόδρα λυπουμένων...αἵματος ἰδρωσιν ὥσπερ, καὶ ἐπὶ τῶν πικρῶς ὀδυρομένων αἵματα κλαίει). With κώ λυκόν γάρ we should have to suppose a remarkable ellipse: 'For, says he, Lycus' aggressor too (fared so).' Lycus is a common name for a pandar, e.g. in Plaut. *Poen.*: λύκοι appellabantur etiam paedicones Jacobs on *A. P.* xii. 243. For the construction compare Menand. *E.* 100 'κοινὸς Ἑρμῆς' (says he). Artemid. ii. 49 ἄπονος ἔσται καὶ ἄνοσος· καὶ οἱ ἀποθανόντες γάρ. There might, of course, be other significations in λύκος: Artemid. ii. 12 καὶ ἐχθρὸν δὲ (the wolf signifies) βιαίον τινα..., and Lycus is a soldier lover in Theocr. xiv. 24, Aristodemus ἐν β' γελοίων (Ath. 585 a). See Macar. v. 71, *Append. Prov.* iii. 74. But (a) it is hard to find a supplement, (b) for κλαῦσαι unexplained='to pay the penalty' I can find no parallel. It may be however that ...ης is a genitive, e.g. βίης, αἰκίης and that ομαστος is for ὁ μὴ ἀστός. As a supplement of the rest of the line ασ... suggests ἄστν: we might have ἄστν καὶ χώρα after the phrase appearing in Plato's laws πόλις καὶ χώρα: 817 A ὁ ξένοι πότερον φοιτῶμεν ὑμῖν εἰς τὴν πόλιν τε καὶ χώραν ἢ μή; 823 E κλωπείας δ' ἐν χώρῃ καὶ πόλει μηδὲ εἰς τὸν ἔσχατον ἐπέλθοι νοῦν ἀψασθαι. 759 B μίγνυντας πρὸς φιλίαν ἀλλήλοισι δῆμον καὶ μὴ δῆμον ἐν ἐκάστη χώρῃ καὶ πόλει. This may come from Zaleucus (Stob. *Fl.*

¹⁷ In Xen. *Cyr.* iv. 2. 46, if genuine, it would seem to = εἶν ἡμῖν.

xliv. 20) whose proem begins τοὺς κατοικοῦντας τὴν πόλιν καὶ τὴν χώραν, the meaning, I take it, being 'city state or country state.' The whole phrase would be an attempt at legal-political jargon: equivalent, in strict prose, to ὁ μηδεμίας μῆτε χώρας μῆτε πόλεως πολίτης, that is, 'outside the pale of civilisation.' The same sense I attach to the text given.¹⁷

8 ἐν δυσμενείῃ δ' 'But he is on no better terms with the city than I am': Eur. *Med.* 299 φθόνον πρὸς ἀστών ἀλφάνουσι δυσμενῇ. Soph. *El.* 1123 οὐ γὰρ ὡς ἐν δυσμενείᾳ γ' οὐδ' ἐπαιτεῖται τόδε. In Polyb. iii. 12. 2 ἡ δυσμένεια τῆς Ἀμίλκου is apparently 'Hamilcar's hostility,' and there is no reason why the genitive should not mean hated by the city, τῇ παρὰ τῆς πόλεως as well as τῇ πρὸς τὴν πόλιν, though the reverse seems generally the case: 'however Pindar (*P.* xii. 3) has ὁ ἄνα ἱλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενείᾳ δέξαι... 'with goodwill of.' εὐνοία τινος is generally 'good will towards' in such cases: 'Thuc. i. 22. 3, vii. 57. 10,' Xen. *An.* iv. 7. 20, Plat. *Gorg.* 485 A, Aesch. *Theb.* 998, Lys. 165. 21, 118. 26.' The word δυσμένεια was used by the orators Antiphon 125. 28, Dem. 61 fin., 154. 15, 1469. 13 as well as by Plato and the tragedians. κήγῳ 'just as much as I.'

9 ἴωμεν οὐχ ὡς βουλόμεθα a proverb. 'My position in the world is not a very grand one, and my calling perhaps not of the most reputable; but I cannot choose.' Cf. Arist. 1317^b 11 τὸ ζῆν ὡς βούλεται τις. τοῦτο γὰρ τὸ τῆς ἐλευθερίας ἔργον εἶναι φασιν, εἴπερ τοῦ δουλεύοντος τὸ ζῆν μὴ ὡς βούλεται. 1280^a 34 τοῦ ζῆν κατὰ προαίρεσιν. Suid., Zenob. iv. 16, Apost. viii. 38, Diogen. ii. 81, iv. 100 ἴωμεν γὰρ οὐχ ὡς θέλομεν ἀλλ' ὡς δυνάμεθα: ἐπὶ τῶν μὴ κατὰ προαίρεσιν ζώντων. κέχρηται Πλάτων ἐν Ἰππία. i.e. *Hipp.* Mai. 301 C τοιαῦτα τὰ ἡμέτερά ἐστιν, οὐχ οἷα βούλεται τις, φασὶν ἄνθρωποι ἐκαστοτε παροιμαζόμενοι, ἀλλ' οἷα δύνανται. The line quoted by the Paroemiogr. is given as Menand. *Monost.* 190, and assigned by Heindorf to the *Ἀνδρία* (*f.* 50 K.), Ter. *Andr.* 804 having CR. *quid vos...? MY. nosne? sic ut quimus, aiunt, quando ut volumus non licet.* Caecil. *Com. Fr.* Ribbeck, p. 65 *vivas ut possis, quando non quis ut velis.* Plaut. *Pers.* 17 S. *ut vales? T. ut queo.* Demades 179. 21 ἔζων ὡς ἡδυνάμην κτέ. Dem. 419. 22 ὅπως ἡδύνατο, ἀλλ' οὐδ' ἐν ταύτῃ γε ἔζη. Menand. 930 ὅτφ ζῆν μὴ πάρεσθ' ὡς βούλεται. 325. 8. Cf. Philem. 157. Isocr. 39 d ἔξεσται ζῆν ὡς αὐτοὶ βούλονται. Aristid. i. 117 ἐν ᾗ ζῆν μὲν ἔξεστιν ὡς ἂν τις βούληται. Aeschin. 5. 32, 90. 34 ὡς ἐβουλόμην (ὡς ἐδυνάμην. Hdt. i. 71 σιτέονται δὲ οὐχ ὅσα ἐθέλουσι, ἀλλ' ὅσα ἔχουσι. Seneca *de tranqu. an.* 2. 6 *vivunt non quomodo volunt, sed quomodo coherunt.* Plut. *Lycurg.* 24. Eunap. p. 36 Boiss. 'Musonius p. 256 Peerlkamp.' The closest parallel to our passage is Dem. 1308, where Euxitheos is pleading against Eubulides, at whose instance he had been struck off the register of citizens at Halimus as being an alien. One of the prejudices against him was that his mother sold ribbons in the market. The fact he admits: ἡμεῖς δ' ὁμολογοῦμεν καὶ ταινίας πωλεῖν καὶ ζῆν οὐχ ὄντινα τρόπον βουλόμεθα. 1309 *if we were rich we should not have done so.* Cf. 612. 14 οὐχὶ τὰς ἰδίας συμφορὰς ὀνειδίζειν καὶ προφέρειν ἐκάστφ...πολλὰ γὰρ ἡμῶν ἕκαστος οὐχ ὡς βούλεται πράττει...

This is most naturally followed by ἀλλ' ὡς ὁ καιρὸς ἔλκει Dem. 307. 5 οὐχ ὅσα ἐβουλόμεθα ἀλλ' ὅσα δοίη τὰ πράγματα. Liban. *Ep.* 1567 (=Procop. *Ep.* 113) οὐκ ἔστιν ἄνθρωπον ὅντα πράττειν ὅσα τις βούλεται (1563), ἀλλ'

ἀνάγκη παρέπεσθαι καὶ δουλεύειν τῇ χρεΐᾳ καὶ πείθεσθαι τῷ καιρῷ. καιρός Philostr.¹ *Ep.* 10 ἄγουσι γὰρ ἡμᾶς ὡς ἄγουσιν οἱ καιροί. Soph. *O. T.* 1513 Jebb οὗ καιρός ἐὰ ζῆν. Menand. *monost.* 446, 676, *fr.* 68. *A. P.* ix. 441, Plut. *Arat.* 42 καιρῷ δουλεύειν. *Pomph.* 17 τοῖς καιροῖς ἔπεσθαι. Aeschin. 50. 16, schol. *Ar. Ran.* 541, Dem. 327. 24, Pseudo-Phocyl. 93, 121, Dio Cass. lxxiii. 5. ¹ *χρεῖα id. ibid.* Diphil. *fr.* 60. Aesch. *Pers.* 146. Cic. *Fam.* iv. 9. 2 *tempori cedere, id est necessitati parere semper sapientis est habitum.* πράγματα Ter. *Heaut.* 666 *non licet hominem esse saepe ita ut vult, si res non sinat.* ὁ κλῆρος might be considered: Pallad. *A. P.* x. 77. 2 κληρῷ δουλεύων τῷ κατὰ τὴν γένεσιν.¹

ἔλκειν is often used of strong constraining influences like βιάζεται: Dem. 563. 12 τὸ τῆς φύσεως... ἔλκει καὶ βιάζεται, *Lucian* ii. 175 ἡ φύσις ἔλκει. *Eur. fr.* 840 ἡ φύσις βιάζεται. Menand. 711. Callim. *Ep.* 43. 3 Ἄκροτος καὶ ἔρως μ' ἠνάγκασαν ὧν ὁ μὲν αὐτῶν εἶλκε. Xen. *Cyr.* viii. 1. 32 ἔλκόμενος ὑπὸ τῶν ἡδονῶν. Polyb. v. 87. 3, xvi. 14. 9. Plat. *Rep.* 350 D, 550 A, *Soph.* 265 E. Theogn. 485 μή σε βιάσθω γαστήρ, 503 καὶ με βιάται οἶνος. Aesch. *Ag.* 396, Bacchyl. *fr.* 4, Musaeus 307.

10 προστάτην νέμει Μέννην: the technical word. μέτοικοι were obliged to adopt a citizen as patron: *Ar.* 1275^a 11 πολλὰ τοῦ μὲν οὐδὲ τούτων (legal rights) τελῶς οἱ μέτοικοι μετέχουσιν, ἀλλὰ νέμειν ἀνάγκη προστάτην. Suid. Νέμειν προστάτην: τῶν γὰρ μετοίκων ἕκαστος μετὰ προστάτου τῶν ἀστῶν τινὸς τὰ πράγματα αὐτοῦ συνφέρει καὶ τὸ μετοίκιον κατετίθει. καὶ τὸ ἔχειν προστάτην καλεῖται νέμειν προστάτην. Dion. Hal. i. p. 254 ἐπιτρέψαι ἐκάστῳ τῶν ἐκ τοῦ πλῆθους ὃν αὐτὸς ἐβούλετο νέμειν προστάτην. Plut. *Mar.* 5 ἀρχὴ οὐ πάσα τοῦ νέμειν προστάτην ἀπαλλάσσει τοὺς... Hesych. s. v. προστάτου, ἐνεμον γὰρ προστάτην οἱ μέτοικοι. *Hyperid. fr.* 6, 25. Those who failed to provide themselves with such a patron were liable to proceedings (*Dict. Ant.* 1. 146^b, 168^a): Harpocr. Ἀπροστασίον: εἶδος δίκης κατὰ τῶν προστάτην μὴ νεμόντων. ἡρεῖτο γὰρ ἕκαστος ἑαυτῷ τῶν πολιτῶν τινα προστησόμενον περὶ πάντων τῶν ἰδίων καὶ τῶν κοινῶν. Since the choice of the patron was left to the μέτοικος, the dependent could be estimated by his patron's character: Isocr. 170 b τοὺς μὲν μετοίκους τοιούτους εἶναι νομίζομεν οἷον σπερ ἂν τοὺς προστάτας νέμωσιν, which is applicable here. But I do not know an instance elsewhere of one μέτοικος pitting his protector against another's.

We have προστάτην ἔχει in *Ar. Plut.* 920, *sch. Eur. Med.* 524, ἴσχειν, ἐπιγράφεσθαι 'enrol oneself under,' *Pax* 683 (Blaydes). νέμειν is to *apportion* or *assign* to oneself, and is used in the same way by Agatharchides (Ath. 272 d, *F. H. G.* III. 194), δούλους... ἐν πολέμῳ λοχίζεσθαι, ἡγέμονα νέμοντας τὸν ἴδιον δεσπότην: 'with αὐτῷ, Soph. *fr.* 874 ἦν ὁ βουκέρως Ἰακχος αὐτῷ μαῖαν ἡδίστην νέμει. νέμειν and ἔχειν φυλὴν are used indifferently cf. s.v. ἀποφύλιοι or -φώλιοι Hesych., Suid., Zonaras, p. 237, Bekk. An. 439. 12 οἱ μὴ ἔχοντες or νέμοντες φυλὴν. See also Soph. *O. T.* 411 Jebb.

11, 18 <ἐγὼ δὲ>: cf. Dem. 565. 5, 315. 7-12 ἐδίδασκες γράμματα ἐγὼ δ' ἐφοίτων. ἐτέλεις ἐγὼ δ' ἐτελούμην. κτέ. Anaxandrid. 39. 4-13 βούν προσκυνοῖς ἐγὼ δὲ θύω τοῖς θεοῖς. κτέ. *Ar. Nucl.* 1055, 1059, Philostr. *Ep.* 7 fin. *Add Aesch. Ag.* 1393 χαίροιτ' ἂν εἰ χαίροιτ' ἐγὼ δ' ἐπέυχομαι. Greg.

¹ Crusius.

Naz. *Carm.* ii. 11. 704-6. Wytttenbach (on Plut. *Mor.* 13A) *Animadv.* p. 60.

12-14 Ἀριστοφῶν is taken from *Hyperid.* III. 28, *fr.* 44: and we may assume the same of Μέννης. Hesych. has Μέννης: μένε κύριε—ὄνομα κύριον is presumably meant. 'We do not know what Hyperides or others imputed to Aristophan and must guess from this context. ἔτι ἄγχι in conjunction with I. 18 n. suggests amatory capabilities; he is in the flower of his youth and strength—his powers of 'wrestling' being compared with Mennes' old victories at boxing. Either this or Blass' supposition that he is a street-rowdy will suit τοῦ ἡλίου δύντος: the former hypothesis suits better the character of Battaros, whose rival as well as patron Aristophan is. His story may have resembled that concerning Sophocles (Ath. 624 d) of which Mr Sheppard reminds me: Hieronymus of Rhodes says that S. εὐπρεπῇ παῖδα ἔξω τείχους ἀπήγαγε χρησόμενος αὐτῷ. ὁ μὲν οὖν παῖς τὸ ἴδιον ἱμάτιον ἐπὶ τῇ πόᾳ ὑπέστρωσεν, τὴν δὲ τοῦ Σοφοκλέους χλανίδα περιεβάλλοντο. Afterwards Sophocles' cloak was stolen. But even if no such tale attached itself, we may suppose that Aristophan used a thick waterproof (στεγνῶς v. 15) cloak to shelter himself from the dew in his nocturnal adventures.

It is, perhaps, possible not to assume any allusion in ἄγχι. In this case a simple supplement would be κειδῆ ὅτ' ἀληθεία ταῦτα τοῦ ἡλίου δυντός περῆσθε τούτων, ἄνδρες: ὅς δ' ἔχει χλαῖναν, εὐ γνώσεθ' οἷω: 'whether what I say is true, you may make trial of them at sundown': Hom. τ 215 νῦν δὲ σείο, ξείνε, οἷω περῆσεσθαι εἰ ἐτέον δὴ... ξείνισας. Ebeling II. 155^a. Dusk would be more suited than daylight to a contest between two prominent citizens; and the χλαῖνα as a prize is traditional: Hom. Ω 230^γ.

15 τιθώρηγμα: *Ephipp.* 14. 10 ὄγκῳ τε χλανίδος εὐ τεθωρακισμένος. Callim. *h. Del.* 23 κείναι μὲν (other islands) πύργοισι περισκεπέεσσιν ἐρυμναί, Δήλος δ' Ἀπόλλωνι... Paul. *Ep.* vi. 14 (Wetst.), 1 *Thess.* v. 8, θωρήσσεσθαι ὑπὸ οἴνου Lexx. The metaphor is common: ἀναιδείην ἐπειμύμεν Hom. Α 149, I 372, *h. Herm.* 156, Eust. 69. 23 ὥσπερ τι πρόβλημα. Hesych. Ἀναιδείας φάρος (Soph. *fr.* 269 n.). Meleag. *A. P.* v. 93 ὥπλισμαι πρὸς Ἐρωτα περὶ στέρνοισι λογισμόν. Anon. *A. P.* xii. 115 ὥπλισμαι πολλὴν εἰς ὁδὸν ἀφροσύνην. Plat. *Rep.* 457 A ἀρετὴν ἀντὶ ἱματίων ἀμφιέσονται. Ath. 281 d ἀποδὺς τὸν τῆς ἀρετῆς χιτῶνα. *Antisthenes Diog. L.* vi. 12 ἀναφαίρετον ὄπλον ἡ ἀρετή. vi. 13 τείχος ἀσφαλέστατον φρόνησιν. *Dio Chrys.* ii. 404 τὴν φρόνησιν καὶ τὴν ἐπιστήμην προβεβλημένους καὶ καλυφθέντας αὐτῇ. Jos. *A. J.* vi. 187 τὸν θεὸν ὥπλισμαι. *Hor. Carm.* iii. 29. 54 *Orelli mea virtute me involvo.*

16-20 It was customary for parties in an action to plead their services to the state, e.g. Antiphon 117. 31, Dem. 1127. 12, Lysias 100. 29, Liban. iv. 567. 5, high among which was reckoned the supplying of corn in time of scarcity: thus merchants plead in Dem. 918. 15 *σιτηγούντες διατετελέκαμεν εἰς τὸ ὑμέτερον ἐμπόριον, and on three occasions, ἐν οἷς ὑμεῖς τοὺς χρησίμους τῷ δήμῳ ἐξητάετε, we have not been found wanting; once we gave a silver talent; another time, when the price of corn had risen, we imported more than 10,000 bushels of wheat and distributed it to you below the market-price; and last year we subscribed a talent towards the purchase of corn for the public.* 467. 15 προπέρυσι σιτοδείας παρὰ πᾶσι ἀνθρώποις γενομένης οὐ

μόνον ὑμῖν ἱκανὸν σίτον ἀπέστειλεν, ἀλλὰ τοσούτου (on such terms) ὥστε... Isocr. 370 b πολλάκις ἤδη διὰ σπάνιν σίτου τὰς τῶν ἄλλων ἐμπορίων ναὺς κενὰς ἐκπέμποντες ὑμῖν ἐξαγωγὴν ἔδοσαν. Lysias 107. 26 reproaches Andocides that, though a ship-owner, he did not import corn when the city was in straits, but left that duty to ξένοι and μέτοικοι. It is among the brags of the Ἀλάζων in Theophrast. *Char.* XXIII. that ἐν τῇ σιτοδείᾳ πλείω ἢ πέντε τάλαντα αὐτῷ γένοιτο τὰ ἀναλώματα διδόντι τοῖς ἀπόροις τῶν πολιτῶν. Cf. Pytho Trag. Nauck, p. 811, Liban. iv. 277 sqq., Herodian. i. 12. 4, *Erot. Script.* p. 613^b 14. Cic. *ad Att.* vi. 6 sed heus tu πυροὺς εἰς δῆμον Athenis?...non enim ista largitio fuit in cives, sed in hospites liberalitas.

Such pleas, again, were commonly anticipated by the orators: Aeschin. 56. 15 λέξει γὰρ οὗτος· 'τειχοποιὸς εἰμι' ὁμολογῶ· ἀλλ' ἐπιδέδωκα τῇ πόλει μνᾶς ἑκατὸν....' Dem. 991. 28 τάχα τοῖνυν ἴσως καὶ τριηραρχίας ἐροῦσι καὶ τὰ ὄντα ὡς ἀναλώσασιν εἰς ὑμᾶς. Meid. 566. 12 φήσει 'ἐγὼ ὑμῖν τριήρη ἐπιδέδωκα.' 363. 25 I was warned 'οὐχ ὁρᾷς ὅτι πλουτεῖ καὶ τριηραρχίας ἐρεῖ καὶ λειτουργίας· σκόπει δὴ μὴ τοῖτοισι αὐτὸν ἐξαυτῆσθαι.' 564. 18 I have done just as much; οὐδὲν ἐμοῦ πλείους λειτουργίας ὑμῖν λειτούργηκεν. 565. 5 τραγῳδοῖς κεχορήγηκέ ποθ' οὗτος· ἐγὼ δὲ αὐληταῖς ἀνδράσιν. Hence it is that I restore *ἐγὼ δὲ πόρνας*. The cynical Battaros, however, makes no attempt to argue that his own benefactions are superior; he merely denies that his opponent has any claim to greater consideration than himself: 'he has no more right to plead public munificence than I have; his corn is no more to be regarded as a benevolence (ἐπίδοσις τῷ δήμῳ, cf. Dem. 263. 27, 266. 19) than my commodities—he gets his price.' That this is the argument is shown by the emphasis on δωρεῖν.

16 ἐρεῖ τάχ' ὑμῖν Ar. *Ach.* 540 ἐρεῖ τις 'οὐ χρῆν', Eur. *Bacch.* 197 ἐρεῖ τις ὡς.... Xen. *Cyr.* iv. 3. 10 ἀλλ' ἐρεῖ τις ἴσως ὅτι....

Ἄκη Acre is the next port South of Tyre: 'during the period that Ptolemy Soter was in possession of Coele-Syria, it received the name of *Ptolemais*, by which it was long distinguished' Dict. Geog.: Harpocrat. citing Nicanor and Callimachus for the identity, Wetstein *Act. Apost.* xxi. 7, Wesseling Diod. Sic. xv. 41, xix. 93 (II. 34, 390), Valckenaer *Diatribē* fin. 'Strabo, p. 758, Mahaffy *Empire of the Ptolemies* p. 67, Isaeus 47. 9 (IV. 7, Wyse).'

τῆν...λιμόν On the gender see the *Thes.* It was only in Attic that the masculine was always used: it is feminine, e.g. in Hom. *h. Cer.* 312, Callim. *fr. anon.* 43 (Ionic).⁷ A. P. ix. 89. The use is Doric in Ar. *Ach.* 743 according to the schol. 'There is no justification whatever for considering the use here a vulgarity as does W. Schmid' *der Att.* IV. p. 613. 'In general the use of the feminine was regarded as Ionic by the grammarians, as with many other words: λίθος IV. 21 n., scholl. recc. on Pind. *Ol.* i. 6' ἐρήμας 'δι' αἰθέρος pp. 56, 7 Abel.'

λιμόν common enough in a small island, dependent perhaps on foreign supplies. There is no reference, of course, to any particular famine.⁷

17 πυροὺς ἄγων 'importing' Cratin. 40 Kock. 'Ach. Tat. viii. 10 ἡ δ' οὐκ ἡσχύνετο τοῦτο ἀπὸ τῆς ξένης ἐνεγκοῦσα τὸ ἀγώγιμον ὡς φορτίον καλὸν ἐωνημένη ἦλθε μοιχὸν ἐμπεπορευμένη.' The word is used of live freight or merchandise: 'Ebeling *Lex. Hom.* i. 24^b, Aesch. *Eum.* 557 ἄγοντα (O. Mueller

for τὰ) πολλὰ παντόφυρτ' ἄνευ δίκας, σιταγωγός, φορτηγός: Hes. *Theog.* 998 ὡκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην. Hdt. viii. 103.⁷ Wheat from Phoenicia is often mentioned: 'Aesch. *Suppl.* 564 τὰς Ἀφροδίτας πολὺ-πυρον αἶαν, sch. Φοινίκην. Hermipp. 63. 22, Antiphan. 34. Eunap. p. 22 at Constantinople οὐδὲ τὸ ἀπ' Αἰγύπτου πλῆθος τῶν ὀλκάδων, οὐδὲ τὸ ἐξ Ἀσίας ἀπάσης, Συρίας τε καὶ Φοινίκης καὶ τῶν ἄλλων ἐθνῶν συμφερόμενον πλῆθος σίτου would suffice, especially in an unfavourable wind. The wheat came to the Phoenician ports from Syria and Judaea: Ezek. xxvii. 17 They traded in thy markets wheat of Minnith and Pannag, and honey, and oil, and balm. G. Adam Smith *Geography of the Holy Land* p. 136.⁷

18 ἐγὼ δὲ II n. πόρνας ἐκ Τύρου it is not surprising to find these included in the *Tyriae merces* (Hor. C. iii. 29. 60); that the Phoenicians were slave-dealers, like most merchants, is indicated by the story recounted by Herodotus ii. 54-7 of the two Egyptian women carried away from a temple by Phoenicians and sold, one into Libya and one into Greece. 'The *Phoenissae* of Euripides are sacred slaves, and *Phoenicium* of Plaut. *Pseud.* is used for more secular purposes. id. *Truc.* 530 ancillas tibi...ex Syria duas. Hom. ξ 297; G. A. Smith, *op. cit.* p. 26. The world-wide trade of Tyre is described in the twenty-seventh chapter of Ezekiel: v. 13 Javan (the Greeks), Tubal, and Meshech, these were thy traffickers: they traded the persons of men (σώματα), and vessels of brass for thy merchandise. Isaiah xxiii. 3 mart of nations. Lucian ii. 511. The prophecies of her destruction (Ezek. xxvii. 26 sqq.) awaited a long time their fulfilment: Eunapius calls her ἡ πρώτη τῶν ἀρχαίων Φοινίκων πόλις (V. S. p. 7) and her traders sailed the sea in the time of Heliodorus (iv. 16).⁷

τί τῷ δήμῳ <τοῦτ' ἐστίν>; Ar. *Eccl.* 520 II. τί δ', ὦ μέλε, σοὶ τοῦθ'; B. ὅ τι μοι τοῦτ' ἐστίν; Eg. 1198, Lys. 514, *Thesm.* 498, Diphil. 32. 18, Com. *fr. adesph.* 105. 7. Theocr. xv. 89. 'Dem. 463. 5 τί τοῦτ' ἐστὶ τῇ πόλει, εἰν ἅπαντες λειτουργῶσι;'

20 'Nor shall I ever again give that lady 'for nothing for a like use': 'in this case αλεῖν is not familiar, but compare Theocr. iv. 58 τὸ γερόντιον ἦρ' ἐτι μύλλει τήναν τὰν κνάνοφρυν ἐρωτίδα with one schol.: ἐλαύνει καὶ περαίνει ἀπὸ τῶν ἀλούντων καὶ τῇ κώπῃ τοὺς μύλους ὠθούντων. Hesych. Μύλλη: λεία, and Μυμεῖ: λεία, where Jacobs proposed Μύλλει: αλεῖ. Lat. *molere*: e.g. Auson. *Epigr.* lxxi. 7 molitur per utramque cavernam.⁷

21-23 Shoes indicated luxury or the opposite as much as dress (Xen. *Mem.* i. 2. 5), and the two are commonly mentioned together, e.g. Lysias XXXII. 23 ἐν τριβωνίοις, ἀνυποδήτους. Isaeus 51. 32 ὀνειδίζει καὶ ἐγκαλεῖ αὐτῷ ὅτι ἐμβάδας καὶ τριβώνια φορεῖ (being poor). Dem. 1267. 21 Λακωνίζαν φασὶ καὶ τριβωνας ἔχουσι καὶ ἀπλᾶς ὑποδέδενται. 'Introduction to Mime VII.' The τριβων, a thin—properly a thread-bare—cloak, was the emblem of poverty (Menand. 93) natural or adopted, as opposed to the χλαῖνα or χλανίς (Ar. *Vesp.* 1131, Teles Stob. *Flor.* xcvi. 31, cviii. 82). 'Introduction to this Mime.' ἀσκήρας is the old Ionic word of Hipponax 18 and 19, used by Lycophron 855 (Bachmann) and 1322. ἔλκων 'trailing' applies only to the shoes, which have become loose (VII. 125 n.) and down-at-heel with wear; cf. Ar. *Eg.* 316, Jebb Theophrast. *Char.* 1 p. 221, 'ed.² p. 86, Ov. *Ars* i. 516. ἔλκων τριβωνα is not indeed a contradiction in terms, but this or σύρων would

mean that the garment was worn long and sweeping, and would imply quite the reverse of penury or asceticism; see e.g. Jebb Theophrast. *Char.*¹ p. 250 (ed.², p. 123).

24 ἄξι 'is to,' 'is going to be allowed to': Aesch. *Eum.* 494, Soph. *Aj.* 1241-9, *El.* 244, *Ant.* 485, Eur. *Supp.* 539, Dem. 341. 20 and see n. on 25 οἴχεται. 'Contrast ἄγω τοὺς ἐμούς Soph. *O. C.* 832, Eur. *Heracl.* 139, 267.'

25 καὶ ταῦτα νυκτός: Solon, according to Dem. 735. 20, νόμον εἰσήνεγκεν, εἰ μὲν τις μεθ' ἡμέραν ὑπὲρ πεντήκοντα δραχμὰς κλέπτοι, ἀπαγωγὴν πρὸς τοὺς ἑνδεκα εἶναι, εἰ δὲ τις νύκτωρ ὁτιοῦν κλέπτοι, τοῦτον ἐξεῖναι καὶ ἀποκτείναι καὶ τρῶσαι διώκοντα κτέ., making a distinction as between *burglary* and *house-breaking*; but none such is mentioned in the law cited presently by Battaros, and I take the phrase to be merely rhetorical¹, as in Lysias πρὸς Σίμωνα 98. 24 κωμάζων καὶ τὰς θύρας ἐκβάλλων καὶ νύκτωρ εἰσιὼν ἐπὶ γυναῖκας ἐλευθέρας. *ib.* 96 fin. The humour of the touch is this, that it would certainly have been urged as an aggravation of the offence if it had been committed in the day-time, as by Dem. *Meid.* 526. 15 ὁ τὸν θεσμοθέτην πατάξας τρεῖς εἶχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν διὰ τὸ σκέτους καὶ νύκτωρ τὸ πρᾶγμα γενέσθαι ('Ter. *Ad.* 470 *Persuasit nox amor vinum adolescentia*, Ovid *Am.* i. 6. 59), whereas *Meidias* μεθ' ἡμέραν εἰδὼς ὕβριζε. In that case Thales would have been stigmatized as κωμάζων μεθ' ἡμέραν (Lysias 142. 6, Lucian ii. 810, Plaut. *Pseud.* 1298, Hor. *Sat.* i. 4. 51 *ebrius et—magnum quod dedecus—ambulet ante noctem cum facibus*), μεθημερινοὶ ποτοὶ καὶ κῶμοι being an admitted reproach (Dio Cass. *fr.* 124, Plut. *Ara.* 6, Aristid. i. 752). 'Cf. Paul. *Rom.* xiii. 13 (ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν μὴ ἐν κῶμοις καὶ μέθαις) Wetstein. Julian *Misop.* p. 342 B. κωθωνίζεσθαι ἀφ' ἡμέρας Polyb. xxiv. 5. 9. ἑωθινοὶ πόσοι Bato 5. 3. So μεθημερινοὶ γάμοι of prostitutes Dem. 270. 10, Philo i. 155.'

25—27 Cf. Isocr. *Lochit.* pp. 396 c-397 c ending αὐτοὶ γὰρ ἡμεῖς δις ἥδη τὴν δημοκρατίαν ἐπέιδομεν καταλυθείσαν καὶ δις τῆς ἐλευθερίας ἀπεστέρημεν ...διὰ τοὺς καταφρονούντας τῶν νόμων καὶ βουλομένους τοῖς μὲν πολεμίοις δουλεύειν τοὺς δὲ πολίτας ὑβρίζειν. It is a commonplace, employed by Dem. κατὰ Ἀριστογείτ. p. 771. 20, 774. 6-776. 1, and derided by him 1333. 5 ἵνα μὴ πιστεύετε αὐτῷ λέγοντι ὡς...ὁ δῆμος καταλύεται ταῦτα γὰρ οἱ πάντα πωλοῦντες λέγειν εἰθισμένοι εἰσίν.

Hesych. gives Ἀλεωρή: φυλακή, ἀσφάλεια, and Herodas seems to use it here merely as a synonym for ἀσφάλεια: but I doubt whether a genuine Ionic writer could have used it so. Elsewhere it means *shelter* (from), (means of) *protection* or *defence* (against). To the examples in the *Thesaurus* may be added also Apoll. Rhod. i. 694 νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολός ἐστ' ἀλεωρή, εἴ κεν ἐπιτρέψητε δόμους...ξεῖνοισι...μέλεσθαι, Hippocr. i. 82 ἄκεσις γὰρ νοῦσου τινὸς κάμνοντι παρέχει μεγάλην ἀλεωρήν 'affords a great sense of relief,' and perhaps VIII. 35 n.

25 οἴχεται after εἰ ἄξι: Dem. 775. 5 ...ἀπόλλυται, εἰ...προσδέξεσθε. 29 λυθέντων γε τούτων καὶ ἐκάστῳ δοθείσης ἐξουσίας ὅτι βούλεται ποιεῖν, οὐ μόνον ἡ πολιτεία οἴχεται, ἀλλὰ.... Eur. *Supp.* 714 εἰ μὴ σχήσετε..., οἴχεται τὰ

¹ Ag. *Plut.* 930 ἀποδύομαι μεθ' ἡμέραν.

Παλλάδος. *Phoen.* 979. *Or.* 296, 932 εἰ κατακτενεῖτέ με, ὁ νόμος ἀνείται. *Alc.* 397 ἀπωλόμην ἄρ' εἰ με δὴ λείψεις. Lucian i. 278 εἴ τις ἐκβαίῃ, οἴχεται πάντα. Menand. *M.* 42 εἰ μὴ γὰρ οὗτος δοκιμάσει...οἴχεται Θρασωνίδης, and so I restore Menand. *S.* 341 πάντα γὰρ <οἴχετ'> εἰ γελοῖος ἔσομαι νῆ Δι' ἀνακάμπτων πάλιν.

27 τὴν αὐτονομίην. Mr Hicks, *Inscriptions of Cos*, p. xxix, has shown that the island was autonomous in 339 B.C.; and this privilege it seems the Egyptian kings had allowed her to retain, for Herodas could not have spoken thus of a glory which had been lost.

28 δὴν χρῆν¹ (=καίτοι ἐχρῆν αὐτόν) Hdt. vii. 9β, 39, Eupolis 120, Ar. *Eg.* 535, Eur. *Andr.* 640, *Tro.* 1019, *Supp.* 1117, *H. F.* 224, Thuc. i. 39, Aristid. i. 737, ii. 340: with ἐχρῆν Antiphon 135. 1, Aeschin. 84. 10, Lysias 110. 5, Lucian iii. 345, 626, Philo ii. 480, Chariton v. 6, *Epist. Phalar.* 2: ἔδει, Isocr. 35 a, Lysias 142. 22 δὴν μᾶλλον ἔδει κοσμιώτατον εἶναι τῶν πολιτῶν, 176. 21, Lucian iii. 49²: οἷς προσήκον ἦν Plut. *Mor.* 755 F: οὗς εἰκὸς ἦν Lucian i. 193. 'The tendency to write ἐχρῆν for χρῆν may be illustrated by 'Thuc. i. 39,' Suid. s.v. Παβδοῦχοι (quoting Ar. *Pax* 733), Eur. *Hipp.* 1309, Soph. *El.* 1505, Porson *Hec. Suppl. Praef.* xviii. on Hermippos (Ath. 344 d) *fr.* 45 τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν... 'Sic recte Aldi editiones, male recentes ἐχρῆν.' *id.* Eur. pp. 127, 163. Plat. *Legg.* 630 D χρῆν: sch. ἀντὶ τοῦ ἔδει χωρὶς τοῦ ε. Blaydes on Ar. *Plut.* 586, cf. schol. on 406.'

ἐαυτὸν ὅστις ἐστὶν εἰδὼτα may mean either 'Know that he is but a man,' or 'Know what kind of man he is,' 'Know his place' (as v. 20): the various notions contained in the proverb γνῶθι σαυτὸν are expounded by Menand. 307 and Clem. Al. p. 658. 19-27.

Thus Menand. 538 ὅταν εἰδέναι θέλῃς σεαυτὸν ὅστις εἶ,...πρὸς ταῦθ' ὁρῶν γίνωσκε σαυτὸν ὅστις εἶ means 'recognise that you are no more than human,' =σωφρόνει Plat. *Charmid.* 164 E,² a common sentiment (n. on v. 77), e.g. Hdt. i. 207 εἰ δ' ἔγνωκας ὅτι καὶ ἄνθρωπος καὶ σὺ εἷς, Soph. *O.C.* 567 ἔξοιδ' ἀνὴρ ὢν, *Anth. Append.* iii. 105 ἐφ' ὅσον ὢν ἄνθρωπος οἶδας, Ach. Tat. viii. 8 μὴδ' ὅλως ἄνθρωπον σεαυτὸν ἠγοῦ, Lucian i. 510 ὡς εἰδῶσιν ἄνθρωποι ὄντες, ii. 820 ἔγνω ἄνθρωπος ὢν. Menand. *Ph.* 31, *E.* 491.³ But *te consule, dic tibi qui sis* Juv. xi. 33 means 'recognise your relative position among men,' as Soph. *Aj.* 1259 οὐ μαθὼν ὅς εἰ φύσιν...ἄξεις; Menand. *S.* 175 τὸ μέγα πρᾶγμ' ἐν τῇ πόλει ὅψει σεαυτὴν...ἦτις εἶ, 182.⁴ Longus iv. 18 μαθέτω οἷος ὢν οἷων ἐρᾷ. Lucian iii. 259 ὑπερμαζᾶς...οὐδὲ οἶσθα ὅστις ὢν ναυκληρεῖς. Philostr. *Ap.* vi. 11. 3 ὡς μὴ μόνον γινώσκῃς ἐαυτὸν ὅστις εἶη and Menand. 305 ἐπελάθεθ' αὐτὸν ὅστις εἶη may mean either. ¹ *monost.* 571 (Stob. *Fl.* xiv. 4).²

It certainly seems as if ἐκ ποιοῦ πηλοῦ πεφύρηται should mean that Thales is moulded out of coarser clay than his betters; but if (as is natural to think) the phrase refers to the forming of man's first parents by Prometheus³, the notion of difference in the quality of material I have not discovered earlier than Juvenal xiv. 33 *unus et alter forsitan haec spernant iuvenes*

¹ In Dinarch. 95. 24 οὗς χρῆν τεθνάναι...πάλαι, τοιαῦτα διαπεπραγμένους is rightly read for οὗς χρή.

² Add Luc. *Act. Ap.* xxiv. 19.³

³ References may be found in Mayor Juvenal II. p. 295.

quibus arte benigna et meliore luto finxit praecordia Titan. There were however many variants of the myth, and many discrepancies in detail, and authors allowed much licence to their fancy in diversifying it. 'Plato (*Rep.* 415 A) makes the quality of men depend on the mixture of metals in the mould'; and Claudian in *Eutrop.* ii. 490-501 has a version of his own: the task of moulding the first of mankind was shared by Prometheus and Epimetheus, 'cf. Plat. *Prot.* 520 D sqq.;' *quoscumque Prometheus excoluit multoque intexuit aethera limo, hi longe ventura notant dubiisque parati casibus occurrunt, fabro meliore politi. deteriore luto praeus quos condidit auctor...et nihil aetherii sparsit per membra vigoris, hi pecudum ritu non impendentia vitant* and so on. Such inventions are an answer to the question asked by Philemon fr. 89 τί ποτε Προμηθεύς, ὃν λέγουσ' ἡμᾶς πλάσαι καὶ τᾶλλα πάντα ζῶα; *why did Prometheus endow each other kind with one and the same nature, and mankind alone with diverse characters?*

Usually the *Promethean clay* (Callim. fr. 87) means simply *human stuff*: Callim. fr. 133 εἴ σ' ὁ Προμηθεύς ἐπλασε καὶ πηλοῦ μὴ 'ξ ἐτέρου γέγονας 'if you are not of a different species.' Liban. ii. 72. 13 τὰ σώματα ἡμῖν ὅστις μὲν ἐπλασεν οὐκ οἶδα· ἔστω δέ, εἰ δοκεῖ, Προμηθεύς. οἶδα μέντοι ὡς τοῦ αὐτοῦ πηλοῦ πάντα: and that is mortal stuff, Aesch. fr. 369, Ar. *Av.* 686, Const. Manass. fr. 4. 18 p. 564 Hercher πηλοφύρατοι ἄνθρωποι, Palladas *A. P.* x. 45. 5 ἐκ πηλοῦ γέγονας· τί φρονεῖς μέγα; *Id. ib.* xi. 349 'Whence measure you the world...yourself with a little body made out of a little earth?' σπαντὸν ἀριθμῶν πρῶτον καὶ γνῶθι σεαυτὸν, καὶ τότε ἀριθμήσεις γαῖαν ἀπειρεσίην. εἰ δ' ὀλίγον πηλὸν τοῦ σώματος οὐ καταριθμεῖς, πῶς δύνασαι γνῶναι, τῶν ἀμέτρων τὰ μέτρα; 'schol. εἰ σπαντὸν, φησὶν, οὐ δύνασαι γνῶναι ἐκ πηλοῦ συγγεμένον.'

'*ποῖον πηλοῦ πεφύρη?*' The first π perhaps for the sake of the alliteration; compare Alcaeus 19 (5) and Smyth's note *Greek Melic Poets* p. 216, if it is not a mere error.

'*δημοτίων* 'the common people' Ionic: Xen. *Cyr.* ii. 3. 13 οὔτοι μέγα φρονούσιν....15... καὶ ὑμεῖς δέ, ὧ ἄνδρες δημοταί, ..., where Schneider says:—*Lexicon Parisiense apud Larcherum ad Herodotum* ii. 172, p. 511 ait solum Xenophontem praeter Ionas vocabulum ita usurpasse.

τὸν ἥκιστον: Ov. *Am.* vii. 29 *an, si pulsassem minimum de plebe Quiritem, plecterer.* Except in the adverb, this superlative is almost unknown: Soph. fr. 376 ἄμοχθος γὰρ οὐδεὶς· ὁ δ' ἥκιστ' ἔχων μακάρτατος. Hom. Ψ 531 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι (Ebeling *Lex. Hom.* i. p. 538) is 'weakest at driving,' a construction frequently imitated by Aelian (*N. A.* i. 19, iv. 30, 31, 36, v. 19, vi. 28, xiii. 5, xv. 19, xvi. 19, xvii. 25) with ἥκιστος—which is indeed the same word.

31—40 after Dem. *Meid.* 534. 26 ἀλλ' ὅμως πολλοὺς μὲν ἔχων φίλους ἱφικράτης πολλὰ δὲ χρήματα κεκτημένος, φρονῶν δ' ἐφ' ἑαυτῷ τηλικούτον ἡλικὸν εἰκὸς ἄνδρα καὶ δόξης καὶ τιμῶν τετυχηκότα ὢν ἐκείνος ἡξίωτο παρ' ὑμῶν, οὐκ ἐβάδιζεν ἐπὶ τὰς τῶν χρυσοχόων οἰκίας, οὐδὲ κατερρήγγυε τὰ παρασκευαζόμενα ἱμάτια εἰς τὴν ἐορτήν, οὐδὲ διέφθειρε διδάσκαλον, οὐδὲ χορὸν μαυθάνειν ἐκώλυεν, οὐδὲ τῶν ἄλλων οὐδὲν ὢν οὔτος διεπράττετο ἐποίει, ἀλλὰ τοῖς νόμοις καὶ τῇ τῶν ἄλλων βουλήσει συγχωρῶν ἡνείχετο κτέ.

31 νῦν δ' after ὃν χρῆν Eur. *I. A.* 1204, Aristid. i. 737: after ἐχρήν

Dem. 536. 25, 599. 29, 837. 15, Isocr. 76 c, 78 b, 'Lucian iii. 345, 626': after εἶδει Dem. 1144. 9, Alexis¹ 182, 'Menand. *Ph.* 52, Liban. ii. 259. 10.²

τῆς πόλιος καλυπτῆρες '=*κορυφαῖοι*² Lucian i. 853, Callim. fr. anon. 315 (ii. 767 Schn.), ἄκροι Alexis 62 = Eur. fr. 703, κάρανος, *summates*: 'a metaphor from the tiles which projected from the surface of the roof to close the junctions of the flat tiles,' Rutherford, who compares 'top-sawyers.' Dion. Hal. ii. 1255. 13 ἀπὸ τῶν στεγῶν βάλλουσαι τοὺς πολεμίους τοῖς καλυπτῆρσι. Poll. x. 157 καὶ μετὰ τοῦ κεράμου ἐν τοῖς δημοπράτοις κ. κορινθιοῦργαίς. Inscr.³ in Ussing p. 68 κ. ἀνθεμωτοί. Inscr.⁴ in Müller de *Munim. Athen.* p. 36. 71 καλυπτῆριε τίθεῖς τοὺς κ. ὅλους ἐμ πηλῷ. It is the πηλοῦ of v. 29 which suggested the metaphor.

32 τῇ γενῇ φυσῶντες ('Dio Chrys. ii. 302 φυσῶντες ἐπὶ τῷ γένει, 'Hdt. vi. 126 πάτρῃ ἐξωγκωμένοι'), as they have a right to do, cf. Dem. *Meid.* above, Thuc. vi. 16. 4 below.⁵ μέγα φυσᾶν (μεγάλα φ. literally of a flute-player, Diog. L. vii. 1. 21) = μέγα πνεῖν (Aesch. *Ag.* 387, Eur. *Bacch.* 630, *Andr.* 189, 326, *Tro.* 1268, Pind. *P.* x. 44, Propert. iii. 6. 53 *qui...nunc magnum spiramus*, cf. on viii. 58⁶): Philo ii. 85 φυσῶσι καὶ πνέουσι μεγάλα. Eur. *I. A.* 125 μέγα φυσῶν θυμὸν ἐπαρεῖ. Antiphan. 117 οὐκ ἐφύσων οἱ Λάκωνες ὡς ἀπορρητοί ποτε; Menand. 302 οἱ φυσῶντες⁶ ἐφ' ἑαυτοῖς μέγα. Lucian i. 473 ὑποδυσάμενοι τὰ λαμπρὰ ἐκείνα πάντα, πλούτους λέγω καὶ δυναστείας, γυμνοὶ...ᾧστε... ἐπεμίνησκον οἷος ἦν παρὰ τὸν βίον καὶ ἡλικὸν ἐφύσα τότε. Plut. *Mor.* 803 D. Epist. *Phalar.* 68 (Lennepe). Boissonade Aristaen. p. 588. Liban. iv. 513. 8. Pers. iii. 27 *pulmonem rumpere ventis stemmate quod Tusco ramum millesime ducis.* 'Add Soph. fr. 701 φυσᾶ γὰρ οὐ μικροῖσιν αὐλίσκοις ἔτι, for which cf. Hyperides fr. 96, and the use of τὰς γνάθους φυσᾶν in Dem. 442. 15. Another use, of kindred meaning, is φυσᾶν τινα ὡς ἐαυτὸν 'to puff up': Dem. 169. 23 μετewρίσας καὶ φυσήσας ἡμᾶς, 1357. 27 ἐπάρας αὐτὴν...τῷ λόγῳ καὶ φυσήσας, 1377. 29 ἐφ' οἷς φυσήθεις Πανσανίας, Hel. *Aeth.* v. 8 ἐφύσα τὸν βάρβαρον, vii. 15, Aristaenet. i. 27 φυσῶν αὐτὸς ἐαυτὸν οἶεται μόνος ἀξίεραστος ταῖς γυναξίν, Alciphron. i. 37 ἐαυτὸν, Petron. 74 *at inflat se tanquam rana et in sinum suum non spuit* (Babrius xxviii. 6 ἡ δὲ φρῦνος ἡρώτα, φυσῶσ' ἐαυτήν, εἰ τοιοῦτος ἦν ὄγκῳ τὸ ζῶον, Hor. *Sat.* ii. 3. 317, 319). Here, however, the whole phrase implies little more than 'of prouder lineage,' as Aesch. *P.* V. 920 τῶν γέννα μεγαλυνόμενων, with or without ἐπὶ as Ps.-Phocyl. 53 μὴ γαυροῦ σοφίῃ μὴτ' ἀλκῇ μὴτ' ἐπὶ πλούτῳ.⁷

οὐκ ἴσον: ἀλλὰ μείζον δηλονότι. Thuc. vi. 16. 4 οὐδέ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρονούντα μὴ ἴσον εἶναι.⁸ Dem. 686. 5 ἐκείνοι Θεμιστοκλέα τὸν..... καὶ Μιλτιάδην τὸν...καὶ πολλοὺς ἄλλους, οὐκ ἴσα τοῖς νῦν στρατηγοῖς ἀγαθὰ εἰργασμένους οὐ χαλκοὺς ἴστασαν οὐδὲ ὑπερηγάπων. Aristid. ii. 260 fin. Kallikratid. (Stob. *Fl.* lxxxv. 16) ὑπερηφάνως ἤμεν καὶ μήτε ὁμοίως μήτε ἴσως ἰπολαμβάνειν τοὺς συγγενείας. Socrates (*ibid.* xcvi. 69) μικρὰ γὰρ τὰ

¹ So εἶδει should be read (for δῆ or δεῖ) in Antiphan. 190. 14.

² 'Conversely τὸ κορυφαῖον τῆς στέγης Apollodor. i. 9. 11 § 4 al.'

³ L. and S.

⁴ G. Dind. in *Thes.*

⁵ 'E. 492 ἄνθρωπος ὢν...καὶ μέγα φυσᾶς καὶ λαλεῖς;'

ἀνθρώπινα ὄντα οὐκ ἴσης σπουδῆς τυγχάνειν. Soph. *O. T.* 810 οὐ μὴν ἴσην γ' ἔτισεν. Aesch. *Theb.* 342 οὔτε μείον οὔτ' ἴσον λελειμμένοι. Plut. *Sol.* 29 οὐκ ἴσον ἀλλὰ πλεόν. Aristid. i. 233 οὐκ ἀπὸ ἴσου τοῦ μέτρου ἀλλὰ more. Eumath. ii. 9 οὐκ ἴσα καὶ βασιλεῖ ἀλλ' ἴσα θεῷ. οὐχ ὅσους Xen. *Hellen.* iv. 5. 9 οὐχ ὅσους, Aristid. ii. 127 οὐχ ὅσον ἀφοσιώσασθαι. Lysias 121. 7. Max. Tyr. xvii. 12. Callim. *h. Ap.* 106 ὅς οὐδ' ὅσα (*nisi etiam plura quam*) πάντος αἰεῖται. οὐχ εἰς *On Editing Aeschylus* p. 41. οὐ θατέρω Plat. *Soph.* 226 A, *J. Phil.* 1907 p. 308. οὐχ ὁμοίως Hom. A 278, etc. οὐ μέχρι Thuc. iii. 82 τὰς τιμωρίας οὐ μέχρι τοῦ δικαίου κτεί. I can find no collections for this phrase, which, though common, has often deceived editors and translators, except Jacobs on Ach. Tat. ii. 4. Add e.g. Arr. *Epict.* iii. 24. 16, Max. Tyr. xx. 7, Liban. iv. 219. 20, Joseph. *A. J.* ix. 13. 2, Euseb. *Orat. de laud. Const.* § 13, J. Chrys. (Migne) iv. 61, vi. 185, viii. 28, ix. 90, Themist. 63 B (οὐκ ἄχρι), 111 C, 116 A, Synes. *Ep.* 133, 161. Theophylact. *Hist.* iv. 6, 16 μὴ ἔως τῶν κεράτων τοῦ θυσιαστηρίου [καὶ μόνον] διήκουσαν.⁷⁷

33 The boast of the Hellenes was not to be wiser than the laws: Eur. *Or.* 480 ME. Ἑλληνικόν τοι τὸν ὁμόθεν τιμᾶν αἰέ. TY. καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλει. *Med.* 533 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονός γαῖαν κατοικεῖς καὶ δίκην ἐπίστασαι νόμοις τε χρῆσθαι.... Bacch. 881 οὐ γὰρ κρείσσον ποτε τῶν νόμων γιγνώσκειν χρῆ καὶ μελετᾶν. Thuc. i. 84. 3 ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι. iii. 37. Aeschin. 57. 11 μηδέσπερον τῶν νόμων ἄλλ' ὕστερος πολιτεύου. Dem. *Meid.* 535. 28 τὴν ἰδίαν ἔμπροσθεν τῶν νόμων ἄλλ' ὕστερος πολιτεύου. Menand. *Pk.* 429 ὅτ' εἰ δύναμιν κρείττω τῶν νόμων οὐσαν ἐνδεικνύμενον. *Menand. Pk.* 429 ὅτ' εἰ δύναμιν κρείττω τῶν νόμων οὐσαν ἐνδεικνύμενον. Aristid. τύχης τότε δέχεσθαι τὴν δίκην τεκμήριον τοῦτ' ἔστιν Ἑλλήνων τρόπου. Aristid. i. 399 ταῦτα ἃ ποιεῖτε καὶ ἐν οἷς τέτραφθε... ἀρχόντων αἰδώς, νόμων τιμή...⁷⁸ Ar. *Rhet.* i. 15. 12 Cope. βλέπουσι: Cleanthes (Clem. Al. 655. 20) μὴ πρὸς δόξαν ὄρα. The sense is somewhat different in Arist. *Rhet.* i. 13. 17 μὴ πρὸς τὸν νόμον ἀλλὰ πρὸς τὸν νομοθέτην σκοπεῖν (the letter of the law), *ib.* 19 ὁ γὰρ δαιτητὴς τὸ ἐπιεικὲς ὀρεῖ, ὁ δὲ δικαστὴς τὸν νόμον. Menand. 635 καλὸν οἱ νόμοι σφόδρ' εἰσὶν· ὁ δ' ὀρώων τοὺς νόμους λίαν ἀκριβῶς συκοφάντης γίγνεται (Meineke iv. 257).⁷⁹

34-37 The phrases here and in 50-53, 63, 65, refer to one of the most picturesque features of Greek and Roman life, the practice of young men in the evening after their wine (when sufficiently drunk, Eubul. 94. 8, Alexis 244) sallying forth alone or in bands ἐπὶ κῶμον, *comissatum*, Aristotle *fr.* 510, Philostr. *Ap.* iv. 39, Clem. Al. *Paed.* ii. 4 (p. 192 sqq.), accompanied sometimes with flute-girls (Xen. *Symp.* ii. 1, Ael. *V. H.* xiii. 1 *fin* Perizon. Eur. *Phoen.* 792 κῶμον ἀναυλότατον), to the houses of friends (ἀκλήτῃ κωμάζουσιν ἐς φίλων φίλοι Paroem.), as Herakles in Eur. *Alc.* 816, 827, 829, 843, Alcibiades (in Plat. *Symp.* 212 C, Plut. *Mor.* 710 C), Eur. *Cycl.* 442, 504, Dem. 1144. 25, Macho (Ath. 349 a), Callim. *Ep.* 43. A. P. xii. 14, 23, Ath. 193 e, 664 e, Ael. *V. H.* ix. 29, usually of women Isaeus 39. 24, Sophil. Com. 4, Theophr. *Char.* 12, Theocr. iii. 1, Hermetianax 37 Bailey, Ath. 621 c, Alexis 253, Alciph. i. 6, 37, Lucian i. 290 with the garlands they had worn already at dessert, and pipes, and torches (Ar. *Eccl.* 691 sqq., Plut. 1040 Blaydes, Antiphan. 199 A. ἐπὶ κῶμον, <εἰ> δοκεῖ, ἴωμεν ὥσπερ ἔχομεν. B. οὐκοῦν δᾶδα καὶ στεφάνους λαβόντες. A. P. xii. 83, 85, 115, 116, 117, Plut. *Lucull.* 39, Plaut. *Curr.* 1, Hor. *Sat.* i. 4. 51.

They would beg to be admitted, singing a serenade παρακλαυσίθυρον¹, Plut. *Mor.* 753 B, a form of αὐλῆσις accompanied by a dance. Pers. v. 166 *udas ante fores...canto*. Specimens are Alcaeus 56 δέξαι με κωμάζοντα, δέξαι, λίσσομαί σε, λίσσομαι, Ar. *Eccl.* 960-976, Theocr. iii. 6-54, Plaut. *Curr.* 145-155, A. P. xii. 167. Cf. Theogn. 1046.

This kind of lyric had other names, which require explanation, θυροκοπικόν, τὸ δ' αὐτὸ καὶ κρουσίθυρον Trypho (Ath. 618 c). Hesych. θυροκοπιστικόν ἢ θυροκοπικόν: οὕτως ἐκαλεῖτο. Κρουσίθυρον μέλος τι οὕτως ἐκαλεῖτο. The lover's object was of course to advise the lady of his presence: Eupol. 139. 3 νυκτερίν' εὔρε... αἰέσματ' ἐκκαλεῖσθαι γυναῖκας ἔχοντας ἱαμβύκην τε καὶ τρίγωνον. Hor. C. iii. 7. 29 *domum claude neque in vias sub cantu querulae despice tibiae*, Ar. *Eccl.* 960 sqq. and in order to attract her attention more effectually, he would knock at the door (cf. Ar. *Thesm.* 481, *Eccl.* 34), Ar. *Eccl.* 977, Prop. ii. 11. 21, Theocr. ii. 6 οὐδὲ θύρας ἀραξεν, Dioscorid. A. P. xii. 14 οὐκέτι νύκτωρ ἤσυχ... μενεῖ πρόθυρα. Hor. C. i. 25. 1 *parcius iunctas quatiunt fenestras ictibus crebris iuvenes protervi*. Claud. in *Eutrop.* i. 92 of Lais iam turba proci noctisque recedit ambitus et raro pulsatur ianua tactu. Hence θυροκοπεῖν came to be a synonym for ἐπικωμάζειν, Bekk. *Anecd.* 42. 31; *ib.* 99. 17 θυροκοπεῖν καὶ θυροκοπία. Δίφιλος (*fr.* 128). Ar. *Vesp.* 1253 ἀπὸ γὰρ οἶνον γίγνεται καὶ θυροκοπῆσαι καὶ πατάξαι καὶ βαλεῖν. Liban. iv. 1006, 1054. Ael. *N. A.* i. 50 οἰονεῖ κωμαστῆς σὺν τῷ αὐλῷ θυροκοπεῖ, οὕτω τοι καὶ ἐκείνος συρίσας τὴν ἐρωμένην παρακαλεῖ, cf. *N. A.* xv. 16. At Athens we know this to have been a punishable offence, Antiphanes 239 θυροκοπῶν ὥφλεν δίκην, under what conditions does not appear, but the kind of annoyance that might be caused by unchecked horse-play is indicated by Appul. *de mag.* 75 *domus eius tota lenonia... diebus ac noctibus ludibrio iuventutis ianua calcibus propulsata, fenestras canticis circumstrepitae, triclinium commissatoribus [-ionibus?] inquietum*.

If the lady chose to exclude him (ἀποκλείειν), the lover would linger at the door, Callim. *Ep.* 64, A. P. v. 164, 189, xii. 23, 72, 250, hang his wreath upon it, Theocr. xxiii. 17, A. P. v. 92, 191, 281, Plut. *Mor.* 455 B, Lucret. iv. 1177 Munro, leave his burnt-out torch Prop. i. 16. 5-8, Charito i. 3, or lie down upon the ground and wait, Plat. *Symp.* 183 A, not of course omitting to inform his mistress, Ar. *Eccl.* 963, Theocr. iii. 52. This also had a technical name Bekk. *Anecd.* 265. 7 Θυραυλεῖν: παρὰ ταῖς θύραις τινὸς αὐλίζεσθαι καὶ προσεδρεύειν καὶ περιμένειν. Ruhnken *Timaeus* 145. Plut. *Mor.* 759 B. Philo i. 155, 306, Aristaen. ii. 20 (Boissonade), Philostr. *Ep.* 53 θυραυλαί καὶ χαμαικοῖται. Fights often took place between rivals, Pratinas i. 8 Bailey the αὐλὸς will be the leader κῶμῳ μόνον θυραμάχοισι τε πυγμαχίαισι νέων... παροίων, Aristaen. ii. 19, Plut. *Mor.* 753 B, Isaeus 39. 22, Dem. 1261. 20, Eur. *Cycl.* 530, Liban. iv. 184. 11, 1005, Propert. ii. 15. 5, and the result of such a brawl might be the bursting open of the door, Propert. i. 16. 5, Ov. *de art. am.* iii. 71, Tibull. i. 1. 73. But the desperate lover would often threaten to force the door or burn it out of his own impatience, Plaut. *Bacch.* 1118 *heus Bacchis iube sis actutum aperiri fores, nisi mauoltis fores et postes comminui securibus*. Ath. 585 a πτωχῶν ἐραστῶν κωμαζόντων καὶ ἀπειλούντων κατασκάψειν· ἐνηνοχέειν γὰρ δικέλλας <καὶ>

¹ A. P. v. 103 Μέχρι τίνος, Προδίκη, παρακλαύσομαι;

προστάτην οὐτ' ἄρχοντα: Plato *Phaedr.* 241 A μεταβαλὼν ἄλλον ἄρχοντα ἐν αὐτῷ καὶ προστάτην νοῦν καὶ σωφροσύνην ἀντ' ἔρωτος καὶ μανίας. Aristid. i. 655 ἐκείνῳ μὲν ὡς ἐχθρῷ καὶ μισοῦντι (sc. τὴν Ἑλλάδα), ὑμῖν δὲ ὡς ἄρχουσι καὶ προστάταις. The sense of προστ. is vague, 'rulers' as in Aesch. *Theb.* 1016. Xen. *Cyr.* viii. 8. 5 ὁποῖοι τινες γὰρ ἂν οἱ προστάται ᾖσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς. i. 2. 5 ἄρχοντες δ' ἐφ' ἐκάστῳ τούτων τῶν μερῶν εἰσὶ δώδεκα...εἰσὶ δὲ καὶ τῶν γεραιτέρων προστάται (=ἄρχοντες).

41 καίτοι 'Well, let us hear what the law says about such conduct as that': Lysias 117. 25 καίτοι ἀνάγνωθι τὸν νόμον. Dem. 735. 21 καίτοι γ' ὁ Σόλων.... This particle deserves attention. It is constantly used when the speaker, after making a statement of the case, invites the judgment of his audience; commonly by an appeal to general principles. Thus in Plat. *Gorg.* 452 E, after stating in what Rhetoric consists, Gorgias continues καίτοι ἐν ταύτῃ τῇ δυνάμει δοῦλον μὲν ἔξεις τὸν ἱατρον κτέ. 'well, reflect that...'. Thuc. ii. 39. 4. Dem. 424. 16. Ar. *Vesp.* 915 'yet consider...'. Nub. 1079 'you will be able to plead that Zeus too gives way to passion'; καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο; 'well, how should human be stronger than divine?'. 371, 1045, 1074, 1428. Soph. *Ant.* 904. Dem. 688. 21 καίτοι σκέψασθε how our forefathers treated such. 609. 11 καίτοι, ὦ ἄνδρες Ἀθηναῖοι, τί οἴεσθε, ὁπότ'...; Hence it often prefaces such appeals as πῶς οὐκ ἄτοπον, αἰσχρόν; Isocr. 67 b, 277 c, Dem. 1068. 20, Plat. *Gorg.* 486 A, 486 B, Eur. *El.* 930: an English orator would say 'Well, —' or (turning to the Speaker) 'Sir, —'. It is used more frequently by Isocrates than others.

The legal distinction between αἰκία and ὕβρις is well explained by Cope i. p. 239 on Ar. *Rhet.* A 12. 26, Sandys Dem. ii. p. 175. αἰκία was ἄρχειν χειρῶν ἀδίκων, Dem. 1141. 8, 1151. 14, 1153. 17, Bekk. *Anecd.* 355. 23, assault and battery: ὕβρις, outrageous insult, if it did take place by a personal assault, exceeded αἰκία as being done out of wantonness or malice to cause humiliation: and it could be committed without personal violence.

42 The functionary now addressed was called ὁ ἐφ' ὕδαρ (Pollux viii. 113)—only the Athenian orators did not ever address him familiarly as βέλτιστι. Their phrase was λέγε or ἀνάγνωθι: σὺ δὲ ἐπίλαβε τὸ ὕδαρ: e.g. Dem. 1103. 29, 1268. 11, 1305. 6, Isaeus ii. § 41 (Bk.), 39. 19, 45. 35. The κλεψύδρα (Becker *Charicles* p. 212 n., *Dict. Ant.* i. 973) was stopped for documents or evidence of witnesses, the allowance of time pertaining only to the speech proper: Sandys Dem. *Conon* § 36 (ii. 211).

μέχρις οὗ εἴπη is not *dum recitat* (Buecheler) but *dum recitaverit*; the tenses correspond. Thus τοῦτο ὅταν ποιήσης = *hoc cum feceris*, as in v. 84 ἐπεὶ ἄν ἐγχευλώσωμεν, which many have misunderstood: τοῦτο μὴ ποιήσης = *hoc ne feceris* (n. on iv. 52). The distinction may be shown by Apoll. Rhod. iii. 1052 ἐπὶ ζεύξης βόας, ὧκα δὲ...ἀρόσσης, οἱ δ' ἤδη...ἀνασταχύουσι γίγαντες 'when you have yoked the oxen and ploughed the soil and the giants are springing up.' Aeschines p. 77. 23 παραχωρῶ σοι τοῦ βήματος ἕως ἂν εἴπῃς.

44 Unless the orifice of the clock be stopped, the flowing water may escape too soon and leave no time to complete the argument. This suggests the vulgar metaphor μὴ πρόσθε κυσὸς φθῇσι (Eur. *Or.* 791 ἀλλ' ἔπειγ', ὥς μὴ σε πρόσθε ψήφος Ἀργείων ἔλῃ, Apoll. Rhod. iii. 1143 μὴ πρὶν φάος ἡελίοιο δῦναι).

ὑποφθάμενον), i.e. μὴ προφθάσῃ ἐπενεχθεῖσα ἡ κοιλία *ne prius venter profluat*, with the disastrous result liable to happen in the case of infants, explained by the nurse in Aesch. *Cho.* 753 νηδὺς αὐτάρκης τέκνων· τούτων πρόμαντις οὔσα, πολλὰ δ' οἴομαι, ψευσθεῖσα, παιδὸς σπαργάνων φαιδρύντρια.... Diphil. 72 ἀγαθὸς βαφεὺς ἐνεστὶν ἐν τῷ παιδίῳ· ταυτὶ γὰρ ἡμῖν δευσοποιὰ παντελῶς τὰ σπάργαν' ἀποδέδειχεν. Lucret. iv. 1026 *puri saepe...somno devincti...totius umorem saccatum corpori fundunt, cum Babylonica* (οἱ τάπητες)... *rigantur*.—There is a similar proverb (used by Ar. *Vesp.* 604 Blaydes where the schol. cites various interpretations), Hesych. Πρωκτὸς λουτροῦ περιγίνῃ: ὅταν τις μὴ δύνῃται ἀπονίψασθαι, ἀλλ' ἡ κοιλία αὐτῷ ἐπιφέρεται· ἐλέγετο οὖν ἐπὶ τῶν ἀνωφελῶν καὶ εἰκὴ πραττομένων: *Paroem.* i. p. 447.—I have given φθῇσι (Hom. *Ψ* 805, ἴδωμι iii. 43, and perhaps θῶμι vii. 113) because it appears to me to express the sense exactly. It is not indeed necessary in a proverbial phrase that the verb should be expressed; but the parenthetical φασί, 'as they say,' I think unlikely when τὸ τοῦ λόγου follows, while there would be no meaning in μὴ προσφῇσι τε ὁ κυσὸς χῶ τάπης λήϊς κύρση. μὴ πρὸς τε κυσὸς χῶ τάπης in the sense 'ne insuper etiam culus praeter stragulam' is not possible as Greek. μὴ ὁ τάπης καὶ ὁ κυσὸς γε πρὸς (προσέτι) is a common form (Aristid. ii. 335), but πρὸς cannot come first, and all interpretations that assume it can be excluded by the laws of language. Cf. Cobet *N.L.* 404. πρόσθε and πρὸς γε are confused in Eupolis 327 (i. 345 K.). Another possibility is μὴ πρὸ ὃ τε κυσὸς φθῇσι¹ = *προφθῇσι τε*, and this I rather prefer.

The metaphorical κυσὸς may be illustrated by a riddle in Eubulus 107 (ii. p. 202 K.) on a κημός or κηθίς, the plaited funnel-shaped instrument (παρόμοιος χώνη schol. Ar. *Eg.* 1150, Hesych., πλέγμα κανοειδές Phot., σχοῖνινος ἡθμός Cratin. 132), perforated from top to bottom, through which the voting-shell was passed into the urn, and which is described as producing men's fates, salvation or banishment:

ἔστιν ἄγαλμα²
εἰς πόδας ἐκ κεφαλῆς τετρημένον ὅξυ διαπρό,
ἀνθρώπους τίκτον κατὰ τὴν πυγὴν ἐν' ἑκάστον·
ὧν οἱ μὲν μοίρας ἔλαχον βίου, οἱ δὲ πλανῶνται,

45 τὸ τοῦ λόγου δὴ τοῦτο 'as the saying goes': such expressions, are used adverbially or as object of a verb, but never appear as the subject

¹ προφθαῖη should be read for προσβαῖη in Soph. *Phil.* 42: see *C.R.* xvii. 294^a.

² The mss. give ἔστιν ἄγαλμα βεβηκὸς ἄνω τὰ κάτω δὲ κεχηνός, where critics have long ago corrected βεβηκὸς το μεμυκός, the natural antithesis (Ath. 93 f κεχηνάσι... μίονσι, Plat. *Rep.* 529 b ἄνω κεχηνός ἢ κάτω συμμεμυκός): but Casaubon objected because schol. *Vesp.* 99 describes it in terms exactly contrary, δι' οὗ τὰς ψήφους καθίσταν, ἵνα μὴ ὀλισθάνωσιν. ἔστι δὲ πλέγμα τι δικτυώδες, ἄνωθεν πλατύ, κάτωθεν στερόν, which is intelligible; and certainly if the mss. had given us ἔστιν ἄγαλμα κεχηνός ἄνω, τὰ κάτω δὲ μεμυκός, no one would ever have found any difficulty.

πλανῶνται is followed by another line αὐτὸ δ' ἑκάστος ἔχων αὐτὸν καλέω δὲ φυλάττειν, for which I suggest αὐτὸς ἑκάστος ἔχων αὐτῷ, κάλλω δὲ φυλάσσων οἱ αὐτῷ γ', ἄλλω δὲ φυλάσσων.

of it: τοῦτο δὴ¹ τὸ τοῦ λόγου Lucian ii. 645, iii. 168, i. 767², ii. 586, 'Dio Chrys. ii. 357³, Alciph. iii. 56, 'Heliod. vii. 21, 25': τοῦ ἔπους i. 14: τὸ λεγόμενον δὴ τοῦτο Ast *Lex. Plat.* ii. 240, Ael. *V.H.* i. 30, iii. 17, 'Ep. Rust. 13, 'Heliod. iii. 6, Polyb. viii. 21, 'Synes. *Insomn.* 146 D, Ep. 67 (215 B), Dio Chrys. ii. 160, Demetr. *de eloc.* 297⁴: τοῦτο δὴ τὸ ἀρχαῖον Lucian iii. 189, τ. δ. τὸ τῆς παροιμίας Nikeph. *Hist. Byz.* xxii. 4 p. 676, τ. δ. τὸ τοῦ Εὐριπίδου Ael. *V.H.* ii. 13, τοῦ καθαρόδου Dio Chrys. ii. 486, τὸ τοῦ Ὀμήρου δ. τ. Dion. Hal. v. 273, τ. δ. τὸ ποιητικόν Ael. *V.H.* xiii. 2, τοῦτο δὴ τὸ θρυλούμενον Aristid. i. 802, Plut. *Lycurg.* 10, 'Porph. *de Abst.* iv. 4, Max. Tyr. iii. 2, τ. δ. τὸ παιζόμενον, ἐπιδήμιον, πρόχειρον Plut. *M.* 613 D, 1090 F, 735 A, 950 F, 'ἐπιχώριον Choric. p. 352 Boiss., τ. δ. τὸ κοινόν, τὸ τῶν τραγωδῶν Heliod. v. 22, i. 8, Procop. *Ep.* 150, τὸ συνηθές, *id. ibid.* 79, <τὸ>⁴ ἡρώϊκον ἐκείνο ἐπεκλήθησεν ὁ Κύκλωψ Lucian iii. 183, τ. δ. τὸ... εἰωθὸς λέγεσθαι Dio Cass. lxxii. 18, τοῦτο δὴ τὸ συντεταγμένον αὐτῷ προοίμιον Aeschin. 82. 33, τὸ ὀρθριον δὴ τοῦτο Max. Tyr. vii. 7. τοῦτο τοῦ λόγου can also bear the sense of 'this part of my theme,' Plut. *M.* 958 D, Liban.⁵ iv. 306. 5, 'Hdt. vi. 19' (sc. τὸ μέρος 'Dion. Hal. i. 103).

¹ λήτης κύρση as Aesch. *Theb.* 594 κυρήσας ἀγρεύματος.

46 The law alleged by Battaros must be taken, as the author meant it, for a piece of humorous absurdity. But there is one thing which may be noticed: Herodas represents the action as a δίκη ἀτίμητος, with fixed penalties; whereas at Athens the amount of pecuniary compensation was left for the plaintiff to claim and for the judges to decide: Harpocrat. Αἰκίας: ...ὁ μὲν κατήγορος τίμημα ἐπιγράφεται, ὅπουσιν δοκεῖ ἄξιον εἶναι τὸ ἀδίκημα, οἱ δὲ δικάσται ἐπικρίνουσι. Sandys *Dem.* II. 175. 'On the other hand it was a peculiarity of the code of Zaleukos, often connected with that of Charondas (Ephorus *F.G.H.* I 246 in Strabo 260), that in his laws the various penalties were fixed. Outrage on a free woman was followed by severe penalties, Plat. *Legg.* 874 C νηποιὶ τεθνάτω: contrast Agathias Schol. *A.P.* v. 302. 13 ἦν δὲ μίγης ἰδία θεραπαινίδι...εἰ δὲ καὶ ὀθνεῖν τότε σοι νόμος αἰσχος ἀνάψει ὕβριν ἀνιχνεύων σώματος ἀλλοτρίου.' αἰκίση V. 12 κατακίσασα is Ionic, Hom. II 545, X 256, Ω 22, 54: Attic always the middle, 'if we except Moschion *Trag. fr.* 3, 7. 2.

47 ἐκὼν ἐπίσπῃ (aorist of ἐφέπω) *si quis sciens assectatus fuerit*, follows her about deliberately, like the man in Menand. 558 (quoted on i. 56) who follows the girl home and succeeds eventually in seducing her. Ter. *Phorm.* 85 *restabat aliud nil nisi oculos pascere, sectari, in ludum ducere et reducere* Ath. 14 e Χαιρεφάνης, ὃς ἀσελγεί τινι νέῳ παρακολουθῶν οὐ διελέγετο μὲν ἐκώλυε δὲ πράττειν τὸν νεανίσκον. εἰπόντος δὲ ὅτι 'Χαιρέφανες, εἰς παύσῃ ἀκολουθῶν, πάντα σοι ἔσται παρ' ἡμῶν,' 'ἐγὼ δ' ἂν' ἔφη 'σοὶ διαλεχθεῖν.' 'τί οὖν' εἶπε 'παρακολουθεῖς;' This is the practice that Cratinus plays on, *fr.* 183 νῦν δ' ἦν ἴδῃ Μενδαῖον ἡβῶντ' ἀρτίως οἰνίσκον, ἔπεται ἀκολουθεῖ καὶ

¹ The δὴ is misplaced in Lucian ii. 625 τὸ δὴ τοῦ λόγου (? τοῦτο δὴ τὸ), Alciph. iii. 29 (cod. Vind. B) τοῦτο τὸ δὴ τοῦ λόγου, ii. 3, Ael. *V.H.* i. 30 τοῦτο τὸ δὴ λεγόμενον. Polyb. viii. 21 τοῦτο δ' ἡγνύει [τὸ] δὴ τὸ λεγόμενον.

² Where ποιήσομεν should probably be omitted.

³ In i. p. 44 Arnim ἀλλὰ μὴδὲ ὅποι γῆς εἰσί, τὸ τοῦ λόγου τοῦτο, εἰδέναι punctuate thus after τοῦτο (*Or.* III. 63), as e.g. Ael. *N.A.* i. 46, Lucian iii. 58 τὸ γοῦν τοῦ λόγου ἐκείνο.

⁴ So I correct.

⁵ As corrected by Cobet.

λέγει 'οἴμ' ὡς ἀπαλὸς καὶ λευκός.' Plut. *M.* 838 F Σοφοκλέα δὲ τὸν τραγικὸν θεασάμενον ἐπόμενον ἐρωτικῶς παιδί. Aeschin. 19. 29 quotes a law 'of our fathers' 'of 'Solon' Plut. *M.* 751 B' δοῦλον ἐλευθέρου παιδὸς μήτ' ἐρᾶν μήτ' ἐπακολουθεῖν ἢ τύπτεσθαι τῇ δημοσίᾳ μάστιγι πενήκοντα πληγὰς: and I take it that Herodas is merely substituting for ἐπακολουθήσῃ an Ionic synonym. So ἔπεται is glossed by ἐπακολουθεῖ Pind. *Nem.* x. 37: Bury plausibly suggests ἐφέπει. Hesych.: 'Ἐπεσπεν: ἡκολούθησεν, 'Ἐφέπειν: ἐπακολουθεῖν...'. In Menand. 558 read ὁ δ' ἐπηκολούθησεν....

ἐκὼν because a man may of course follow unintentionally: Aristid. i. 753 περὶ μὲν οὖν αἰκίας καὶ βλάβης καὶ τῶν τοιούτων ἔξεστιν εἰπεῖν ὡς ἄκων τις ἔπραξε, ...Hes. *Op.* 282. 'There is a verbal similarity in Plat. *Legg.* 872 B.' It is certain that ἐπίσπῃ is to be read and not ἐπισπῇ (from ἐπισπᾶν), because the aorist that we have in all the other verbs, αἰκίσῃ, κόψῃ, ἀλοιῇ, ἐμπρήσῃ, βλάβῃ, is grammatically necessary.

48 διπλοῦν because the offence is intentional, Dem. *Meid.* 528. 1 ἂν μὲν ἔκων τις βλάβῃ, διπλοῦν, ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελεύουσιν. Plat. *Legg.* 868 A δοῦλον δ' ὁ κτείνας...ἀλλότριον θυμῷ διπλῇ τὸ βλάβος ἐκτισάτω τῷ κεκτημένῳ. '914 E.' Lys. 94. 29 εἰάν τις ἄνθρωπον ἐλεύθερον ἢ παῖδα αἰσχύνῃ βία, διπλὴν τὴν βλάβην ὀφείλειν. '117. 42': the reading is uncertain. In the laws of Andania, 'Michel, *Inscr. Gr.* 694. 81, double the value of a runaway slave was the penalty to be paid for offering illegal assistance, 'and double the damage done was the penalty fixed in general at Athens for ἀδικήματα τὰ εἰς ἀργυρίου λόγον ἀνήκοντα, Deinarch. p. 97 fin. But no doubt Herodas was drawing, as he so often does in this speech, on the *Meidias*.

Charondas² of Catana was the Solon of Italy and Sicily; and where an Attic orator would adduce a law 'of Solon,' Herodas substitutes the other famous name. Ionicising the termination he also changes Χαρ- to Χαιρ- which he may have regarded therefore as more Ionic, though Pape-Benseler's catalogue will show that names in Χαιρ- had many Doric owners.

50 Θαλῆν: Choerobosc. (*Anecd. Bekker* 1380) ἡνίκα τοῦτο περισπᾶται, εἰς τὴν οὐ δέφθογγον ποιεῖ τὴν γενικήν, οἷον ὁ Θαλῆς τοῦ Θαλοῦ, ὡς παρ' Ἀριστοφάνει [*Nub.* 180]: τί δὴτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν; ἡνίκα δὲ βαρύνεται, διὰ τοῦ τὸς κλίνεται τῷ λόγῳ τῶν ἰαμβικῶν, οἷον Θάλῃς Θάλητος, ὡς παρὰ τῷ Καλλιμάχῳ [*fr.* 96] πάλιν τὸ δῶρον εἰς Θάλητα ὤλισθεν [ἀνώλισθεν Bentley]. ἔστι δὲ χωλίαμβος. So E. M. 442. 6 Θαλῆς: ἡνίκα μὲν περισπᾶται, εἰς οὐ ἔχει τὴν γενικήν, Θαλῆς Θαλοῦ Θαλῆ. κ.τ.λ. Schol. Ar. *An.* 1009 ἄνθρωπος Θαλῆς. Ἀθηναῖοι περισπῶσιν, ἡ δὲ κοινὴ βαρύνει. καὶ ὅτε μὲν περισπῶσιν, Θαλοῦ ἔστιν ἡ γενική· ὅτε δὲ βαρύνεται, Θάλητος. Cf. Schol. Ar. *Nub.* 180. Schol. Ar. *Ach.* 263 Φαλῆς ἑταῖρε: περισπωμένως δὲ τὸ Φαλῆς ἀναγνωστέον, ὡς Ἐρμῆς. οὕτως δὲ Ἀττικοί· παρὰ Δωριεῦσι δὲ βαρυτόνος. 'ὁ δ' αὖ Φάλης κατακυπτάζει.' οὕτω Σώφρων ἐχρήσατο [*fr.* 43]. Both forms of the oblique cases are common Pape *Eigeni.* p. 478: add Θάλητα Timon Phlias v. 17 (i. 85 *Fr. Phil.*). Compare the declension of Μανῆς Pape p. 853.

¹ On these see Schelling *de Solonis legibus*, p. 138, Lipsius *Att. Proc.* p. 639, n. 9.

² Charondas is discussed by Bentley, *Phalaris* XII. p. 367 Wagner, and the laws ascribed to him are collected by Heyne, *Opusc.* II. p. 74 sqq.

52 We have *πάλιν* in v. 47, vii. 6, 98; but before *μνήν* the author may have chosen to write *πάλι*. This form is used in epigrams by Asklepiad. *A. P.* xii. 50 and Callim. *A. P.* vii. 520, and in later dactylic verse generally when metre requires—and, according to Phrynichus p. 284 Lob., even in prose by rhetoricians of his time. *Thesaur.* s. v. p. 89. It is worth remarking in 'Scymnus' 584 *Πελασιγῶται· πάλι δ' ἐρήμους γενομένας*, because the style and metre of that catalogue are professedly those of Comedy (I, 35); and the diction is in fact correct Alexandrian Attic of the 3rd century B.C. I say 'Alexandrian Attic' because of the so-called Alexandrian form *ἔσχεσαν* v. 694 (see Bachmann on Lycophr. 21), and the use of *εἶπεν* v. 501, 596, 675, *ἔπειπεν*¹ 568, which is admitted also by the Alexandrian Macho (Ath. 581 f v. 38, 583 b vv. 46, 50).

53 *χιλίας* δραχμὰς δηλ.

54 Plato *Legg.* 936 c δούλος δ' ἂν ἡ δούλη βλάβῃ τι τῶν ἀλλοτρίων....., 936 d διπλάσιαν τῆς ἀξίας τοῦ δούλου κομισέσθω (the master, if the injury alleged is fictitious ἐπ' ἀποστερήσει τοῦ δούλου), will illustrate the verbal burlesque v. 46 n.

55 *οἶσθας* 'Adopted by Zenodotus in his recension of the Homeric text (cf. Eust. 1773. 27). *οἶσθας* also appears in comedy' (besides places where it is restored by editors) in MSS. of Cratin. 105, Alexis 15. 11, Menand. *E.* 264, cf. *ἦσθας* *E.* 156, *Pk.* 100 fr. 348, 'and was Hellenic as well as *οἶσθα* according to Aelius Dionysius,' Smyth p. 478. Suid. Hesych.

56 οὔτε πόλιν v. 40 n. πῶς (v. 28 n.) πόλιν διοικείται Dem. 747. 24 ἡ γὰρ πόλις ἡμῶν νόμοις καὶ ψηφίσμασι διοικείται. Aeschin. I. 8, 12. Dem. 774. 7. 563. 10 ἡ νόμοις μάλιστα τῶν ἄλλων πόλεων οἰκείσθαι δοκεῖ. 666. 19–27 ending παῖδας ἐλευθέρους καὶ γυναῖκας ὑβρίζων καὶ πάντα ποιῶν ὅσα ἂν ἄνθρωπος ποιήσειεν ἄνευ νόμων καὶ τῶν ἐν πολιτείᾳ καλῶν τετραμμένος. Dio Chrys. ii. 406 νόμον δὲ χωρὶς οὐκ ἔστιν οὐδεμίαν οἰκείσθαι πόλιν. Soph. *O.C.* 913 sqq. Eur. *Andr.* 243 οὐ βαρβάρων (v. 33 n.) νόμοισιν οἰκοῦμεν πόλιν.

57–8 Liban. iv. 993. 6 ἐπὶ πᾶσαν πόλιν πλέουσι (οἱ ἔμποροι) ψευδόμενοι, παράγοντες, παρακρούμενοι. 1136. 7, 20. See Introduction.

57 'Βρικίνδηρα was a port of Rhodes: see Ross *Inscriptiones Graecae ineditae*, III. No. 277. It is mentioned in the Athenian tribute-lists (Köhler *Urkunden und Untersuchungen zur Gesch. des Bundes* p. 184), and was famous for its figs (Ath. 652 d, Pollux vi. 81). On the spelling of the name see Boeckh-Fraenkel *Staatshaush.* II. p. 432, Hicks. The assonance with 'Αβδήροις gives an opportunity for effective expression of contempt in any

¹ On this form see W. Dindorf *Ar. Ach.* 745 and L. Dindorf in the *Thesaur.* 'and Schroeder Pindar *proll.* p. xxxviii.' In Alexis 15. 17 (Ath. 118 a) ὥσπερ πυρετὸς ἀνῆκεν, εἴτ' ἐν ἐπιτελεῖ there seems to be merely a wrong division of εἶπεν ἐπιτελεῖ (Heliod. viii. 5), as *ἔπειτ' ἐνεπείν* in Macho for *ἔπειπεν εἶπεν*. Perhaps it is meant to be a quotation of Ionic medical language (cf. Kaibel on *Ep.* 107), 'This is like a fever,—abating only to become more violent,' though the dictionaries do not recognise ἐπιτελεῖν as a term in medicine: cf. however Cedrenus I. p. 234 εἰς μανίαν περιέπεσε λυσσώδη· καὶ ποτὲ μὲν ἐν ἀνέσει διῆγε, ποτὲ δὲ τὰ ἐξόχων ἐπετέλει, which Xylander renders *in rabiosam incidit insaniam; quae aliquando remittebat, alio tempore vehementius vexabat.*

case: but it may well be that the name was chosen for its barbarous sound (as 'Αρίνδηρα in Palestine, 'Ισινδος (in Ionia), Κάλυνδα (between Caria and Lycia), the river Rhyndacus, and various words in Μανδ- (see Pape-Benseler). Plural as Γάδαιρα, 'Αβδηρα); for Lynceus of Samos, pupil of Theophrastus, speaks of the figs τὰς Βρικινδαρίδας καλουμένας as τῷ μὲν ὀνόματι βαρβαρίζουσας, ταῖς δὲ ἡδοναῖς...ἀττικίζουσας (Ath. 652 d).

There can be little doubt that both 'Αβδηρα and Φάσηλις are meant for 'uncivilized places.' How early and for what reasons Abdera became proverbial for *dulness* is unknown¹; but it had been quoted before this as a type of ill-regulated communities: [Dem.] 218. 9 οὗτοι δ' οἱ νεόπλουτοι μόνοι καταφρονεῖν ὑμᾶς ὑμῶν αὐτῶν ἀναγκάζουσι, τὰ μὲν πείθοντες, τὰ δὲ διαζόμενοι, ὥσπερ ἐν 'Αβδηρίταις ἢ Μαρωνείταις², ἀλλ' οὐκ ἐν 'Αθηναίοις πολιτευόμενοι.

About Phaselis there is no question. Citizenship could be bought there for a mina: Macar. viii. 26 Τὴν ἐπὶ Λύσιδος πολιτείαν: ἐπὶ τῆς ἀναξίας. φασὶ γὰρ τοὺς Φασηλίτας ψηφίσασθαι τὸν βουλούμενον Φασηλίτην μὲν δόντα πολιτεύεσθαι. Hence the joke of Stratonikos (Ath. 351 f) to his slave, 'You rascal, you came within a copper of making me a citizen of Phaselis!' The same wit (Ath. 350 a from Clearchos), being asked τίνας οἱ μοχθηρότατοι; τῶν ἐν Παμφυλίᾳ Φασηλίτας μὲν ἔφησε μοχθηρότατους εἶναι, Σιδήτας δὲ τῶν ἐν τῇ οἰκουμένῃ. The Φασηλιτῶν θῦμα was also proverbial ἐπὶ τῶν εὐτελῶν καὶ ἀναίμων. Φασηλίτας γὰρ τάριχον τῷ Καλαβρῷ θύειν φησὶ Καλλίμαχος (fr. 100^b II. p. 288 Schneider) ἐν βαρβαρικοῖς νόμοις, Suid. s.v. Φάσηλις. Heroputhos *F.H.G.* IV. 428.

59 διδοῖ Smyth p. 580: 'From δίδωμι we have διδῶ Theogn. 186, Hdt. ii. 13 (MSS. διδοῖ, cf. Hrd. II. 59, Aret. 26, where the analogy of the -ω verbs gives us διδοῖ), Hippocr. (Littre) II. 142, 260. It occurs in papyri Moulton *C. R.* Feb. 1901.'

60 ὅπως ἂν μή: Eur. *Hel.* 1016 ὥς οὖν περαίνω μὴ μακράν. Attic prose has ἵνα: Plat. *Gorg.* 465 B ἵν' οὖν μὴ μακρολογῶ. Aeschin. 22. 13, 31. 7, 42. 43. Timocles 8. 13 ἵνα μὴ δὲ πολλὰ μ. Soph. *O. T.* 329 has τᾶμ' ὥς ἂν εἴπω μὴ τὰ σά, but Dem. 373. 13 διὰ τὴν ἀβελτερίαν τὴν ἐμὴν—ἵνα μὴ τὴν τούτου λέγω. Plat. *Rep.* 487 D, 507 D. *Hipp. Min.* 372 D.

61 παροιμία: *ne te longis ambagibus ultra quam satis est morer*, Hor. *Ep.* i. 7. 82. 'Not to beat about the bush and weary you with general remarks and allusions *by the way*, but to get on the *main road* and come to the point.' Phot.³ Suid. Παροιμία: λόγος ὠφέλιμος. καταχρηστικῶς δὲ πᾶν τὸ παροδικὸν διήγημα· οἶμος γὰρ ἡ ὁδός. Hesych.⁴ Παροιμώσαντες: ἐκτραπέντες τῆς ὁδοῦ. Cf. παρατροπή, *deverticulum*: Quint. x. 1. 29 metrical writing *depulsa recta via necessario ad eloquendi quaedam d. confugiat*. Liv. ix. 17 *legentibus velut d. amoena*. Juv. xv. 72 *a deverticulo repetatur fabula*.

¹ Mayor *Juvenal* II. p. 82, Mullach *Frag. Philos. Graec.* I. p. 335, K. F. Hermann *Gesammelte Abhandlungen* pp. 90–111, 370, who deals with the whole history of Abdera. ² Boissonade on Hierokles, p. 289.

³ Cf. the jests of Stratonikos in Ath. 351 e, f, and Macho's story of him in Abdera, Ath. 349 b.

⁴ Rutherford.

⁵ Meister.

Namatian. ii. 61 *sed de verticulo fuimus fortasse loquaces*, digression, τῇ παρεκβάσει. The origin of the sense *proverb* is probably the alternative given by Suid., ἡ παροιμία ἐστὶ λόγος ἀπόκρυφος δι' ἑτέρου προδήλου σημαίνόμενος—an observation or criticism made *indirectly* by a comparison or generalisation, a parable. τρύχῃ *enecam*.

62 Theocr. xiv. 51 μῦς, φαντί, θυώνιχε, γέμεθα πίσσας of a lover. Nicet. Eug. iv. 408 οὕτως ἐρῶν πᾶς (ὡς ἄφυκτόν τι πόθος) ἀλίσκεται γὰρ τοῖς ἐρωτος δίκτυοις, ὡς μῦς πρὸς ὑγρὰς ἐμπεσὼν πίσσης χύτραν. There was a proverb ἄρτι μῦς πίσσης γέυεται (Apostol. iii. 81 ἐπὶ τῶν νεωστὶ κακῶν πείραν λαμβανόντων, Macar. ii. 36 ἐπὶ τῶν νεωστὶ εἰς αἴσθησιν ἐρχομένων), confused with this passage in Diogen. V. i. 72 Ἄρτι μῦς πίσσης γέυεται: Μῦς ὄνομα [ἐστίν] Ταραντίνου τοῦ πύκτου ὃς κατὰ τὴν ἐνδεκάτην ἐπὶ ταῖς ἑκατον [Ὀλυμπιάδα] Ὀλυμπιάσιν ἐνίκησε πολλὰς πληγὰς λαβὼν ὑπὸ τῶν ἀνταγωνιστῶν. καὶ τις διηγούμενος περὶ αὐτοῦ ἔλεγεν· Ὅσα ἔπαθεν ὁ μῦς ἐν τῇ Πίσσῃ. οἱ δὲ φασιν ὅτι μῦς τὸ ζῶον ἐμπεσὼν εἰς τὴν πίσσαν καὶ ἀνελθεῖν μὴ δυνάμενος δεινὰ τε πάθη ἔχει καὶ τέλος ἀποθνήσκει (Leutsch). This latter correct explanation is also in schol. Theocrit. xiv. 51. Zenob. v. 46 ὅσα μῦς ἐν Πίσσῃ: αὕτη ἡ παροιμία εἴρηται ἐπὶ τῶν νενικηκότων τοὺς ἀνταγωνιστὰς διὰ πολλοῦ πόνου. Μῦς γὰρ κ.τ.λ. (Leutsch and Schneidewin). The explanation of the grammarians concerning the boxer μῦς is merely a fanciful theory founded on πῦξ ἐπλήγην and *v. 72, 3*. For the reading of the papyrus κα compare Callim. *P. Oxy.* v. 15, iv. 29 n.

64 τῆς...μισθόν 'as rent for which' often in apposition, as Ar. *Ran.* 140, 173, *Ach.* 66, Thuc. vi. 8, Archipp. 19. In Philostr. *V.S.* i. 25. 10 read ἀπάγοντα μισθὸν δέκα τάλαντα for μισθοῦ. τρίτην μοῖραν or μερίδα, which are often understood, and sometimes, as here, inserted in the text: Trag. *fr. adesph.* 505 in Stob. *Ecl.* i. 6. 6, p. 85. 2 καὶ νέμους ἡμῶν ἐκάστῳ τὴν κατ' ἀξίαν Τύχῃ [μερίδα]¹. Often in scholia, as on Eur. *Or.* 348. So with other fractions: δεκάτη Diphil. 33. 2, εἰκοστή, πεντηκοστή Lycurg. 155. 20. Dem. 467. 1 πράττεται τοὺς παρ' αὐτοῦ σίτον ἐξάγοντας τριακοστήν. Lucian ii. 280 ἐπὶ τούτῳ καὶ μισθὸς αὐτῷ (Priapus, Ares' tutor) παρὰ τῆς Ἥρας ἐγένετο δεκάτην αἰὲ τῶν ἐκ πολέμου περιγιγνομένων τῷ Ἄρει παρ' αὐτοῦ λαμβάνειν. The τρίτη is a large proportion of profits, in view, no doubt, of the disreputable nature of the trade. Not, I think, 'a τρίτη as rent²' or 'four staters a year.'

65 τὰ ὑπέρθυρα: the structure above the door, Pollux i. 76 τὸ δ' ὑπὲρ τὰς θύρας, ὑπερθύριον (this form Hom. η 90, Hes. *Scut.* 271), ὁ ἐπάνω τῶν θυρῶν τόπος Hesych.; the lintel or architrave or both. It contained the sockets (στροφεῖς) in which turned the upper pivots (στροφίγγες) of the door (sch. Hom. η 90, Eust. 1570. 30). See *Thes. s.v.*, *Dict. Ant.* i. p. 988. To force an entrance, the easiest method was to remove the whole of the θύρη, whether by cutting it away ἐκκόπτειν Lys. 97. 1, Polyb. iv. 3. 10, or, as here, by burning the lintel and so releasing it from the sockets.

ῥπτά: 'charred': Lexiphanes in Lucian ii. 336, 'like Lasos in Ath. 338 c,' used the word in the improper sense 'visible.'

δεῦρο, Μυρτάλη: Hicks suggested that this was a parody of Hyperides' famous *coup de théâtre* in the defence of Phryne (see Ath. 590 e), Bergler on

¹ del. Jacobs.

² Blümner (Hesych. s.v. Ἐκτῇ).

Alciph. i. 31, Blass Hyperid. *praef.* xxxv. καὶ σὺ 'you in your turn,' v. 42, iii. 81 n., Plat. *Gorg.* 451 A ἴθι νυν καὶ σὺ τὴν ἀπόκρισιν...διαπέρανον. 451 C G. ὁρθῶς γε λέγων σὺ, ὦ Σώκρατες. S. ἴθι δὴ καὶ σὺ, ὦ Γοργία. 453 D ἴθι δὴ καὶ περὶ τῆς ῥητορικῆς εἰπέ. 454 C. Aesch. *Sept.* 36 σκοποὺς δὲ καὶ γὰρ κτέ. 'but I in my turn.' Men. *Pk.* 421 μᾶλλον δὲ καὶ γὰρ....

68 πατέρας, ἀδελφοὺς: Aeschin. 3. 27 πατρί, ἀδελφῷ, ἐπιτρόπῳ, διδασκάλῳ, asynd. as ἀνδρῶν γυναικῶν Soph. *Ant.* 1079, Ar. *Ran.* 157 Blaydes, 'Longus iv. 13, 33,' παῖδας γυναικας Aesch. *Pers.* 407, *Eum.* 1028, νέων γερόντων Eur. *Suppl.* 725. Poseidon. ap. Ath. 470 c. 'Eumath. ii. 9 χορὸς ξύμμικτος ἀνδρῶν, γυναικῶν, πρεσβυτῶν, μειρακίων, παρθένων, γραῶν. id. iii. 1. Philostr. *V.S.* ii. 4 παισὶ, γυναῖσι, μειρακίοις, πρεσβύταις, ἀνδράσι.

69 τὰ τίλματα: this is a constant detail in such cases: Apollodor. p. 180 Wagner ἡ δὲ Φαῖδρα, κατασχίσασα τὰς τοῦ θαλάμου θύρας καὶ τὰς ἐσθῆτας σπαράξασα, κατεψεύσατο Ἱππολύτου βίαν. Ach. Tat. v. 3 on a picture of Tereus and Philomela, ἐσπάρακτο τὰς κόμας ἢ γυνή, τὸ ζῶμα ἐλέλυτο, τὸν χιτῶνα κατέρρηκτο. Hor. C. i. 17. 28, Prop. ii. 5. 21, Lucian iii. 299 ὅστιςμήτε...περιέκειρεν ἢ τὰ ἱμάτια περιέσχισεν, ἐτι ἐραστὴς ἐκείνός ἐστιν; 300. Menand. *E.* 271 καλὸν πάνν (in an amorous encounter) καὶ λεπτόν, ὦ θεοί, ταραντίνον σφόδρα ἀπολωλεκῶν, ὅλον γὰρ ἐγεγόνει ῥάκος. Tib. i. 10. 61, Ter. *Ad.* 120 *foris ecfregit: restituentur: discidit vestem: resarciatur*. The τίλμοι with which the Herald threatens the Danaid in Aesch. *Suppl.* 852 include the πολυμίτων πέπλων ἐπιλαβὰς they apprehend in v. 439.

τίλματα τίλλειν is perfectly good Greek by itself (Plut. *Mor.* 48 B σκύλακες τὰ δέρματα δάκνοντες καὶ τὰ τίλματα τίλλοντες); but it is impossible that the construction can be ὡς λεία ἔτιλλε τὰ τίλματα αὐτῆς ταῦτα—you could not speak of λεία τίλματα. The question remains whether λεία ταῦτα = τὰ λεία ταῦτα 'Sophron *fr.* 86' or whether λεία is a predicate. It means 'plain' as distinguished from ὑφαντά 'embroidered': Hom. ν 136, 231 ἐσθῆτα ὑφαντήν, 218 ὑφαντά τε εἴματα καλά. Thuc. ii. 97. 3 ὅσα ὑφαντά τε καὶ λεία, Tzetz. *Chil.* x. 391, but there would be no point in calling attention to the fact that her garments were λεία unless they had been made so by the rough handling of her assailant. 'The predicative use is very common with verbs of this class.' Proverb in Sext. *Emp. adv. Math.* i. 287 ὠψὲ θεῶν ἀλέουσι μῦλαι ἀλέουσι δὲ λεπτά. Theocr. iii. 21 τὸν στέφανον τίλαι...λεπτά. Euphron. *fr.* 11. 7 ταύτην ἔτεμε λεπτά καὶ μακρά. Tzetzes *Chil.* xiii. 379 λεπτά λεπτά κατατεμὼν τοῦτον. Hom. μ 387 νῆα...τυτθὰ βαλὼν κεῖσσαιμι. 173 τροχὸν...τυτθὰ διατμήξας. Opp. *Hal.* i. 318 τοὺς...τυτθὰ δ. Theocr. ix. 27 κρέας...πέντε ταμών. Antip. *A.P.* ix. 541 δοιὰ...τετμήμεθα. Arat. 1054 τριπλόα μείρονται. Xen. *Cyr.* i. 2. 4 διήρηται δ' αὕτη ἡ ἀγορὰ τέτταρα μέρη. Ephipp. *fr.* 22 τὴν βατίδα τεμάχη κατατέμων. Alexis *fr.* 187 τὸ δ' ἄλλο σῶμα κατατεμὼν πολλοὺς κύβους. Blaydes Ar. *Ach.* 300. 'The sentence is formed as Aesch. *P.V.* 458, τὰν βροτοῖς δὲ πῆματα ἀκούσαθ', ὡς σφᾶς....., 492, *Suppl.* 110, *Theb.* 362 λέγοιμ' ἂν εἰδὼς εὐ τὰ τῶν ἐναντίων, ὡς ἐν πύλαις ἕκαστος εἴληχεν πάλον.

ὁ ἀναγῆς is just the same in effect as ὁ ἐναγῆς (Hesych. Ἀναγῆς: ὁ ἐναγῆς,

¹ In Oph. *Lith.* 706 ? read τὸν δὲ διαμελίστι δαίξιν ἐννέα μοῖρας for τοῦ.

² For ὡς τ' Blomf.

ἡ βίβηλος), which means guilty of an act of pollution (ἐν τῷ ἄγει ἐνέχεσθαι Hdt. vi. 56), murder, that is, or sacrilege, by which the doer μαιίνει τοὺς θεοὺς and becomes himself μαιρός: Antiphon 116. 11 μαιρὸν καὶ ἀναγνόν (VIII. 7) ὄντα εἰς τὰ τεμένη τῶν θεῶν εἰσίσιντα μαιίνειν τὴν ἀγνείαν αὐτῶν. Hdt. i. 61, v. 70, 72, Plut. *Solon* 12, Thuc. i. 139. 1, 126. 11 ἐναγείς καὶ ἀλιτήριοι τῆς θεοῦ ἐκαλοῦντο. Aristid. i. 840 ἐναγείς τοῦ θεοῦ. ii. 74. Aeschin. 69. 12 ἐναγής, φησίν, ἔστω τοῦ Ἀπόλλωνος. Soph. *O.T.* 656. Timaeus Locr. 104 D. Plut. *Mor.* 778 E ἐναγείς ἐποιοῦντο καὶ καταράτους. Artemid. ii. 20 ἐναγείς καὶ μαρούς. Lucian ii. 251 ἐναγείς = 252 ἀσεβεῖς καὶ ἀθέους. Diod. Sic. II. 263. 12 Wesseling ἐναγείς = ἱερόσυλοι καὶ φονεῖς. Hesych. Ἐναγής: μυσάρων, ἀκάθαρτον. Plut. *Mor.* 729 E ἔργον ἐναγές καὶ ἀθέμιστον. Pollux i. 21 Ἄθεος, ...ἀσεβής..., ἐναγής. 32 ἀκαθάρτως πάντα δρῶντες, παμμίαιοι, ἐναγείς, ἄγει προσεχόμενοι, μιάσματι ἐνεχόμενοι...εὐαγές, ἄχραντον· τὸ δ' ἐναντίον ἐναγές, δυσαγές, μαιρόν. viii. 133 Ἀνδροφόνος...ἐπὶ δὲ τούτου ἐναγής, μαιρός, παμμίαιος, αἵματι προσεχόμενος. Murderer is the usual implication, Plut. *Mor.* 304 F, *Marcell.* 19, *Cato min.* 17 ὡς ἐναγείς καὶ μαρούς ἐμίσουν, *Pyrrh.* 34 καλῶν ἐναγὴ καὶ βάρβαρον, *Tib. Gracch.* 21 ἐναγὴ καὶ τύραννον καὶ μεμιαγκότα φόνω... τὸ ἀγιώτατον ἀποκαλοῦντες. *Ep. Phalar.* 13 λεγέτωσάν με μαιφονον, ἄθεον, ἐναγὴ, τύραννον, πολλοῖς πεφυρμένον καὶ ἀνηκέστοις μιάσμασι. 7 ἐναγὴ καὶ αὐθάδη καλῶν. Agathias *Hist.* iv. 8 p. 221 N. μιάσμα βδώντες καὶ ἄγος καὶ μαιφονίαν...ἐναγείς αὐτοὺς καὶ μαρούς καὶ κακοδαίμονας ἀποκαλοῦντες. Lucian iii. 317 ἐναγής εἰ 'you butcher!' Hence it is used as a mere term of execration, Macho (Ath. 349 a) ὁ γὰρ ἐπίβουλος ἀναγής ψαλτής. Alciphro. iii. 54 τοῖς ἐναγέσι (who have robbed me of my winnings), like μαιρός (Ar. *Lys.* 397, Dem. 787. 2 and commonly), ἀσεβής Dem. *ibid.*, ἀκάθαρτος e.g. Bato Com. 5. 2, ἀνδρόφονος, ἱερόσυλος Menand. *E.* 560 etc., ἀλιτήριος, ἀνδραποδιστής, λωποδύτης, δημόκοινος (see Eust. 1833. 54), τοιχωρύχος, τυμβωρύχος, μυσάρων Eur. *Cycl.* 73, Com. *fr. adesp.* 214, δήμιος Eust. 1105. 22, Alexis *fr.* 21, ἐξάγιστος (= ἐναγής Lycophr. 437 sch.) Dem. 798. 6.

71 εἶλκεν αὐτὴν κάβιάζετο v. 10 n. Dem. *Meid.* 563. 12 τὸ τῆς φύσεως ἔλκει καὶ βιάζεται¹. Dio Chrys. ii. 416 ἔλκοντες καὶ βιάζονται τὸ ἄρθρον. ἔλκειν of rough handling, Dem. *Meid.* 585. 15 μηδὲνα αὐτὸν ἔλκειν μηδ' ὑβρίζειν. *Conon.* 1263. 10 εἰλκόμεν καὶ ἐξεδυνόμεν καὶ ὑβριζόμεν. Liban. *Ep.* 1475 οἷτος ἔλκεται νῦν καὶ ὑβρίζεται, Διὸς ὄρνις ὑπὸ κολοιοῦ τινος. Hesych. Ῥυστάζοντες: ἔλκοντες μεθ' ὕβρεως, σπαράσσοντες. Especially of assault on women, Hom. λ 580 Λητὼ γὰρ ἔλκεσε (sch. B ἐβιάσατο. Eust. 1700. 16) Z 465 ἔλκεθμοῖο (sch. L). X 62 ἔλκεθίσας τε θυγάτρας. Eur. *Tro.* 70 Αἴας εἶλκε Κασσάνδραν βία. Lysias 92. 41 'ἵνα σύ γε' ἔφη 'πειρᾶς ἐνταῦθα τὴν παιδίσκην' καὶ πρότερον μεθύων εἶλκε αὐτήν. *Simon* 97. 29 εἶλκεν τὸ μεράκιον. Dem. 1157. 4, Musaeus 123.

ὦ Γῆρας, σοὶ θυέτω σωτήρια, χαριστήρια δηλ. 'Age, let him sacrifice to thee (out of gratitude),' 'he may thank thee,' as VI. 10 θυέ μοι ταύτη ἐπεὶ σ' ἔγενε' ἂν τῶν ἐμῶν ἐγὼ χειρῶν, = V. 81 ἔχε τὴν χάριν ταύτη. Philostr. *Ap.* vii. 12. 5 has the same metaphor νυνὶ δὲ τίνι μὲν εὐφωγία τίνι δὲ κισθάρᾳ θύσομεν (as in the case of Nero, who was mollified thereby): Battaros' meaning is that of the

¹ Hesych. Ἠλκήσε: ...εἶλκεσε καὶ ἐβιάσατο. 'In Himer. *Or.* xxiii. 13 read ἀλλ' ὁ μὲν εἶλκε [codd. εἶχε, ἤρχε] καὶ ἐβιάζετο.'

Chorus in Ar. *Ach.* 210 οἶμοι τάλας τῶν ἐτῶν τῶν ἐμῶν. οὐκ ἂν ἐπ' ἐμῆς γε νεότητος...ὡδε φαύλως ἂν...ἐξέφυγεν (see schol.). Eur. *H.F.* 232 εἰ δ' ἦν νεός τε καὶ σώματος κρατῶν, λαβὼν ἂν ἔγχος τοῦδε τοῦς ξανθοὺς πλόκους καθημάτωσ' ἂν. 268 ὦ δεξιὰ χεὶρ, ὡς ποθεῖς λαβεῖν δόρυ, ἐν δ' ἀσθενείᾳ τὸν πόθον διώλεσας· ἐπεὶ σ' ἔπασσ' ἂν δοῦλον ἐνέποντά με. 312. *Heracl.* 740 εἴθ' ὦ βραχίων, οἶον ἡβήσαντά σε μεμνήμεθα...σύμμαχος γένοιό μοι τοιοῦτος· οἷος ἂν τροπὴν Εὐρυσθέως θείην. Hom. Ψ 626 sqq. Quint. ii. 328. Verg. *A.* v. 397. Hor. *Carm.* iii. 14. 27 non ego hoc ferrem calidus iuventa—but Battaros is calidus enough only the flesh is weak. Plaut. *Pers.* 276 Scio ego quid sim aetatis: eo istuc maledictum impune auferes.

72 ἐπ'...ἂν 'for otherwise...' *alioquin* as IV. 15, VI. 11, Eur. *H.F.* 270 (quoted above). Hom. O 228. Pind. O. ix. 29. Soph. *O.T.* 433, *Ant.* 389, *El.* 323. Eur. *Med.* 425, *Cycl.* 218 (reading τὰν!). Plat. *Ast. Lex.* Plat. i. 758. Trag. *fr. ad.* 293. Xen. *Cyr.* ii. 2. 17. Plut. *Phoc.* 9. *Mor.* (Wytttenb. *Index*). Porph. *de Abst.* ii. 41. Paul I *Cor.* v. 10 (Alberti *Obs.* p. 341), *Rom.* iii. 6 Wetstein. τὸ αἷμ' ἂν ἐξεφύσησεν The phrase is common in descriptions of wounded men: Hom. II 348 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δὲ οἱ ἄμφω αἵματος ὀφθαλμοί· τὸ δ' ἂν ἀνὰ στόμα καὶ κατὰ ῥίνας πρήσε χανῶν (sch. ἐξεφύσησε). Aesch. *Ag.* 1388 ἐκφυσιῶν ὀξείαν αἵματος σφαγὴν. Soph. *Ant.* 1238 φυσιῶν ὀξείαν ἐκβύλλει ῥοήν. *Aj.* 918 φυσῶντ' ἄνω πρὸς ῥίνας ἐκ τε φωνίας πληγῆς μελανθὲν αἷμα. 1411 ἔτι γὰρ θερμαὶ σύριγγες ἄνω φυσῶσι μέλαν μένος. Lucian iii. 448 ἐκεῖτο οὖν ὁ ἄθλιος κατὰ τὸν αὐτοῦ Ὀμηρον αἷμ' ἐμέων (O 11). Hdt. vii. 88. Theocr. xxii. 98 ἔστη δὲ πληγαῖς μεθύων, ἐκ δ' ἔπτυσεν αἷμα, as Hom. Ψ 697. Lucian ii. 885. Quint. *Sm.* x. 108. Verg. *A.* v. 469. x. 349. xi. 668. Appul. *Met.* iv. 72. 266. Ov. *Met.* 238, 256.—Ar. *Lys.* 205 has θαῖμα.

73 ὥσπερ Φίλιππος ἐν Σάμφω κοτε: when he was unexpectedly thrashed by the κομήτης. The allusion is to the famous proverb τὸν ἐν Σάμφω κομήτην, and to that explanation of it which told that a certain boxer from Samos, being taunted by the competitors with effeminacy, as wearing his hair long, surprised them by winning the victory. In this sense ('catching a Tartar') it was used by Diphilus and Philemon (Kock *C.A.* III. 749, Diphil. 20^b). Cod. *Paroemiogr.* Paris *suppl.* 676. 83 τὸν <ἐν Σάμφω> κομήτην: Σάμιόν φασιν πύκτην κομῶντα εἰς Ὀλυμπίαν ἀφικόμενον <καὶ νικήσ>αντα ἐπὶ τῷ θηλυπρεπεῖ πρὸς τῶν ἀνταγωνιστῶν χλευαζόμενον εἰς παροιμίαν ἐλθεῖν... τῆς παροιμίας ταύτης μεμνήσθαι καὶ Δίφιλον ἐν Πήρᾳ καὶ Φιλήμονα ἐν Δακτυλίφ. Plut. *Prou.* ii. 8 Τὸν ἐν Σάμφω κομήτην: Σάμιός τις ἐγένετο πύκτης, ὃς ἐπὶ μαλακίᾳ σκωπτόμενος, ἐπειδὴ κόμας εἶχεν, ὑπὸ τῶν ἀνταγωνιστῶν, συμβαλὼν αὐτοὺς ἐνίκησεν. λέγεται ἐπὶ τῶν αἰρουμένων ἀνταγωνιστῶν ἑαυτοῖς κρείττονας ἢ προσεδόκησαν. His name was said to have been Pythagoras: Diogen. iv. 58 Ἐν Σάμφω κομήτης: [two MSS. give] Πυθαγόρας πύκτης Σάμιος ἐκόμα. καταφρονισθεὶς οὖν παραδόξως ἐνίκησεν: and he was identified with the philosopher: Theaetet. (Diog. L. viii. i. 48) Πυθαγόρην τινὰ Πυθαγόρην, ὃ ξεῖνε, κομήτην ἀδόμενον πύκτην εἰ κατέχεις Σάμιον, Πυθαγόρης ἐγὼ εἰμι· τὰ δ' ἔργα μου εἴ τι' ἔροιο Ἠλείων, φήσεις αὐτὸν ἄπιστα λέγειν. Diog. L. viii. i. 47 Ἐρατοσθένους δὲ φησι, καθὼ καὶ Φαβωρίνος...παρατίθεται, τοῦτον (the philosopher) εἶναι τὸν πρῶτον ἐντέχνως πυκτεύσαντα..., κομήτην καὶ ἀλουργίδα φοροῦντα.

¹ L. Dindorf.

ἐκκριθέντα τ' ἐκ τῶν παίδων καὶ χλευασθέντα αὐτίκα προσβῆναι τοὺς ἄνδρας καὶ νικῆσαι. Euseb. *Chron.* p. 40 Scaliger, 229 Migne II. Σάμιος, ἐκκριθεὶς παίδων πυγμῇ, καὶ ὡς θῆλυς χλευαζόμενος, προβάς εἰς τοὺς ἄνδρας ἅπαντας ἐξῆς ἐνίκησε. So Georg. Syncell. p. 454. Lucian also identified the boxer with the philosopher: i. 541 τουνονὶ τὸν κομήτην, τὸν Ἰωνικόν. ii. 714 ἀθλητῇ ποτε γενομένῳ, καὶ Ὀλύμπια οὐκ ἀφανῶς ἀγωνισαμένῳ. But an epigram in Diog. L. viii. 1. 49 says οὗτος πυκτεύσων ἐς Ὀλύμπια παισὶν ἄνηβος ἦλυθε Πυθαγόρης ὁ Κράτειρ Σάμιος, whereas the philosopher's father was Mnesarchos; and Hesych. s.v. Ἐν Σ. κ. says ἔνιοι Πυθαγόραν τὸν σοφὸν φασὶ τὴν πυκτικὴν ἀσκήσαι καὶ ἀπ' αὐτοῦ τὴν παροιμίαν λέγεσθαι, ἀμαρτάνοντες. (Iamblich. attaches the proverb to the philosopher, but not in connexion with this story: *Vit. Pyth.* ii. 11 Küster τὸν ἐν Σάμῳ κ. ἤδη ἐν παροιμίᾳ πολλοὶ πολλαχοῦ τὸν νεανίαν ἐπευφημοῦντες ἐξεθείαζον καὶ διεθρύλλουν. vi. 30 διόπερ ἔτι καὶ νῦν τὸν ἐκ Σ. κ. ἐπὶ τῷ σεμνοτάτῳ διακηρύττει: while yet another application is given to it by Apostol. vii. 31, Diogen. iv. 58 Ἐν Σ. κ.: ἐπὶ τῶν οὐδὲν χάριν λεγόντων· οἱ γὰρ οἰκοῦντες ἐκεῖσε πρὸς χόρους ἐπιτήδευοι, οὐ πρὸς ἄλλο τι χρήσιμοι.) Of his antagonist's name we have no other mention.

A story the same in its essential points is told by Phaedrus *Append.* viii. *Magni Pompei miles vasti corporis fracte loquendo et ambulando molliter famam cinaedi traxerat certissimam.* He commits a robbery so audacious that his commander cannot believe him capable of it. Before long a barbarian challenges any Roman to single combat. No one is anxious to accept. *Tandem cinaedus habitu sed Mars viribus obtains permission and, mirante exercitu, dicto celerius hostis obsidit caput.*

Βρέυκος or **Βρούκος** (Hesych. s.v.): see Schmidt i. 372, Bekk. *An.* 223. 20) = ἀττέλεβος and I understand it as a term of contempt: cf. κεπφ-αττέλεβώδη ψυχὴν in Arcestratus (Ath. 163 d, 310 e). ὦ κέπφε Ar. *Plut.* 912 sch., cf. *Pax* 1067, Κέπφος, Κεμπός Hesych., κεπφῶ 'to gull' *Thes.* Plaut. *Casin.* 239 *Eho tu, nihili, cana culex.* Phot. Κρέξ: ἀντὶ τοῦ ἀλάζων· οὕτως Εὐπολὶς (*fr.* 423) (cf. Lycophron 513). <τι>τιγόνιον (see *Thes.* s.v. Τεττιγόνιον): ἐπὶ νηπίον τίθεται. Theocr. x. 19 ἄ καλαμαία sch. Lucill. *A.P.* xi. 265. Artemid. ii. 22 ἀκρίδες καὶ πάρνοπες... πονηροὺς ἄνδρας σημαίνουσι. Theophr. *fr.* 174. 4 informs us that χαλεπαὶ μὲν οὖν καὶ αἱ ἀκρίδες, χαλεπώτεροι δὲ οἱ ἀττέλεβοι καὶ τούτων μάλιστα οὐς καλοῦσι β[α]ρούκ[τ]ους. Nicknames from beasts are common: Σάτυρος ἐν Θάσῳ was called γρυπαλώπηξ Hippocr. iii. 629, and we have a βοῦς Macho (Ath. 349 c v. 47), a πελαργός Philostr. *V.S.* ii. 6, Φιλόστρατος ἡ κυναλώπηξ Ar. *Eq.* 1069, Χαιρεφῶν ἡ νυκτερίς 1564; *Gallina* Hor. *S.* ii. 6. 44 is the name of a slave; Τεττιγόνιον, apparently a prostitute, gives her name to a play by Alexander Com. (III. 373 K.), and there was an Ἀλεκτρώων ridiculed by Heraclid. Com. II. 435 K. Alexis (168) Καλλιμέδων ὁ Κάραβος (Timokles 27, Alexis 193), ἔπειτα Κόρυδος, Κωβίων, Κυρηβίων ὁ Σκόμβρος, ἡ Σεμίδαλις. Anaxandrid. 45 ὄρνις κεκλήσει, 34. 8. Plat. Com. 106. 2 Γλαυκέτης ἡ ψήττα. Appul. *Met.* ix. 187 *Nosti quendam Barbarum, nostrae civitatis decurionem, quem Scorpionem prae moris acritudine vulgus appellat.* Ar. *An.* 1290 ὠρμιθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα. πέρδιξ μὲν εἰς κάπηλος ὠνομάζετο χωλός, Μενίππῳ δ' ἦν χελιδὼν τοῦνομα, Ὀπουντίῳ δ' ὀφθαλμὸν οὐκ ἔχων κόραξ, κορυδὸς Φιλοκλέει, χηναλώπηξ Θεογένει,

Ἰβίς Λυκούργῳ, Χαιρεφῶντι νυκτερίς, Συρακοσίῳ δὲ κίττα, Μειδίας δ' ἐκεῖ ὄρνυξ ἐκαλεῖτο, and the principle is shown by Aristophon (*fr.* 10): ὕδωρ δὲ πίνειν βάτραχος, ἀπολαῦσαι θύμων λαχάνων τε κάμπη... ὑπαίθριος χεიმῶνα διάγειν κάψιχος, πνίγος ὑπομείναι καὶ μεσημβρίας λαλεῖν τέττιξ,..... ἀνυπόδητος ὄρθρου περιπατεῖν γέρανος, καθεύδειν μὴδὲ μικρὸν νυκτερίς. Plut. *Mor.* 975 B ὥσπερ αὐτὰ καὶ τῶν βασιλέων, αἰετὸς μὲν ὁ Πύρρος ἦδετο καλούμενος, ἰέραξ δ' ὁ Ἀντίοχος. ἰχθὺς δὲ τοὺς ἀμαθεῖς καὶ ἀνοήτους λοιδοροῦντες ἡ σκώπτοντες ὀνομάζομεν. Names from animals were given especially to prostitutes: Macho (Ath. 583 c) Νικῶ ἡ Αἴξ, 583 a Καλλίστιον ἡ Ὑς, Gorgias Gramm. (*id.* 583 d) Χίμαιρα and Κορώνη.

Real names derived from animals are not uncommon, Fick *Personnn.* pp. 314-325: Βρουκίων appears at Melos I. G. A. no. 414, and so we should read for Βουκίων in the title of Alciphron iii. 43. Γρύλλος (*Hrd. fr.* 10 n.) may be derived from the insect.

74 γελᾶς; κίναϊδός εἰμι: the point of this is now clear: Battaros has compared himself to the celebrated κομήτης, a word which ordinarily implied κίναϊδος: see Synes. *laud. calv.* §§ 21, 2 (Krabinger), Ar. *Nub.* 348, 1101, *Lys.* 561, 827, Lucian i. 275, Plut. *Mor.* 89 E; and the proverb οὐδεὶς κομήτης ὅστις οὐ βινητιᾷ (so Macar. vi. 74, ψηνίζεται Suid. s.v., Synes. *Ep.* 104, περαίνεται Apostol. xiii. 31, Suid. s.v. οὐδεὶς): with the same implication Philostr. *V.S.* ii. 30. 2 τὸν μὲν ἄνδρα δείκνυσιν ἡ κόμη. It is this which raises the laugh: 'Well,' says B., 'I admit I am a ruffian' (Aeschin. 56. 15 τειχοποιός εἰμι. ὁμολογῶ. ἀλλὰ...), like a true βωμολόχος attempting to win sympathy by affecting *bonhomie* and making coarse jokes at the expense of his own dignity: Dem. *Conon* 1263. 5 ἂν δ' εἴπῃ Κόνων 'ἰθύφαλλοί τινὲς ἐσμεν ἡμεῖς συνελεγμένοι, καὶ ἐρῶντες οὐς ἂν ἡμῖν δόξῃ παῖομεν καὶ ἀγχομεν,' εἶτα γελάσαντες ὑμεῖς ἀφήσετε; 1261. 11-21. 151. 19. Ar. *Vesp.* 1258. Plaut. *Rud.* 735 *Fateor: ego trifurcifer sum: tu's homo adprime probus.* Cic. *de or.* ii. LVIII. 236. Hor. *Sat.* ii. 1. 86. 'That one who has exercised the profession of a κίναϊδος should graduate to that of a πορνοβοσκός is not unnatural: Hyperid. v. 2 ἡ δεινοτάτη μὲν τῶν ἐταίρων, ὡς φασιν, ἐφ' ἡλικίας ἐγένετο, διατετέλεκε δὲ πορνοβοσκοῦσα. 'See Introduction.' Add Pl. *Pseud.* 360 ff., 329, 975, Ter. *Ad.* 265 and especially Ter. *Ad.* 188.

75-6 Βάτταρος, Σισυμβράς: the meaning is 'Our names attest our character.' First, how does Βάτταρος attest it? 'There are, I think, several suggestions conveyed in the sound of the word. βατταρίζω = to stammer, as did Battus Hdt. iv. 155: Plut. *Mor.* 405 B καὶ τὸν Βάττον οἶμαι διὰ τοῦτ' ἐπὶ τὴν φωνὴν παραγενόμενον εἰς Διβύην ἐπεμψεν οἰκιστὴν, ὅτι τραῦλος μὲν ἦν καὶ ἰσχνόφωνος. A drawl or lisp was one sign of effeminacy: Appul. *Met.* viii. 171. 576 *fracta voce* (Oud.), Plin. *Ep.* ii. 14, Juvenal xi. 111 and Bodl. *fr.* v. 23 (C.R. XIII. 206 b): just as was an affected walk, IV. 36 n. A πορνοβοσκός was called Βάτραχος Com. *fr. adesph.* 304, but a far better-known character was Βάταλος: Harpocr. *Δισχίνης ἐν τῇ περὶ παραπρ.* (p. 41. 13) οὕτως τὸν Δημοσθένην ὠνόμασε. κεκωμώδηται γὰρ ἐπὶ μαλακίᾳ. Εὐπολὶς δὲ (82) τὸν πρωκτὸν βάταλον λέγει. μήποτε οὖν ἐνθεν τοὺς κιναιδούς βατάλους καλοῦσι (as Clem. Al. p. 266, Hesych. Βάταλος: καταπύγων καὶ ἀνδρόγυνος, κίναϊδος, ἔκλυτος). Aeschin. 18. 27 ὑπὸ τῆς φήμης, ἀλλ' οὐχ ὑπὸ τῆς τίτθης (as D. said 17. 42), Βάταλος προσαγορεύεται ἐξ ἀνανδρίας τινὸς καὶ κιναιδείας ἐνεγκάμενος τοῦνομα (see scholl. on 17. 42). Plut. *vit. Dem.* 4 ἦν γὰρ ἐξ ἀρχῆς

κάτισχνος καὶ νοσώδης καὶ τὴν λοιδορουμένην ἐπωνυμίαν τὸν Βάταλον εἰς τὸ σῶμα λέγεται σκωπτόμενος ὑπὸ τῶν παίδων λαβεῖν. ἦν δὲ ὁ Β., ὡς μὲν ἔνιοι φασιν, αὐλητὴς τῶν κατεαγόντων, καὶ δραμάτιον εἰς τοῦτο κωμωδῶν αὐτὸν Ἀντιφάνης (11. 35 K., see Meineke I. 333) πεποίηκεν. ἔνιοι δὲ τινες ὡς ποιητοῦ τρυφερά καὶ παροΐνια γράφοντος τοῦ Βάταλον μέμνηται..... (e.g. Hedylus in Ath. 176 c v. 8). δοκεῖ δὲ καὶ τῶν οὐκ εὐπρεπῶν τι λεχθῆναι τοῦ σώματος μορίων παρὰ τοῖς Ἀττικοῖς τότε καλεῖσθαι βάταλος. Liban. *Vit. Dem.* 2. 22 (Reiske's Dem.) ἰστώρηται τις Ἐφέσιος Βάταλος αὐλητὴς γίνεσθαι, ὃς πρῶτος ὑποδήμασι γυναικείois ἐπὶ τῆς σκηπῆς ἐχρήσατο καὶ μέλεσι κατεαγόντι, καὶ ὅλως τὴν τέχνην ἐμαλάκισεν· ἀφ' οὗ τοὺς ἐκλύτους καὶ ἀνάνδρους βάταλον ἐπονομάζουσι. *iv.* 312. 2. Bekk. *An.* 221. 26. Phot. *Bibl.* p. 495^a 31. Βάταλος ὁ αὐλητὴς, says Lucian (iii. 119), and his like, can easily be told; signs are βάδισμα καὶ βλέμμα καὶ φωνὴ καὶ τράχηλος ἐπικεκλασμένος. *Ep. Pythag.* 4 κακοσχολεῖ πρὸς ἡδονὴν καὶ βατταλίζεσθαι ὀριγνόμενον.—βάκηλος is also used ἐπὶ τῶν ἐκλύτων καὶ ἀνάνδρων (cf. Alexis *fr.* 100 Kock). The suggestion in the βα- is perhaps oriental: cf. the names of the eunuchs Βαγῶας, Βάτις (Pape) and of Βατάκης the priest of Cybele Plut. *Mar.* 17. The name Battarus actually occurs Cato *Dirae* 1. Βατυλλίς is daughter of Βίτιννα in V. 70, Βατάλη a woman in IV. 35 n. See further Ar. *An.* p. 167 Blaydes crit. n., Hesych. βάτας: ὁ καταφερὴς. Ταραντίνοι. E. M. 190. 52 βασσάρη· ἀλώπηξ καὶ ἡ καταφερὴς καὶ πόρνος γυνὴ quoting Lycophron 771, 1393.

76 Σισυμβρᾶς, Σισυμβρῖσκος: the reason that these names convey the same reproach is primarily that they are *flower-names*, such as would be given to a beloved object but could not be borne by a male without dishonour. Thus the names of flowers (especially such as were fragrant or otherwise suitable for garlands¹) were commonly borne by courtesans, as Μυρτάλη (I. 89 n.), Ἀβρότονον (typical in Lucian iii. 280), *Menand. Ep.*, α *Iena* in Theophylact. *Epist.* 51, Ὀκίμων, Μηκωνίς, Ὑακινθίς (Alciph. iii. 48), Χελιδόνιον (Lucian i. 691, iii. 305), Ἰωνία (πόρνης ὄνομα Phot., Hesych.), Ἀγαλλίς, Θρυαλλίς, Κοριανῶ, Λυχνίς, and Σισύμβριον itself: Theophil. Com. 11 Λαῖδα... ἡ Μηκωνίς ἡ Σισύμβριον. In the 1001 *Nights* vi. p. 77 *Mursinah* is a slave-girl, p. 326 *Jessamine* and *Narcissus* are slave-girls or eunuchs. What such names meant when applied to men is plain enough²: Lucian i. 691 καὶ τοῦνομα δὲ τοῦ κιναιδίου ἀπεμνημόνευε· Χελιδόνιον γὰρ καλεῖσθαι. ii. 338 (*Lexiphanes* speaking) Δίωνα τὸν καταπύγονα καὶ λακκοσχέαν, τὸν μύρτωνα καὶ σχωτορώκταν νεανίσκον. iii. 183 ἐν Συρία μὲν ῥοδοδάφνη κληθεῖς—ἐφ' ᾧ δὲ, νῆ τὴν Ἀθηναίων αἰσχύνονται διηγείσθαι. In Alciph. i. 20 Ὀκίμων is not out of character for a parasite; nor, I imagine, Ἀμάρακος and Νάρκισσος for freedmen under the Roman Empire; cf. Fick, *Personennamen*, p. 325. Lucian iii. 406 *Epist. Saturn.* 24 παῖδας δὲ αὐτῶν τοὺς ὡραίους καὶ κομήτας οὓς Ὑακίνθους³ ἢ Ἀχιλλέας ἢ Ναρκίσσους ὀνομάζουσι.

¹ ὅσα ἡ ὀφθαλμοῖς τέρψιν ἢ ῥισὶν ἡδεῖαν δόφρησιν παρέχει Pollux vi. 106, where, with Ath. 671 c—685 c, Plin. *N. H.* xxi., the flowers used in garlands are recorded.

² I do not say it is invariable: the father of Lasos according to some was called Σισύμβριος, Diog. L. i. 1. 42; and there are others, as Ἐλίχριστος (Pape, Fick p. 325), Κρίνων (Pape), whose characters I have no reason to impugn.

³ Ὑακίνθος Πορνοβοσκός was a play by Anaxilas K. II. 272.

σισύμβριον ('Wild Mint,' Adams *Paul. Aegin.* III. 340), a highly-scented flower *Theophr. H.P.* vi. 6. 2¹ from which an unguent was made (Pherecr. 2, Antiphan. 106, *Theophr. de Od.* 27), was among those used in wreaths (Cratin. 239, Nicand. *fr.* 74. 57, Pollux vi. 106, Artemidor. i. 77), and that is the main significance of the name. But doubtless it had besides a special aphrodisiac connexion: in Dioscorid. i. p. 271 Sprengel the interpolated note gives other names for it, Ἀφροδίτης στέφανος, *herba venerea*: it was offered by courtesans to Venus, Ov. *Fast.* iv. 865 *numina vulgares Veneris celebrate puellae*,... *cumque sua dominae date grata sisymbria myrto tectaque composita iuncea vincla rosa*: worn in garlands by the newly-married, according to schol. on Ar. *An.* 159 νερόμεθα δ' ἐν κήποις τὰ λευκὰ σῆσάμα (*Pax* 869 schol.) καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια. EY. ὑμεῖς μὲν ἄρα ζῆτε νυμφίων βίον, where the suggestion intended appears to be the same as in Cratin. 109 ῥοδωνία καὶ μῆλα καὶ σέλινα καὶ σισύμβρια.

Even the use of the unguent by a man would be enough to lend colour to the imputation; Aristippus in Diog. L. ii. 8. 76 κακοὶ κακῶς ἀπόλουντο οἱ κιναιδοί, οἵτινες καλὸν ἡμῖν ἄλειμμα διαβάλλουσιν. Ath. 565 c-e κιναιδούς καλοῦντες τοὺς ἢ μύρου προσβάλλοντας ἢ μικρῷ μαλακώτεραν ἡμφιεσμένους ἐσθῆτα. On the form -ās (cf. Βιτάς, Κανδᾶς) see Fick, pp. 16-20.

77 ἔκκτ' ἀλκῆς θαρσύνων: Ar. *Nub.* 420 (Blaydes) ἀλλ' ἐνεκὲν γε ψυχῆς στερεᾶς δυσκολοκοίτου τε μερίμνης καί... ἀμέλει θαρρῶν οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἄν. Dem. 721. 16 ἐμοὶ μὲν γὰρ ἔνεκ' ἀναιδείας ὁ τοιοῦτος δοκεῖ πᾶν ἂν ἐτοιμὸς ἔργον ποιῆσαι. Lucian iii. 375 κολακείας ἔνεκα τὸν Γναθωνίδην ἢ τὸν Στρουθίαν ὑπερβαλέσθαι δυνάμενοι. With θαρρῶν Plat. *Cratyl.* 428 A, *Soph.* 242 B, *Legg.* 642 D, θάρρει *Soph. Phil.* 774, Alexis 110. 7, Lucian i. 143, 577, 629, ii. 494, iii. 349, Plut. *Sol.* 6. ἔκατι is so used in Aesch. *Cho.* 994 τὸλμης ἔκατι, *Pers.* 340. Eur. *Cycl.* 647, *I.A.* 865, *Hel.* 1182, *H.F.* 277. A.P. xi. 361. λέοντ' ἄγχοιμ' ἄν: like another Herakles, who seized the Nemean lion ἄγχων ἕως ἀπέπνιξεν Apollodor. ii. 5. 1, Dio Chrys. ii. 326 λέοντα ἄγχας ἐπνιξε. Tzet. *Chil.* vi. 231, Aristid. ii. 99 τὸν λέοντα ἄγχειν, Theocr. xxv. 266 ἄγχον, Diod. Sic. i. 257. 92 σφίγγας ἀπέπνιξε; cf. Callim. *Ep.* 36 (see Greg. Cor. p. 593)—a favourite theme in art (cf. Paus. iii. 18. 15. Schol. Eur. *Med.* 423): and Cerberus, Ar. *Ran.* 468, Apollod. ii. 5. 12: cf. Ar. *An.* 1575, *Lys.* 81 κἂν ταῦρον ἄγχοις, Theocr. v. 106, Hippon. i. Ἑρμῇ κυνάγχα, *Sophron fr.* 156 χοιραγχᾶν, Dem. 1157. 6, 1263. 7.

εἰ θαλῆς εἴην: 'were I such an one as Thales.' For the use Ar. *Ran.* 363 ὅστις... Θωρυκίων ὦν... 540 δεξιῷ πρὸς ἀνδρὸς καὶ φύσιν Θηραμένους. *fr.* 26 ὦ μιὰρὲ καὶ Φρυγῶνδα καὶ πονηρὲ σύ. Plut. *Mor.* 777 B εἰ μὲν ἦς ἢ Βάτων, ἢ Πολυδευκῆς, ἢ τις ἄλλος ἰδιώτης... 777 B, Ar. *Thesm.* 550 μίαν γὰρ οἶκ' ἂν εἴποις τῶν νῦν γυναικῶν Πηνελόπην, Φαίδρας δ' ἀπαξάπασας. 'Somewhat differently Lucian ii. 493 τοῦ ἐνός, κἂν Φειδίας ἦ, Philostr. *Ap.* v. 23 'Ἡρακλέους ὄντος' 'yes, but he was H.' 'εἰ...εἴην e.g. Xen. *Cyr.* ii. 19 ἐγὼ μὲν ἂν, εἰ σὺ εἴην... ὅπλα ποιοίμην...

79 ἔρῃς σὺ μὲν ἴσως Μυρτάλης: Dem. 585. 3 μισεῖ Μειδίας ἴσως ἐμέ, ὑμῶν δὲ γ' ἕκαστον ἄλλος τις. Trag. *fr. ad.* 81 καὶ σὸς μὲν οἰκτρὸς παῖδας ἀπολέσας πατήρ, Οἶνεὺς δ' ἄρ' οὐχὶ κλεινὸν ἀπολέσας γόνον; Meister rejects σὺ on the view that Battaros does not mean at once to contrast his own love with that of Thales, but introduces it as an unexpected turn. The rhetorical

device may be illustrated by Eur. *Alc.* 702 χαίρεις ὁρῶν φῶς· πατέρα δ' οὐ χαίρειν δοκεῖς; *Hec.* 1234 ἀλγείς· τί δ'; ἡμᾶς παιδὸς οὐκ ἀλγεῖν δοκεῖς; Ar. *Lys.* 763 ποθεῖτ' ἴσως τοὺς ἀνδρας· ἡμᾶς δ' οὐ ποθεῖν οἶεσθ' ἐκείνους; *Ach.* 555 ταῦτ' οἶδ' ὅτι ἂν ἐδράτε; τὸν δὲ Τηλέφον οὐκ οἰόμεσθα. But the antithesis has been made already in v. 19, and cf. Aristaen. i. 14 quoted below, n. on v. 80.

οὐδὲν δεινόν 'no harm'; Lucian i. 219 δίκην διδούς, οὐ τοῦ ἔρωτος, οὐ γὰρ δὴ δεινὸν τοῦτό γε.... Liban. iv. 78. 2: it usually means 'no matter' Soph. *Phil.* 733: it may also (as Lucian i. 804) mean 'no wonder,' θαυμαστὸν οὐδὲν (Eur. *Hipp.* 441 ἐρᾶς· τί τοῦτο θαῦμα; *A.P.* v. 115 ἡράσθη...οὐ μέγα θαῦμα. Ov. *Her.* xvi. 39 *nec tamen est mirum si...amo*).

80 ἐγὼ δὲ πυρίων (Hyperionised as in MSS.¹ of Hdt. ii. 45): in Aristaen. i. 14 a courtesan uses the same argument to encourage liberality in her lovers: ὑμεῖς μὲν ὀρέγεσθε κάλλους, ἐγὼ δὲ χρημάτων ἐρῶ· οὐκοῦν ἀνεπιφθόνως τοὺς ἀλλήλων θεραπεύσωμεν πόθους. Plaut. *Poen.* 313 Ag. *at ego amabo hanc*. Milph. *at ego esse et bibere*. "For πυροί of price see Herw. *Lex. Supp.* s.v., Artemid. v. 83 ἐσήμαινε...τὸν πορισμὸν ὁ ἄρτος. "ἐρᾶν is often played upon—constantly, of course, by Plato: Xen. *Oec.* xii. 15 οὔτινες αὐτῷ ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν. Fronto *Ἐρωτικός*: οἱ μὲν τινες κέρδους ἐρῶσιν, οἱ δὲ ὧσιν αὐτῷ, οἱ δὲ οἶνον. Timocles *fr.* 10 οἱμοὶ κακοδαίμων ὡς ἐρῶ· μὰ τοὺς θεούς, Τιθύμαλλος οὐδεπώποτε ἡράσθη φαγεῖν οὕτω σφόδρ', οὐδὲ Κόρμος ἱμάτιον λαβεῖν, οὐ Νείλος ἄλφιτ', οὐ Κόρυδος ἀστυβόλους κινεῖν ὀδόντας. Theocr. xiv. 7 ἦρατο μὰν καὶ τήνος, ἐμὴν δοκεῖ—ὀπτῶ ἀλεύρω (flour of πυροί Plat. *Rep.* 372 B). πυροί as we use 'bread': Hdt. ii. 36, *A.P.* xi. 5, "Pytho Trag. i. 13, Phoenix Ath. 359 e v. 2, Menand. *Ph.* 27, "Ar. *Eccl.* 547: ἄλφιτα, which is the more usual word, *Eq.* 1359, *Vesp.* 300, *Plut.* 219 sch., 628 sch., 763, *Nub.* 106 sch., 176, 648, *Pax* 477, 636, Lucian i. 149, 660, ii. 696, 704, iii. 44, *Epist. Diogen.* 11, 36, 38.—This anxiety of Battaros for his *polenta* is a traditional characteristic: cf. Myrtilos Com. 4 ὁ δ' ἀνάπηρος πορνοβοσκὸς καταφαγᾶς. Sophilos *fr.* 5 ὁ πορνοβοσκὸς γὰρ μ' ὑπὸ κνισολοιχίας χορδὴν τιν' αἱματίνην αὐτῷ σκευάσαι ἐκέλευσε ταυτηνί με. ταῦτα δούς ἐκείν' ἔχεις ("Isocr. 251 d εἰ ταῦτ' εἰρηκῶς ἐκείνων μὴ μνησθεῖν")=λήψη: a fair bargain, according to the proverb ἅμα δίδον καὶ λάμβανε "Greg. Cypri. M. i. 60 Leutsch, "δός τι καὶ τι καὶ λαβέ² Epicharm. p. 274 Lorenz, δούς τι καὶ λαβεῖν Com. *fr. adesp.* 108: δός λαβέ was a form of game Antiphil. *A.P.* ix. 546. 7 ("indecently jested on by Strato *ibid.* xii. 204. 1, "214, Philipp. xvi. 240). Sirach xiv. 16 δός καὶ λαβέ. Max. Tyr. iii. 10 ὀλίγα δούς μεγάλα ἔλαβες.

81 εἰ σὺν θάλπεται τι τῶν ἔνδον: *i.e.* εἰ σὺν τὰ σπλάγχνα ἔρωτι θάλπεται. Aesch. *P.V.* 615 ἡ Διὸς θάλπει κίαρ ἔρωτι. 676 ἱμέρου βέλει πρὸς σοῦ τέθαλπται. Soph. *fr.* 433 ἐνθάλπεται μὲν αὐτὸς ἐξοπτῶ δ' ἐμέ. Bekk. *Anecd.* 40. 20 ἐκθάλπεσθαι ἔρωτι: οἶον καίεσθαι ὑπὸ ἔρωτος. The seat of love is especially the ἥπαρ, *Tim. Locr.* 100 A, *jesur*, and καρδιά *A.P.* v. 224 λῆξον ἔρωτος κραδίης τε καὶ ἥπατος.... τι τῶν ἔνδον Lucian iii. 266 τυφλοὺς ἡ τῶν ἐντοσθιδίων τι ἀλγοῦντας. τὰ ἐντός is much commoner as Thuc. ii. 49. 2, Aristid. ii. 320, Xen. *Cyn.* vii. 4, Plat. *Protag.* 334 C, *Crat.* 432 B, *Tim.* 79 D, Dionys. Com. 3. 9, Arist. 684^b 6, 740^a 14, 754^b 3, *Plut. Mor.* 384 B; but I find τὰ ἔνδον in Hippocr. iii. 734 (who has τὰ ἐντός i. 16, τὰ ἔσω iii. 604, 766), Aretaeus "181.

¹ Palmer.

² καὶ λαβέ τι MSS. of [Plat.] *Axiach.* 366 c.

3(ἀπὸ τῶν ἐνδοθεν), Macho (Ath. 348 f.), Liban. i. 395. 1, Basil. II. p. 121. Ael. *N.A.* i. 30, iv. 52.

82 'Buy her outright.' *argentum des, abducas mulierem* says Ballio in Plaut. *Pseud.* 1015: cf. 51, *Curc.* 63 sqq., "Rud. 44, *Mostell.* 300, Lucil. v. 891 Marx, Ter. *Phorm.* 558, "Ad. 191 al." Dem. 1351, 1354. Xen. Ephes. v. 9. "Plut. *Phoc.* 38. Antiphan. *fr.* 239. Isocr. xv. 288.

ἔμβυσον Lucian¹ i. 669 παραβύσαντα εἰς τὴν χεῖρα.....τοῦλάχιστον πέντε δραχμάς. "See Introduction.

83 θλῆ: III. 44 n., v. 41 n. Hom. E 307, M 384, σ 97, Hes. *Scut.* 140. θλᾶν=φλᾶν (Smyth § 364). Hesych. Φλᾶ: θλᾶ, μαλάττει, συντρίβει. Φλᾶν: μαλάσσειν πηλῆαις. Ar. *Nub.* 1376 ἔφλα με κάσποδει, *Pax* 1306, *Plut.* 718, 784, Theocr. v. 148, 150. Here it is probable there is a suggestion of a slang meaning: Hesych. Ἐφλα: ἐμάλασσειν. συνεμίσγεται, συνῆν. Pollux v. 93 τὰ τεθρυλημένα, ἃ δὴ παίζουσιν οἱ κωμικοὶ ληκεῖν, δρυμάττειν, φλᾶν, σκορδοῦν.... Cf. ἀναφλᾶν τὸ αἰδοῖον Lucian iii. 341, ii. 338, Ar. *Lys.* 1099 Blaydes.

84 Battaros resumes his speech to the jury, indicating this by ἄνδρες and explaining further by ταῦτα μὲν γὰρ κ.τ.λ. that the few preceding verses have been a mere digression: Gorgias' Palamed., after turning to his opponent 22 βούλομαι δὲ μετὰ ταῦτα πρὸς τὸν κατήγορον διαλεχθῆναι, says 27 πρὸς μὲν οὖν σὲ ταῦτα. πρὸς δ' ὑμᾶς, ὧ ἄνδρες κριταί,...33. Plat. *Gorg.* 465 A Socrates, who has begun by addressing Gorgias, turns to Polus: αἰσχρόν φημι εἶναι τὸ τοιοῦτον, ὧ Πῶλε,--τοῦτο γὰρ πρὸς σὲ λέγω--ὅτι. Liban. i. 314. 7 πρὸς μὲν οὖν τοὺς...ταῦτα εἰρήσθω πρὸς δὲ τοὺς.... Dem. 1473. 26, 293. 21. Eur. *I. T.* 1410. Aesch. *Ag.* 820, *Cho.* 142. Lucian iii. 516. Philostr. *Apoll.* vi. 20. 6 ταῦτ' οὐ πρὸς Λακεδαιμονίους εἰρηταί μοι, πρὸς δὲ σέ, ὧ Ἀπολλώνιε. ii. 7. 4 καὶ εἰρηταί μοι, ὧ Δάμι, πρὸς σὲ ὑπὲρ ἐμαυτοῦ ταῦτα. v. 37. 1. Plat. *Protag.* 345 C ταῦτά τε οὖν πάντα πρὸς τὸν Πιπτακὸν εἰρηται. The sense here is not, as may be seen from what follows, 'That finishes what I have to say against him' which would naturally be 'τὰ μὲν γὰρ πρὸς τοῦτον εἰρηται, as Philostr. *Apoll.* viii. 7. 52 εἰρηται μοι τὰ πρὸς τὴν τοῦ Αἰγυπτίου γραφήν. *Gorg. Palam.* 37. Dem. 1465. 26. "Cf. however Hippocr. i. 382 ταῦτα δὲ μοι εἰς τοῦτο εἰρέαται. "Anon. c. *Synes.* p. 45. 20 ταῦτα μὲν δὴ πρὸς τοὺς ἐκείνου μάρτυρας εἰρηται. θαυμάζω δὲ τὸν Σ." Lucian ii. 425, i. 708 ταῦτα μὲν πρὸς ἐαυτὸν, ὡς εἰκός, λέλεκται σοι. ἐπάξεις δὲ ἴσως καὶ πρὸς αὐτὸν ἐμὲ συμβουλὴν τινα... where the sense is intermediate. For the arrangement of the parenthesis compare Plat. *Gorg.* 480 E εἰ μόνον μὴ αὐτὸς ἀδικῆται ὑπὸ τοῦ ἐχθροῦ· τοῦτο μὲν γὰρ εὐλαβητέον· εἰ δὲ ἄλλον ἀδικῇ ὁ ἐχθρὸς....

ἐν δ' ἔστ' ἔτι: ἐν ἔτι is the usual way of expressing 'one thing more,'—as Thuc. vii. 14, Soph. *O. T.* 748, Ar. *Eccl.* 655, *Vesp.* 818, Plat. *Symp.* 176 B, Lucian i. 372, 518, Dion. Hal. v. 109. 10, 118. 7, *Synes. Ep.* 67 (216 a), and commonly serves to introduce a concluding point: Aeschin. 49. 27 ἐν δὲ πρὸς τοῖς εἰρημένοις εἰπεῖν ἔτι βούλομαι. Dem. 788. 14, 799. 17, Lucian iii. 362, *Synes. Ep.* 67. 216 a οἰκονομήσασθαι δὲ ἐν ἔτι λοιπὸν (remains), καὶ πεπαύσομαι. Aristid. I. 414 λοιπὸν ἐν εἰπεῖν. II. 148. 542 ἐν δ' ἔτι σε λοιπὸν ἐρήσομαι as Plat. *Prot.* 360 D ἐν γε...ἐρόμενος ἔτι σε. Isocr. *Epist.* 7 p. 426 d ἐν ἔτι

¹ Crusius.

² So read. MSS. ἐν δὲ τι. "Cf. the *vv.* // in Dem. 791. 14."

λοιπόν· ἦν ἄρα δόξη..., δηλώσατε. Cic. *Cluent.* xlviii. 135 *unum etiam est, quod me maximum conturbat.* Eur. *El.* 1103 ἔστιν δὲ καὶ τόδ'. Cf. *Hec.* 818, *Hipp.* 1018, Aesch. *Ag.* 1321. There is similar confusion in *Nub.* 681, where Dobree conj. ἔθ' ἐν τι the same order as in Ath. 350d, Plat. *Rep.* 327 c.

85 ὡς ἀμαρτύρων εὐντων *cum sine testibus res agatur* (Buecheler), ἐπεὶ ἀμαρτυρά ἐστι VI. 80 n. Dem. 378. 5 ἀγώνας ἀμ. Aesch. 13. 14 πρᾶγμα ἀμ. ἔχοντας 'whose case is unsupported by witnesses.' Iamblich. *V. P.* 27 § 124 διαιτήτην γενόμενον τινος ἀμ. πράγματος. Dion. Hal. i. 398. 13 τῶν συμβολαίων τὰ μὲν...μετὰ μαρτύρων πραττόμενα...τὰ δὲ ἀμαρτυρά. 400. 3 ἀμ. συναλλάγματος. v. 486. 11 οἱ ἀμ. τῶν λόγων. Plut. *Mor.* 975 E ἀμ. διηγήσεις.

The constr. is a neuter gen. absolute with no subject (τούτων οἱ τῶν πραγμάτων) expressed: as ὡς ὧδ' ἐχόντων Aesch. *Ag.* 1392, Soph. *Aj.* 981, *Ant.* 1179, Hdt. i. 126, viii. 144, iv. 134 ὡς ὧν οὕτω ἤδη δοκούντων...ἔχειν, Xen. *Cyr.* v. 3. 13 οὕτω μὲν γιγνομένων, *Rep. Lac.* xiii. 11 οὕτω δὲ πραττομένων, Aesch. *Supp.* 129 πελομένων καλῶς, *Theb.* 260 εὖ ξυντυχόντων, *Eum.* 775 ὀρθομένων, Eur. *I. A.* 1022 καλῶς δὲ κρανθέντων, *Andr.* 978, Soph. *El.* 1344 τελουμένων, Hdt. v. 11 τελειωθέντων, Aesch. *Eum.* 678 ὡς ἀλυσ λελεγμένων, Eur. *Alc.* 88 ὡς πεπραγμένων 'as though it were all over,' Xen. *Hell.* v. 3. 27 προκεχωρηκότων. *Cyr.* vi. 2. 19 ἀπαγγελλομένων ὅτι, Thuc. i. 116 ἐσαγγελθέντων ὅτι, iv. 20 ἔτι ὄντων ἀκρίτων. i. 7 πλωϊωτέρων ὄντων, Dion. Hal. i. 160. 14 πλωϊῶν γενομένων, Hdt. vii. 37 ἐπινεφέλων ὄντων, Arist. 939^b 15, 940^a 1=ὅταν ἐ. ἦ, 947^a 17, 941^a 13. In the sing.: Plat. *Rep.* 381 c οὕτως ἔχοντος, Aesch. *Ag.* 955 προυνεχθέντος, Thuc. i. 74 δηλωθέντος ὅτι, Ar. *Eccl.* 401 προκειμένου. (Theocr. ix. 20 χεῖμαίνοντος, θεοῦ may be understood.) Participles are used in the same way of persons with noun or pronoun omitted... 'when...' as Hom. *Ξ* 26 (cf. Schaefer Bos *Ellipses* p. 32), Hdt. i. 3 Stein, Thuc. vii. 68, Xen. *Cyr.* iii. 2. 25, iii. 3. 54 (v. 3. 50 οὕτω γὰρ προσταττομένων may be neut.), Aesch. *Theb.* 233, *P. V.* 887, Eur. *Phoen.* 70, Plat. *Menex.* 243 c, Soph. *Ant.* 909; so that here it would be possible to understand ἡμέων or 'the parties': but, since mention of the parties has not preceded, the neuter sounds more natural—especially as ἀμαρτυρος is usually said of things. "Menand. *H.* 56 is doubtful.

86 γνώμη δικαίη: Aesch. *Eum.* 677, 753. Cope Ar. *Rhet.* i. 271. διαιτᾶτε=δικάζετε, κρίνετε: Pollux viii. 126 (Arist. 1547^a 28) δ. τὴν δίαίταν. Plut. *Camill.* 10 κρίναι καὶ δ. ταῦτα. Dion. Hal. iii. 1430. 1 τὰ νεῖκη δ. Theocr. xii. 34 τὰ φιλήματα. v. 91 n.

87 οἶον adverbially=μόνον: Hes. *Theog.* 26, Aesch. *Ag.* 136, Apoll. Rhod. i. 617, ii. 634, iii. 1109, iv. 652, 1077, *Anth. Append.* iv. 31. "Timon Phlias. 33. The word is Ionic.

δοῦλα σώματα: Pollux iii. 77, 78, Phryn. Lobeck 378, Liddell and Scott s.v. σῶμα, Liban. *Ep.* 730 Wolf, Wetstein II. 829. Here it is the σώματα that are to be dealt with, cf. Dem. 1141-3.

88 βάσανον The meaning, which has not been explained correctly, is: 'If, however, he is set solely upon the test by examination of slaves under the rack, as an alternative to evidence in court': see J. W. Headlam in *C. R.* vii. p. 1, viii. p. 136. In Longus iv. 20 the slave Lamon εἰδὼν βασανίζειν αὐτὸν εἴ τι ψεύδεται. "The same plea is made by Antipater to Herod in Joseph. *A. J.* xvii. 105, *B. J.* i. 635.

αἰτή: ἐξαιτεῖν is the word in the orators, Antiphon 144. 27, Isocr. 362 a, Dem. 848. 21-861. 17, 874. 2, 981. 17, 1135. 12, 1142. 7-1151. 10, Lysias 111. 23; and ἐκδοῦναι, παραδ., or simply διδόναι εἰς βάσανον as Antiphon 112. 37. His offer to give himself up is of course mere claptrap.

89 μόνον introduces a reservation 'Eur. *Cycl.* 217 μή με καταπίης μόνον.' Ar. *Ran.* 993 τί λέξεις; μόνον ὅπως μή σ' ὁ θυμὸς ἀρπάσας ἐκτὸς οἴσει τῶν ἐλαῶν. Moschion Trag. 5 μόνον σὺ θυμοῦ χωρὶς ἐνδεξαι λόγους." Soph. *Ant.* 1061 κίνει, μόνον δὲ μή 'πὶ κέρδεσιν λέγων: 'so long as...' Plut. *Mor.* 517 B τίνος σοι τῶν ἐμῶν μεταδῶ; μόνον, ὃ βασιλεῦ, μή τῶν ἀπορρητῶν: 'anything except.' Cic. *de amicit.* 17. 61 *declinandum est de via, modo ne summa turpitudine sequatur.* Nonn. xliii. 142 μόνον ἐμῇ Βερόῃ μή δόχμιον ὄμμα τανύσση. Especially in prophecies, e.g. Calchas' in Aesch. *Ag.* 131 χρόνῳ μὲν ἀγρεὶ Πριάμου πόλιν ἄδε κέλευθος...οἶον μή τις ἄγα θεόθεν κνεφάσῃ (=μόνον φράζεσθαι μή...*cavendum modo ne...*), where see my n. and add 'Maximus περι καταρχ. 193, 212. "[Hierocles] *Philogelos* 205." Somewhat different is the sense 'I only hope that' Aesch. *Cho.* 243 μόνον Κράτος...συγγένειό σοι. Ar. *Av.* 1315 τύχη μόνον προσείη. Soph. *Phil.* 528. Menand. *Ep.* 348 μή μόνον κακὸν τι προσλάβοιμι."

ἡ τιμή is 'the value' of the slave to be tortured, i.e. himself: Ar. *Ran.* 618 X. 'you may torture him anyhow πλὴν πράσῃ μή τύπτει τοῦτον μηδὲ γητείφ νεφ. A. δίκαιος ὁ λόγος· κῆν τι πηρώσω γέ σοι τὸν παῖδα τύπτων τὰργυρίον σοι κείσεται. sch. εἰν βλάψω μέρος τοῦ σώματος τοῦ παιδίου τὴν τιμὴν λήψη. Dem. 978. 8 (α πρόκλησις)...if charge false τὸν βασανιστὴν ἐπιγνώμονα εἶναι τῆς τιμῆς τοῦ παιδός, cf. 1387. 28.

90 ἐν τῷ μέσῳ ἔστω as if it were a stake at issue: Hom. *Ψ* 704 ἐς μέσσον ἔθηκε the prize. Theognis 994 ἀθλον ἐν μέσῳ. Dem. 41. 25 ἀθλα κείμενα ἐν μέσῳ. Xen. *Anab.* iii. 1. 21. "μεσέγγυον Ar. *fr.* 650 μεσέγγυον τὴν μείρακα καταθέσθαι."

ταῦτα Dem. 269. 18 'εἰ γὰρ Λιακὸς ἢ Παδάμανθος ἢ Μίνως ἦν ὁ κατηγορῶν...οὐκ ἂν οἴομαι τοιαῦτ' εἰπεῖν. Aristid. ii. 255 ποῖος Μίνως 'Ομηρικὸς ταῦτα μέμφαιτ' ἂν ἢ τις Λιακός. Lucian i. 399 ταῦτα μὲν οὖν ἀγεννῆ τινα Φρύγα δειλὸν ἐχρὴν λέγειν. Hyperid. II. 4 καὶ ταῦτα δοκεῖ ἂν ὑμῖν ἢ 'Ορέστis...ποιῆσαι ἢ Μαργίτης. Μίνως is preferred here since Cos is one of the Μινωῖδες νῆσοι Ar. Rhod. ii. 516 sch., Plat. *Gorg.* 523 E. See commentators on Hor. *Od.* ii. 13. 22 (but Minos in iv. 7. 21), Seneca *Apocolocynt.* 14." Hyperboles of this kind are frequent throughout Greek; but from the lips of Herodas' characters they come with noticeable freedom, e.g. IV. 57 n., VI. 65, VII. 81, 116. Hom. P 398 ὦδὲ κ' "Αρης...οὐδὲ κ' "Αθήνη τὸν γε ἰδοῦσ' ὀνόσαιτο (as war-gods). Mimnerm. 14. 15. *Anth. Append.* i. 140 οὐδὲ κεν αὐτὸς "Ηφαιστος τέχνην τῶν γ' ὀνόσαιτ' εἰσιδὼν. Tryphiod. 104. Plat. *Rep.* 487 A οὐδ' ἂν ὁ Μῶμος μέμφαιτο. Lucian ii. 44., Trag. *fr. adesp.* 534., Ov. *Met.* x. 515., Apoll. Rhod. iv. 1511 οὐδ' εἰ Παίῳ φαρμάσσοι, Babr. cxx. 5. "Oppian *Auc.* ii. 8 'Poseidon could not swim as well.' Nikarch. *A.P.* xi. 331 σωθῆν' οὐδὲ Ζεὺς αὐτὸς ἴσως δύναται, neque Salus servare potest, Otto *Sprichw.* p. 307. Strato Com. i. 46 οὐκ ἂν ταχύ ἐπεισεν ἢ Πειθῶ, ne Suada quidem. Ar. *Plut.* 600 (Blaydes). Antiphan. 122. 15 οἰδ' ἂν "Οπόλλων μάθοι. Philostr. *V.S.* i. 25. 20 οὐδ' ἂν τὰς Μούσας ἀναβάλλεσθαι ἤδω. Schol. Eur. *Or.* 651 ὡς οὐδ' ἂν αὐτὴ ἢ "Αρτεμις οὕτως ἔβαλεν (Procl.

Chrest. p. 455, Tzetz. on Lycophr. 183). Ar. *Ach.* 709 οὐδ' ἂν αὐτὴν τὴν Ἀγραιάν¹ ἠνέσχετο. Hom. *h. Aphr.* 152 οὐδ' εἴ κεν...αὐτὸς Ἀπόλλων...προῖοι βέλεα. Aesch. *Theb.* 415, 456. Eur. *Phoen.* 1182, *Rhes.* 592. Hdt. ii. 169. A.P. ix. 557 οὐδ' αὐτὸς Περσεύς would have outrun him. Cic. *Cluent.* xxxii. 87 non Archimedes potuit melius describere. Ov. *Met.* vi. 129 Non illud Pallas, non illud carpere Livor possit opus. Eur. *Med.* 540 Ὀρφέως κάλλιον ὑμνῆσαι μέλος. Meleag. A.P. v. 148 νικάσειν αὐτὰς τὰς Χάριτας χάρισιν. Plaut. *Casin.* 225 magis nimio munditiis Munditiam antideo. Plat. *Hipp. Maj.* 295 ἂ ἀκριβέστερον τῆς ἀπάσης ἀκριβείας. Sappho fr. 123 χρύσω χρυσότερα. Anacreon fr. 122. A.P. xii. 62 κάλλιον ἢ τὸ καλόν. In Paroemiogr., οὐδ' ἂν Ἡρακλῆς, οὐδ' ἂν Ἐξηκεστίδης, Κοροΐβου ἡλιθιώτερος, Λυγκέως ὀξύτερον βλέπειν, Φιλοκτήτου τοξικώτερος etc., δικαιοτέρος σταχάνης, δίκης, etc.

βέλτιον as Mimnerm. 2. 10; found also in Aesch. fr. 309 (Satyric?) where Burney conj. βέλτερον, for which it is *v.l.* in Hom. ρ 18. καλλίω occurs in iambics Trag. fr. *adesp.* 320, in lyric Ar. *Eq.* 1263 (=Pind. fr. 59); πατρίδ' οὐδὲν ἡδίων Eur. *Supp.* 1106, γαστρὸς οὐδὲν ἡδίων Alexis 25. 6 may be a survival in this particular combination. The short *i* is regular in Ionic and Doric, as κάλλιον always in Epic and Pind., κέρδιον in Hom., ἄδιον Theocr., ἄδιον οὐδὲν ἔρωτος Nossis A.P. v. 170. Cf. nn. on δειλαίην VII. 39, ὕη VII. 46. In I. 87 ἡδίωνα.

διήτησιν ordered, arranged, settled. Pind. P. ix. 68 (121) κείνο κείν' ἄμαρ διαίτασεν: sch. διέτελεσεν. Hesych. διαιτᾶν: διανύειν. Plut. *Dem.* 20 διαιτῆσαι χαλεπόν. v. 86 n.

92-4 the offence is not against me alone but against all: Dem. *Meid.* 516. 13 εἰς ἐπιδείξω Μειδίαν τουτονὶ μὴ μόνον εἰς ἐμέ ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους καὶ εἰς τοὺς ἄλλους ἅπαντας ὑβρισκότα, which he proceeds to do, 524. 15 οὐ γὰρ εἰς Δημοσθένην ὄντα μ' ἡσέλγανε μόνον,...584. 21. 1370. 8. Isocr. *Lochit.* p. 398 b, 399 a, Deinarch. p. 111 ὑπὲρ ἀπάσης, ὧ Ἀθηναῖοι, τῆς χώρας νῦν μέλλετε φέρειν τὴν ψῆφον, religion, laws and constitution, οὐχ ὑπὲρ Φιλοκλέους μόνον. Lysias 180. 20 ἐνθυμείσθε γάρ, ὧ ἄνδρες Ἀθηναῖοι, ὅτι οὐκ ἔργοκλης μόνος κρίνεται, ἀλλὰ καὶ ἡ πόλις ὅλη. νυνὶ γὰρ τοῖς ἄρχουσι τοῖς ὑμετέροις ἐπιδείξετε πότερον χρή δικαίοις εἶναι... 'Nikolaus *progymn.* I. 325 Walz.

93 ψῆφον φέρειν τινί is 'to vote for': Dem. 271. 28 οὐδεμία ψῆφος ἠνέχθη τῷ μιᾶρῷ τούτῳ. Plut. *Mor.* 298 B οἱ Σάμιοι τὴν ψῆφον Ἀνδρίοις ἤνεγκαν, οἱ δὲ Πάριοι Χαλκιδεῦσιν. 763 E τὰς ψήφους λαβόντες ἤνεγκαν πάσας Σόλωνι. Diod. Sic. II. p. 577=Ath. 193 e, Diog. L. i. 5. 84, Hdt. viii. 123 ἐωυτῷ ἐτίθετο τὴν ψῆφον, Ar. *Eccles.* 658 (Blaydes). διαφέρειν ψ. is to divide upon a question, Thuc. iv. 74, ψ. φέρειν ἐναντίαν τινί to vote against, Chariton ii. 11.⁷

95-8 burlesque the appeals made by the Attic orators, for the sake of stimulating pride of country in their audience, to its legendary glories and the patriotic deeds of their ancestors: see Lycurg. *Leocr.* pp. 85-90, [Dem.] *Ἐπιτ.* p. 1397. 11-1399. 8, Lysias *Ἐπιτ.* §§ 192-6, Dem. *de Cor.* 263

297. 5-15, Hyperid., Aeschin. 37. 39-38. 3. Cf. Aristid. i. 722 ὥς μὲν οὖν Οἰδίπουν ἐδεξάμεθ' ἡμεῖς καὶ ὥς Διονύσιος παρ' ὑμῶν ὀρμηθεῖς Ἰκαρίῳ συγ-

¹ C. E. S. Headlam for Ἀχαΐαν.

γίνεται...καὶ ὥς Ἡρακλῆς ἐμνήθη ξένων πρῶτος...ἐάσομεν. The conventional use made of these themes by the later rhetoricians is amply shown in their existing works, and proves how well justified was Lucian's ridicule, 'Ρητόρων διδάσκαλος 18 (iii. 20) κἂν περὶ ὑβριστοῦ τινος ἢ μοιχοῦ λέγῃς Ἀθήνησι, τὰ ἐν Ἰνδοῖς καὶ Ἐκβατάνοις λεγέσθω. ἐπὶ πᾶσι δὲ ὁ Μαραθὼν καὶ ὁ Κυναίγειρος, ὧν οὐκ ἂν τι ἄνευ γένοιτο. καὶ αἰεὶ ὁ Ἀθῶς πλείσθω καὶ ὁ Ἑλλησποντος περνεύσθω καὶ ὁ ἥλιος ὑπὸ τῶν Μηδικῶν βελῶν σκεπέσθω καὶ Ξέρξης φευγέτω καὶ ὁ Λεωνίδας θαυμαζέσθω καὶ τὰ Ὀθρυάδου γράμματα ἀναγινωσκέσθω, καὶ ἡ Σαλαμίς καὶ τὸ Ἀρτεμίσιον καὶ αἱ Πλαταιαί, πολλὰ ταῦτα καὶ πυκνά. A.P. xi. 141, Greg. Naz. *Ep.* 131, Eunap. p. 94 Boiss., Philostr. *V.S.* ii. 15. For this appeal compare *Epist. Hippocr.* 9. 1¹ Κῶφοι οὐδὲν ἀνάξιον πρήξουσιν οὔτε Μέροπος οὔτε Ἡρακλέος οὔτε Ἀσκληπιοῦ.

95 νῦν δείξετε Ar. *Nub.* 949 νῦν δείξετον, *Eq.* 334, Eur. *Alc.* 850, Menand. *M.* 41, Philisc. (Bergk *P.L.G.* II. 327), *Anth. Append.* ii. 124, [Lucian] ii. 578, Xen. *Cyr.* iv. 1. 23 νῦν δηλώσεις. Soph. *Ant.* 37 δείξεις τάχα. Lys. 18. 20 νῦν ἐπιδείξετε quoted on *vv.* 92-4. Ter. *Eun.* 307 nunc te ostenderis qui vir sies.

ἡ Κῶς: according to one story the island was called Μεροπὶς ἀπὸ γηγενοῦς Μέροπος and Κῶς ἀπὸ Κῶ τῆς Μέροπος θυγατρὸς (Steph. Byz., Ebeling *Lex. Hom. s.v. Κῶς*), and it seems to be she that is meant here. Μέροψ is discussed by Paton, *Inscr. of Cos*, p. 361.

96 The legend was that on his return from the sack of Troy Herakles through displeasure of Hera was carried by contrary winds to Cos, 'like Peleus, Nauck *T.G.F.* p. 238': being there attacked by the natives, he slew their king Eurypylos and by his daughter Chalciopē begat Thessalus, *Inscr. of Cos*, pp. xiii, 345. 'The subject was treated by Pindar in his hymns, Quintil. viii. 6. 71.'

97 κῶς ἦλθε and τῷ χάριν mean 'how it was they came to choose Cos,' the suggestion being the compliment paid to the island by the god, a commonplace in panegyrics. It is in this spirit that Apollo is said to have left Delos for Delphi, Aesch. *Eum.* 9-11, schol.; and Athena Rhodes for Athens, Philostr. *Imag.* ii. 27 ὅθεν ὡς παρὰ σοφωτέρους ἀφίκετο ἡ θεὸς καὶ θύσαντας εὖ: Aristid. i. 74 argues that Podaleirios and Machaon came to Cos προκρίναντες ἀπασῶν εἶναι καλλίστην ὅσαι παραπλήσιαί μέγεθος: I. 772 of Asklepios in Pergamus, ἐπειδὴ γὰρ ἔδει καὶ εἰς τήνδε τὴν ἡπειρον διαβῆναι τὸν θεόν, διαβαίνειν πρῶτον ἐνταυτοῖς. Claudian *in sec. cons. Stilich.* 167 (p. 421 Burmann) tells, among the glories of Rome, that huc fulmina vibrat Iupiter; hanc tota Tritonia Gorgone velat. arcana huc Vesta faces, huc orgia secum transtulit et Phrygios genetrix turrita leones. huc depulsurus morbos Epidaurius hospes reptavit placido tractu, vectumque per undas insula Paenionium texit Tiberina draconem. Augustin. *de civ. dei* iii. 12 Aesculapius ab Epidaurio ambivit Romam ut peritissimus medicus in urbe nobilissima artem gloriosius exerceret. Cf. n. on I. 26.

98 From Tac. *Ann.* xii. 61² we know this claim was sometimes actually asserted; the Emperor Claudius, in recommending immunity to the Coans, multa super antiquitatem eorum memoravit: Argivos³, vel

¹ Bucheler.

² Herzog, *Hermes* xxx. 1895.

³ As at Rhodes.

Coeum Latonae parentem, vetustissimos insulae cultores; mox adventu Aesculapii artem medendi inlatam maximeque inter posteros eius celebrem fuisse. But this is the only other mention of the legend; and Callimachus might have ignored it deliberately in *h. Del.* 160, where Apollo is represented desiring of his mother Leto not to give birth to him in Cos, an island to which he has no objection, *ἐπεὶ λιπαρή τε καὶ εὐβοτος εἴ νύ τις ἄλλη*—only it is reserved to be the birthplace of Ptolemy Philadelphus [cf. Meleag. *A.P.* vii. 418, Jacobs, Theocr. xvii. 58.] The origin of the legend was due to the claim that Κοῖος was the same as Κῶος, and that Λητώ (Κοιογένεια, Κοιωτίς, Κοιή) was daughter of the Coan and Coan-born. Cf. Lobeck *Path.* i. 443. Hes. *Theog.* 404 Φοῖβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνὴν· κυσαμένη δὲ ἔπειτα θεὰ θεοῦ ἐν φιλότῃ Λητῷ κυανόπεπλον ἐγένετο μέλιχον αἰεὶ.

Λητοῦν, vi. 45 Μητροῦν, 75 Πειθοῦν are Ionic: Gramm. *Hort. Adonid.* p. 268 b Aldus¹ οἱ Ἴωνες αὐτὴν εἰς οὐν ἐποίουν, Σαπφοῦν καὶ Λητοῦν, ὡς δηλοῦσιν αἱ χρήσεις· φησὶ γὰρ ὁ Ἡρωδιανὸς ἐν τῇ πρώτῃ ιστορίᾳ οὕτως· τὴν Ἰναχοῦν ἀπὸ τῆς εὐθείας τῆς Ἰναχῶ γεγονέναι, καὶ πάλιν ἀπὸ τῆς εὐθείας τῆς Βουτώ <Βουτοῦν>· ὁμοίως καὶ παρ' Ἰππώνακτι (*fr.* 87) πῶς παρὰ Κυψοῦν (Καλυψοῦν) ἦλθε. p. 240² τὰ εἰς ὧ λήγοντα θηλυκὰ ἐπὶ τῆς αἰτιατικῆς εἰς οὐν περατοῖ οἶον ἴω, ἴοῦν, Λητῷ, Λητοῦν, Σαπφῷ, Σαπφοῦν. Greg. Cor. p. 427 τὰ εἰς ὧ λήγοντα θηλυκὰ ἐπὶ τῆς αἰτιατικῆς εἰς οὐν περατοῦσι· Λητῷ, Λητοῦν, Σαπφῷ, Σαπφοῦν, ἥω, ἥοῦν, αἰδῷ, αἰδοῦν. We find Λητοῦν Hdt. ii. 156 (*v.l.* Λητῷ), Diod. Sic. v. 67 καὶ Κοίου μὲν καὶ Φοίβης Λητοῦν (Λητοῦν Vat. Ἀντοῦν Clar. Λητῷ *cell.*) γενέσθαι. Τιμοῦν Hdt. vi. 134, 5, Βουτοῦν ii. 56. Ἰοῦν Plut. *de Herod. mal.* 856 F. Hdt. i. 1 (Schw.), ii. 41 *cell.* ἥοῦν is only found three times, *A.P.* vii. 472, 13, Hedylus Ath. 473 a (Jacobs Anth. p. 893), Ap. Rhod. i. 1360. Νικοῦν Poseidipp. or Asklepiad. *A.P.* v. 109. *Calypson* (or -*un*) *Carin. Priap.* lxii. 23. Tzetz. on Hes. *Op.* p. 23 Gaisf. ἀλλ' Εὐμηλος μὲν (*fr.* 17 Kink.) ὁ Κορίνθιος τρεῖς φησὶν εἶναι θυγατέρας Ἀπόλλωνος Κηφισοῦν, Ἀπολλωνίδα, Βαρυσθενίδα... Ἐπίχαρμος δὲ ἐν τῷ τῆς Ἡβας γάμῳ (*fr.* 41 Kb.) ἐπὶ τῷ... Νειλοῦν... Ἀσωποῦν... Τιτόπλου (Τιτωποῦν Bergk, Τιτωνοῦν Kaibel)... Μυιοῦν schol. Ven. Hom. B 461 (Schaefer on Greg. Cor.). εὐεστοῦν Democrit. *fr.* 206 Müllach. ἀειεστοῦν, κακεστοῦν Hesych. κερδοῦν was conj. by Meineke in Babr. xcv. 47. Meister quotes from inscr. Λητοῦν, Ἀρκεσοῦν, Δημοῦν, Ἀρτεμοῦν, Μητροῦν.

100 κυβερνάτε=ἰθύνετε (Hesych. *s.v.*): Hes. *Op.* 9 δίκη δ' ἰθύνε θέμιστας. It is one of the commonest metaphors, Antiphon 113. 2, Plat., *al.* ὡς... ἴσσεται *quandoquidem melior evadet* or (as Buecheler) *ut melior evadat*. Instances of ὡς in pure final clauses are doubtful: Soph. *O.C.* 1725, A. πάλιν, φίλα, συθῶμεν. Ism. ὡς τί ρέξομεν; Eur. *Bacch.* 774, Theocr. ii. 3 στέφον τὰν κελίβαν φοινικέω οἶδς ὁὔτω ὡς τὸν ἐμὸν βαρὺν εὐντα φίλον καταδήσομαι ἄνδρα, Dem. 745 fin., 1063. 8. Lucian ii. 67 μὴ πρὸς τὸ παρὸν μόνον ὁρῶν γράφε ὡς οἱ νῦν ἐπαινέσονται σε καὶ τιμήσουσιν, ἀλλὰ... πρὸς τοὺς ἔπειτα μᾶλλον σύγγραφε... ὡς λέγεται has been wrongly altered by Hemst., since the first is an object clause: ii. 673 ποιείσθαι τὴν πρόνοιαν ὡς συνήσουσιν, Goodwin *M. T.* § 347, *C.R.* xii. p. 287^b. ἴμιν Eur. *Bacch.* 437 ὁ θῆρ ὅδ' ἡμῖν πρῶος. So χειροῆθη ποιείσθαι κτέ VIII. 9 n.

¹ Meister.

101 εἴ τι μὴ 'unless indeed,' as an afterthought: Aesch. *Pers.* 161 εἴ τι μὴ δαίμων... μεθέστηκε. Soph. *Trach.* 712 εἴ τι μὴ ψευσθήσομαι. *O.T.* 969 εἴ τι μὴ τῷ μὲν πόθῳ κατέφθιτο. Aesch. *Ag.* 1307 εἴ τι μὴ φρενῶν στύγος. Soph. *Trach.* 586 εἴ τι μὴ δοκῶ πράσσειν μάταιον. *O.C.* 1450 εἴ τι μοῖρα μὴ κυχάνει (cf. Aesch. *Ag.* 359 εἰ πρόσπαια μὴ τύχοι κακά). *Pers.* 801 εἴ τι πιστεύσαι θεῶν χρὴ θεσφάτοιςιν. *Ag.* 484 εἴ τι θεῖόν ἐστι μὴ ψύθος.

ψεύδος = ψευδής which is rarely¹ found: Plat. *Apol.* 34 E τοῦτο τοῦνομ' ἔχοντα εἴτ' οὐκ ἀληθές, εἴτ' οὐκ ψεύδος (Stallb.). Hom. I 115. Callim. *fr.* 184 (Hecker). In Hedyl. Ath. 486 b θαῦμα κοῦ ψευδές should be corrected to ψεύδος. Menand. *fr.* 777 κρείττον δ' εἰσθαι ψεύδος ἢ ἀληθές κακόν is wrongly changed by Herwerden.²

102 ἐκ τῶν παλαιῶν (Porph. *de abst.* iii. 27 τὸ θρυλούμενον (MSS. θρην-) πρὸς τῶν παλαιῶν) 'derived from the ancients': Theocr. xvi. 33³ ἐκ πατέρων πενήν κλαίων. Callim. *fr.* 66 e ἀπὸ πάππων εἰμὶ λιπερνῆτις. Aesch. *Cho.* 421 ἄσαντος ἐκ μητρός ἐστι θυμός. Musaeus 32 πύργον ἀπὸ προγόνων ναίε. Aesch. *Eum.* 935 τὰ γὰρ ἐκ προτέρων ἀπλακῆματα.... Diod. Sic. i. p. 18. 57 τὸ τηρούμενον παρ' αὐτοῖς ἐξ ἀρχαίων νόμιμον (see Wesseling, however).⁴

ἡ παροιμία: Φρύγες ἀνὴρ πληγεῖς ἀμείνων καὶ διακονέστερος: ἐπεὶ δοκοῦσιν ἀργότεροι καὶ νοχελέστεροι εἶναι οἱ Φρύγες οἰκέται Apostol. xvii. 1, Greg. Cyp. iii. 95, Suid.⁴, where there is a variant πλαγεῖς whence Toup ii. 395 assigned the verse to Epicharmos (p. 300 L.). Cic. *pro Flacc.* xxvii. 65. βάζει VII. 32 n.

¹ E.g. Ael. *N. A.* x. 29, xi. 11, Hesych. ἀψυθές... οὐ ψευδές, schol. Hom. Ω 73.²

² Not 'a priceis inde temporibus' (Herwerden).

³ And in xxv. 117 read ὅτε πολυῤῥήγες πάππων (for πάντων) ἔσαν ἐκ βασιλῶν.⁴

⁴ Crusius cites Miller *Mel.* 378 νοθροὶ γὰρ οἱ Φρύγες· ἐπεὶ πόλεμος αὐτοῖς ἐπέγε- νετο ἄρματα μετεβλήθησαν; add Graux *Textes* p. 138 ἐπεὶ π. τις αὐ. γενόμενος ἄρ. μετέβαλλεν ὑπὸ τῆς ἀνάγκης.⁵

MIME III

THE SCHOOLMASTER

III

ΔΙΔΑΣΚΑΛΟΣ

ΜΗΤΡΟΤΙΜΗ

Οὕτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι,
 Λαμπρίσκε, τερπνὸν τῆς ζοῆς τ' ἐπαυρέσθαι—
 τοῦτον κατ' ὤμου δείρον, ἄχρῖς ἢ ψυχὴ
 αὐτοῦ ἐπὶ χειλέων μῦνον ἢ κακὴ λειφθῇ.
 5 ἔκ μεν ταλαίνης τὴν στέγην πεπόρθηκεν
 χαλκῖνδα παίζων· καὶ γὰρ οὐδ' ἀπαρκεῦσιν
 αἱ ἀστραγάλοι, Λαμπρίσκε, συμφορῆς δ' ἤδη
 ὁρμᾶ ἐπὶ μέζον. κοῦ μὲν ἢ θύρῃ κείται
 τοῦ γραμματιστέω καὶ τριηκᾶς ἢ πικρῇ
 10 τὸν μισθὸν αἰτεῖ κῆν τὰ Ναννάκου κλαύσω,
 οὐκ ἂν ταχέως λέξειε· τὴν γε μὴν παίστην,
 ὅκουπερ οἰκίζουσιν οἱ τε προύνεικοι
 κοὶ δρηπέται, σάφ' οἶδε κήτέρω δείξαι.
 κῆ μὲν τάλαινα δέλτος, ἣν ἐγὼ κάμνω
 15 κηροῦς' ἐκάστου μηνός, ὀρφανὴ κείται
 πρὸ τῆς χαμεύνης τοῦ ἐπὶ τοίχον ἐρμῖνος,
 κῆν μήκοτ' αὐτὴν οἶον Ἀίδην βλέψας
 γράψῃ μὲν οὐδὲν καλόν, ἐκ δ' ὅλην ξύσῃ·
 αἱ δορκαλίδες δὲ λιπαρώτεραι πολλόν
 20 τῆς ληκύθου ἡμέων τῇ ἐπὶ παντὶ χρώμεσθα
 ἐν τῇσι φύσης τοῖς τε δικτύοις κείνται.
 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι,
 ἣν μή τις αὐτῷ ταῦτα πεντάκις βώσῃ.
 τριθημέρη Μάρωνα γραμματίζοντος
 25 τοῦ πατρὸς αὐτῷ, τὸν Μάρωνα ἐποίησεν
 οὗτος Σίμωνα ὁ χρηστός· ὥστ' ἐγὼγ' εἶπα
 ἄνουν ἐμαυτὴν, ἣτις οὐκ ὄνους βόσκειν

6 χαλκῖνδα P. 7 ἀστραγάλοι P: αἱ δορκαλίδες R., M. 8 μέζον κοῦ P.
 10 αἰτι κῆν P. 11 λήξειε τὴν P: corrected by Bl.: 'or δείξειε' J. 12 ὅκου

III

The Schoolmaster

Me. As you wish for any pleasure from the dear Muses, Lampriskos, and to enjoy your life, so do you beat this fellow a-shoulder, till his life—curse it—remain hanging on his lips. He has sacked the roof off my poor head by his pitch-and-toss; for the knucklebones don't satisfy him, Lampriskos, but matters go from bad to worse. It would take him a long time to tell you where lies the door of the writing-master—yet the cruel thirtieth day demands the fee even if I weep the tears of Nannakos,—but to the gambling den, where live the touts and runaway slaves, he knows well enough to guide others. And the poor tablet which every month I toil to coat with wax, is thrown down destitute by the bedpost nearest the wall, even if perhaps he doesn't scowl like hell and, instead of writing, scrape it clean. But his knucklebones lie far glossier than our oil-flask, which we use for all services, in our bags and nets.

And he doesn't know how to recognize the syllable A, unless one shouts it at him half-a-dozen times. Only the day before yesterday when his father dictated him *Maron*, this fine fellow made *Simon* of it; which made me call myself a fool for not teaching him to feed asses, rather than to learn letters in the

παροικίζουσιν Bl. 17 ἣν Bl., Palmer, Buech. 18 ξύλη P. 19 εἰ δαιπαρώ-
 τεραι P. 20, 21 transposed by A. C. Pearson 21 τὴν P. 23 βώσαι
 P: corrected by R. 24 τριθημέραι P. 25 αὐτῷ τον P. 26 χρηστός ὥτ P.

αὐτὸν διδάσκω, γραμμάτων δὲ παιδεῖν,
 δοκεῖσ' ἄρωγόν τῆς ἀωρίας ἔξειν.
 30 ἐπεὰν δὲ δὴ καὶ ῥῆσιν οἶα παιδίσκον
 ἢ γὰρ μιν εἰπεῖν ἢ ὁ πατήρ ἀνώγωμεν,
 γέρων ἀνὴρ ὥσιν τε κῶμμασιν κάμνων,
 ἐνταῦθ', ὅπως νιν ἐκ τετρημένης ἤθει
 "Ἀπολλων—Ἀγρεῦ"—, "τοῦτο," φημί, "χὴ μάμμη,
 35 τάλης, ἐρεῖ σοι, κῆστὶ γραμμάτων χήρη,
 κῶ προστυχὼν Φρύξ". ἦν δὲ δὴ τι καὶ μέζον
 γρύξαι θέλωμεν, ἢ τριταῖος οὐκ οἶδεν
 τῆς οἰκίης τὸν οὐδόν, ἀλλὰ τὴν μάμμην,
 γρηῖν γυναικα κῶρφανὴν βίου, κείρει,
 40 ἢ τοῦ τέγευς ὑπερθε τὰ σκέλεα τείνας
 κάθηθ' ὅπως τις καλλίης κάτω κύπτων.
 τί μεν δοκεῖς τὰ σπλάγχνα τῆς κακῆς πάσχειν,
 ἐπεὰν ἴδωμι; κοῦ τόσος λόγος τοῦδε·
 ἀλλ' ὁ κέραμος πᾶς ὥσπερ ἴτρια θλήται,
 45 κῆπὴν ὁ χειμὼν ἐγγὺς ἦ, τρί' ἡμαιθα
 κλαίουσ' ἐκάστου τοῦ πλατύσματος τίνω·
 ἐν γὰρ στόμ' ἐστὶ τῆς συνοικίης πάσης,
 τοῦ Μητροτίμης ἔργα Κοττάλου ταῦτα,
 κάληθιν', ὥστε μηδ' ὁδόντα κινήσαι.
 50 ὄρη δ' ὁκοίως τὴν ῥάκιον λελέπηκε
 πᾶσαν καθ' ὕλην, οἶα Δήλιος κυρτεύς
 ἐν τῇ θαλάσῃ τῶμβλὺ τῆς ζοῆς τρίβων.
 τὰς τ' ἐβδόμας τ' ἄμεινον εἰκάδας τ' οἶδε
 τῶν ἀστροδιφέων, κοῦδ' ὕπνος νιν αἰρεῖται
 55 νοεῖνθ' ὀπήμος παιγνίην ἀγινῆτε.
 ἀλλ' εἴ τί σοι, Λαμπρίσκε, καὶ βίου πρῆξιν
 ἐσθλὴν τελοῖεν αἶδε καγαθῶν κύρσαις
 μῆλασσον αὐτῶ—

ΛΑΜΠΡΙΣΚΟΣ

Μητροτίμη, μὴ ἐπεύχεο

ἔξει γὰρ οὐδὲν μείον. Εὐθίης κοῦ μοι,

33 τθι P. 34 αὔρεν P. The verse was first punctuated by Tucker. 36 μίζον
 P: corrected by M. 43 ἰδωμι κοιτόσος P. 44 ὥσπερ τια P: corrected by R.
 45 κῆπην P, [not / κῆπην.] ἡμεθα P. 46 κλαίουσα ἐκάστου P, perhaps the
 α is deleted. 49 κάληθιν' ὥστε P. 50 ὀρηδεκοίως P. 53 ἐβδόμας P.

hope that I might have a support in my old age. And when-
 ever he is asked, as may be expected of a boy, to recite a
 tragic speech, by me or his father, an old man hard of sight and
 hearing, then, as he lets dribble out, sieves, *Hunter Apollo*,
 "that," say I, "you wretch, your grandmamma could tell you,
 letterless though she be, or any Phrygian slave you meet." And
 if we even raise our voices in rebuke, either for three days he
 refuses to visit the threshold of our house, and eats his grand-
 mamma, an old lady, destitute of livelihood, out of house and
 home, or else sits on the top of the roof, stretching his legs
 apart and peering down like some monkey. What do you
 suppose I feel inside—poor me!—whenever I see him! And
 it's not *him* I care for so much, but the whole tiling is smashed
 like so many biscuits, and when the winter is near I pay three
hemactha for each tile with tears in my eyes. For all the
 tenement cries with one voice: "It is Kottalos Metrotime's boy
 who did this"—and it is true enough, so that I am not left with
 enough to wag a tooth on. See now in what a state of grime
 all his back has become, in his wanderings on the hills, as with
 some Delian lobster-catcher wasting his dull life on the sea.
 But the sevenths and twentieths he knows better than the
 star-gazers, and even sleep has no chance to catch him as he
 ponders over all the times when your holidays are to be. / Now,
 Lampriskos, as you hope these goddesses may give you profit
 in life, as you wish to meet with good luck, so give him not
 less than—

L. Metrotime, you may spare your imprecations. He will
 get just as much as he deserves without them. Here Euthies,

54 αἰρεῖ τοι Palmer, αἰρήσει (?) W. H. 55 στήμος P: corrected by W. H.
 ἀγινεῖτε R. 58 αὐτῶι μητρ P (?) (as well as the usual paragraphus between
 58 and 59). 59 μῆτροιτιμηπευχεο P: corrected by Blass, Jackson, Hicks.
 59 ἔξει Palmer. μιον ευθιησπου P.

- 60 κοῦ Κόκκαλος, κοῦ Φίλλος; οὐ ταχέως τοῦτον
ἀρείτ' ἐπ' ὤμου τῇ Ἀκέσῳ σελήναϊ
δείξοντες; αἰνέω τάργα, Κότταλ', ἃ πρήσσεις·
οὐ σοι ἔτ' ἀπαρκεῖ τῇσι δορκάσιν πέμπειν
ἀστράβδ', ὅκωσπερ οἶδε, πρὸς δὲ τὴν παίστην
65 ἐν τοῖσι προυνείκοισι χαλκίζεις φοιτέων;
ἐγὼ σε θήσω κοσμιώτερον κούρης
κινεῦντα μηδὲ κάρφος, εἰ τό γ' ἡδιστον.
κοῦ μοι τὸ δριμὺ σκῦτος, ἢ βοὸς κέρκος,
ὧ τοὺς πεδήτας κάποτάκτους λωβεῖμαι;
70 δότω τις ἐς τὴν χεῖρα πρὶν χολῇ βῆξαι.

ΚΟΤΤΑΛΟΣ

†μὴ μὴ ἱκετεύω, Λαμπρίσκε, πρὸς σε τῶν Μουσέων
καὶ τοῦ γενεῖου τῆς τε Κόττιδος ψυχῆς
μὴ τῷ με δριμεί, τῷ ἔρω δὲ λώβησαι.

ΛΑΜΠΡΙΣΚΟΣ

- ἀλλ' εἰς πονηρός, Κότταλ', ὥστε καὶ περνάς
75 οὐδεὶς σ' ἐπαινέσειεν, οὐδ' ὅκου χώρης
οἱ μὲν ὁμοίως τὸν σίδηρον τρώγουσιν.

ΚΟΤΤΑΛΟΣ

κόσας, κόσας, Λαμπρίσκε, λίσσομαι, μέλλεις
ἐς μ' ἐνφορῆσαι;

ΛΑΜΠΡΙΣΚΟΣ

μή με, τήνδε δ' εἰρώτα.

ΚΟΤΤΑΛΟΣ

ταταῖ, κόσας μοι δώσετ' ;

ΜΗΤΡΟΤΙΜΗ

- εἰ τί σοι ζῶην,
80 φέρειν ὅσας ἂν ἡ κακὴ σθένη βύρσα.

ΚΟΤΤΑΛΟΣ

παῦσαι· ἱκαναί, Λαμπρίσκε.

61 ἀκέσῳ P. 62 Κοτταλαπήσσις P. 63 ταισι P: corrected by R. 64 ἀστράβδ P. 65 προνικοισι P: corrected by K. 66 σκυλος P: corrected by Jackson. 67 punctuated and explained by F. B. Jevons. 68 σκυλος P: corrected by Jackson. 69 χολῇ P: corrected by Tucker: χολῇν Bl. 70 χολῇ βῆξαι P: corrected by Tucker: χολῇν Bl. 71 μμηκετεύω προσπρίσκε P (so K.

Kokkalos, Phillos; lift him quickly on your shoulders and show him to Akeses' full-moon—it has come at last.—I like your goings-on, Kottalos. So you're not content to play with your knucklebones, †flashwise† like these boys, but must haunt the gambling den and play pitch-and-toss with the touts there. I'll make you more orderly than a girl, stirring not a twig, if that's what you are after. Give me my stinging whip, the ox-tail, with which I flog the "gaol-birds" and the disgraced. Put it into my hand before I choke with choler.

K. Nay, nay, I beseech you, Lampriskos, by the Muses, and by your beard and by your poor little Kottalos' life, don't flog me with the stinger, but with the other one.

L. But you're a bad boy, Kottalos, so bad that none could find a good word for you even were he selling you, not even in the land where mice throughout eat iron.

K. How ever many strokes, Lampriskos, are you going to lay on me, please?

L. Don't ask me. Ask your mother here.

K. Mamma, how many are you two going to give me?

M. As your mother wishes to live, you will have as many as your wretched hide can stand.

K. Stop! That's enough, Lampriskos!

in first ed., 'dots have been placed above the letters to cancel them, *metri gratia*': now (in Naun's) he reads perhaps ^{ου} ἐγὼ 'a correction really belonging to the next line and washed out when the mistake was seen'. Λάμπρε Buech. (-πρι would be better), Πρίσκε R. μή μ' ἱκετεύω Buech. μή μὴ ἱκετέω (?) Gercke-G. Perhaps μή μὴ (or μ') ἄντομαι. 72 καίτωνγεν εἰ ωντηστεκουτιδοσψυχης P. For Κόττιδος see nn. 73 λωβήσῃ? Rich. 74 The change of speaker is not marked. ἰς P. ὥστε P. 75 ὅκως P. (the correction 'in another hand' K.). ὅκως was preferred by Gercke-G. 76 εὐμενφορῆσαι μῆμε P: corrected by R. The change of speaker is not otherwise marked than by the space, and is unmarked before ταταῖ. 79 ταταῖ κόσας P: explained by Jackson. ταταῖ may be right. 'Does τᾶ represent the paragraphus of the MS. copied?' δωσέτιτίσοι P (not marking change of speaker). 80 φερ' ὅσας P. βύρσα. 80, 1 the change of speaker is unmarked and the long space after παῦσαι indicates that P wrongly supposes a change there. There is scarcely a noticeable space before καὶ but the change in 82 is marked by the paragraphus between vv. 81 and 82.

ΛΑΜΠΡΙΣΚΟΣ

καὶ σὺ δὴ παῦσαι

κάκ' ἔργα πρήσων.

ΚΟΤΤΑΛΟΣ

οὐκέτ' οὐχὶ μὴ πρήξω,

ὁμνυμί σοι, Λαμπρίσκε, τὰς φίλας Μούσας.

ΛΑΜΠΡΙΣΚΟΣ

85 ὅσσην δὲ καὶ τὴν γλάσσαν οὗτος ἔσχηκας·
πρὸς σοι βάλεω τὸν μῦν τάχ', ἣν πλέω γρύξης.

ΚΟΤΤΑΛΟΣ

ἰδοῦ, σιωπῶ· μή με, λίσσομαι, κτείνης.

ΛΑΜΠΡΙΣΚΟΣ

μέθεσθε, Κόκκαλ', αὐτόν.

ΜΗΤΡΟΤΙΜΗ

οὐκ ἔδει λῆξαι,

Λαμπρίσκε, δείροντ', ἄχρισ ἥλιος δύσῃ,
ἀλλ' ἐστὶν ὕδρης ποικιλώτερος πολλῶ,

90 καὶ δεῖ λαβεῖν νιν καπὶ βυβλίῳ δῆκου—

ΚΟΤΤΑΛΟΣ

τὸ μῆδέν—

ΜΗΤΡΟΤΙΜΗ

ἄλλας εἵκοσιν γε, κῆν μέλλῃ

αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνώναι.

ΛΑΜΠΡΙΣΚΟΣ

ἰσσαῖ. λάθοις τὴν γλάσσαν ἐς μέλι πλύνας.

ΜΗΤΡΟΤΙΜΗ

95 ἐρέω ἐπιμηθέως τῷ γέροντι, Λαμπρίσκε,
ἐλθοῦς' ἐς οἶκον ταῦτα, καὶ πέδας ἦξω
φέρουσ', ὅκως νιν σύμποδ' ὦδε πηδεῦντα
αἱ πότνιαι βλέπωσιν ἄς ἐμίσησεν.

82 ^{ρη}πρήσων P. ουκετουχιπαιξω P: corrected by Bl. οὐχί τι or τοι Ellis. οὐκέτι Buech. 83 ὁμνυμλοι P. 84 εσχικει P—the correction being in a later hand. 85 μιν was explained by Weil. 87 αὐτον ουδε P: though the change of

L. You too stop being a bad boy.

K. I'll never, never be so again, Lampriskos, I swear to you by the dear Muses.

L. What a tongue, too, you have got, sirrah! I'll clap the gag on you if you utter another word.

K. There, I am silent; oh please don't kill me.

L. Kokkalus, let him go, you fellows.

M. You should not have stopped flogging, Lampriskos, till sunset—he is more cunning than the hydra, and you should give him, even though he pore over his book, just—

K. Nothing.

M. Yes, another twenty at least, even if he is going to read better than Klio herself.

L. Fie, sirrah! May you find that tongue of yours—dipped in honey.

M. On afterthought, I will go home, Lampriskos, and tell the old man of this, and return with footstraps, so that as he skips here with his feet together the Lady Muses, whom he has hated so, may witness his disgrace.

speaker is also marked by the paragraphus between vv. 87 and 88. ουδεκλήξαι P: ου δει σ' ἐκλ. A. C. Pearson. οὐκ ἐὼ λῆξαι Palmer. Possibly ουδὲ εἰς λῆξει W. H.

οὐ δει κω λῆξαι Bl., Tucker. ουδέκω λῆξει Ellis. ου δει Buech. 88 δειρον αχρις P. Corr. Ed. δυση P: δυς ἢ Meister, δυη R., Buech. 89-93 See *nn.* There is no help from paragraphi or spacing with the possible exception of v. 90 νιν καπι.

91 μῆδεν P: the false correction in a late hand. ἄλλας given to Metriche by W. H., and Gercke-G. 92 κλεοῦς P. 93 ισσαῖ λαθοις P. ιλασσαν P: corrected by K. 96 ὦδ' ἔπη δεῦντα Tucker. 97 αἱποτνιαι P: read by W. H. βλεπωσιν P: read by K.

NOTES

III

1 Μούσαι Aristaen. ii. 5 νή τὰς Μούσας how sweet to be near the καθαρῶδες. *id.* ii. 19 νή τὰς Μούσας, εὐστόμως ἦδον. Themist. 244 D, 252 C, 323 B πρὸς τῶν Μουσῶν. Himer. Or. xiii. 2. Alciph. ii. 1 μὰ τὰς φίλας μοίρας¹. Σοὴ τὰς Χάριτας, Eur. Cycl. 578, Lucian ii. 34. πρὸς Χαρίτων Plato Theaet. 152 C. Themist. 12 D, 288 A. Lucian i. 778, 868, ii. 19. ὧ χάριτες A.P. xii. 107.

αἱ φίλαι Μούσαι is their epithet in Alexis 161, and often in Theocritus: Roscher *Index* pp. 176, 178. It is humorous in the mouth of Kottalos v. 83. Plut. Mor. 710 D ὧ φίλαι Χάριτες. Plat. Com. 168 ὧ δ', οὐ γὰρ ἡττίκειν, ὧ Μούσαι φίλαι (Meineke for ὧ Μοίραι² φ.). See note on I. 11.

οὕτω Menand. E. 47 (van Leeuw.) οὕτω τί σοι ἀγαθὸν γένοιτο Δᾶε παρ' ἑκάστον λέγων, ... ἐμοὶ τὸ παιδίον δὸς (Julian Imp. 275 C) 'as you wish them to.' Lucian iii. 286 οὕτως ὄναιο... ἦκε, iii. 775, Menand. Pk. 210.³

2 τερπνόν τι Liban. Ep. 1504 σοὶ μὲν οὖν ἀνθ' ὧν ἐβουλήθη Ζεὺς ἀγαθὸν τι δοῖν. Anth. Append. ii. 703 ὥς ἵνα σοὶ τι τύχη δῶῃ καλόν. i. 113 Μούσαι δέ σοι εἴ τι νέμουν ἐσθλόν. Dem. 1442. 22 ἐγὼ γοῦν, οὕτω τί μοι ἀγαθὸν γένοιτο, ... ἐνετύχανον. Eur. Ion 1379 καὶ τι τερφθῆναι βίου. Menand. (Lc.). Antipat. Sid. A.P. vii. 165 καὶ σοὶ δοῖν πάντι Τύχη βιώτῳ τερπνόν, ὁδῖτα, τέλος.

τῆς ζωῆς ἐπαυρίσθαι = ὄνασθαι τοῦ βίου, to have enjoyment, benefit of life, for, as Hippodamos the Pythagorean (Stob. Fl. ciii. 26) says, οὐ μόνον τὰν κτᾶσιν ἔχειν δεῖ τῶν καλῶν ἀλλὰ καὶ τὰν ὄνασιν 'profit of' (Soph. O.C. 452, Eur. Hec. 1209, Alc. 345, Theocr. xvi. 23, = χάρις (cf. Plut. M. 479 A) Eur. Med. 227. Soph. fr. 533. 4). Simonid. 55 βιώτου κέ σε μᾶλλον ὄνασα. Thuc. ii. 50. 3 τοῦ βίου τι ἀπολαύσαι. Trag. Frag. adesp. 95 (Ath. 336 b) μικροῦ δέ βιώτου ζῶντ' ἐπαυρίσθαι χρεών. Apoll. Rhod. i. 677. Anth. Append. ii. 510.

Often in prayers: Hippocr. i. 3 'if I fulfil my oath, εἴη ἐπαύρασθαι τοῦ βίου καὶ τῆς τέχνης.' Hrd. vii. 34, 'if I lie, μὴ βίου ὄνησις (Eur. Med. 255) γένοιτο.' Simonid. 128 οἱ δ' ὑπὸ γᾶν θέντες ὄναιτο βίου. (Aesch. Eum. 925 βίου τύχας ὀνησίμους.) Dittenberger Syll.² 584 τοῖς δέ συμφυλάσσουσιν βίου

¹ Read μούσας.

² And so correct Longus iv. 21?

καὶ ἐργασίας καλῆς γένοιτο παρὰ τῆς θεοῦ ὄνησις. 879. 21 τοῖς ἐμμένουσιν... εὖ εἶναι καὶ τῶν ὑπαρχόντων ἀγαθῶν ὄνησιν. Menand. H. 49¹ fr. 292 in a versified prayer the gods are besought to grant besides other boons τῶν ὄντων νῦν ἀγαθῶν ὄνησιν. Eur. Hec. 978 ὀναίμην τοῦ παρόντος. Aesch. Ag. 362 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν (not τήνδ' ὄνησιν) εἰλόμην. Philem. 156. Dem. 842. 8. Soph. O.T. 644 μὴ νυν ὀναίμην ἀλλ' ἀραίος... ὀλοίμην εἴ τι.... Julian Imp. 218 A.²

3 κατ' ὤμου δέρον I take to mean *ex humero pendentem caede*, 'flog him while hoisted on the back of an assistant.' κατ' ὤμου is 'hanging over the shoulder' Plut. Mor. 633 E κατ' ὤμου τὸ τάλαντον φέρειν, Ael. N.A. xvii. 37.³ Axionik. Com. 4. 5 λίχνων τε φέρων ἀνδρῶν ἀγάπημα κατ' ὤμων. *ex humero portare* Pers. i. 90, *ex humeris dependere* Verg. A. vi. 301. From this come the adverb κατωμαδόν and the adjective κατωμαδῖος (Schneider *Callim.* i. p. 377, e.g. a quiver κατωμαδόν τετάνυστο Ap. Rh. ii. 679, a wallet κατωμαδῖον Moschus A.P. xvi. 200), the verb κατωμίζειν¹ (implied by κατωμισμός *sublatio in humeros*, see Thes. s.v.) and in Latin *catomidiare* (see Facciolati). *catomis* or *catomo caedi* schol. on Juv. ii. 142 *PALMAS ideo dicit quia aut catomis caedebantur* (i.e. the bearers holding them by the hands over their shoulders) *aut...*; Salmas. ad Spart. Hadr. 18, who however takes it to mean 'beaten on the shoulder blades': but there is no such word as κατώμια 'shoulders' in Greek, and *catomis* is probably instrumental (cf. *virgis caedi*). Grammar admits the meaning here 'flog him on the shoulder': Dem. 403. 3 περιρρήξας τὸν χιτωνίσκον ὁ οἰκέτης ξαίνει κατὰ τοῦ νώτου πολλὰς, ii. 334 ὁ κατὰ νώτον ποικίλος (as κατωμαδόν Hom. Ψ 500. Hdt. i. 114 δεικνύς τοῦ παιδὸς τοὺς ὤμους). Liban. i. 646 Ἐμεσσα γὰρ ἡ πόλις μεμψάμενοι τι τῶν πρὸς αὐτοὺς χαλκῇν εἰκόνα αὐτοῦ καθελόντες, εἴτα ἄραυτες πρηγὴ κατὰ τὸν ἐπὶ τοὺς παῖδας τοὺς ἐν τοῖς διδασκαλείοις νόμον, ἐτυπτον ἱμάντι τὰ τε νῶτα καὶ τὰ μετὰ τοῦτο κάτω....²

4 ἐπὶ χειλῶν 'till he is at his last gasp.' 1001 Nights vi p. 48 'till his life-breath was in his nostrils.' Ib. i. 38 'be brief in thy saying for of very sooth my life-breath is in my nostrils.' Dio Chrys. i. 678 μόνον οὐκ ἐπὶ τοῖς χεῖλεσι τὰς ψυχὰς ἔχοντες. Meleag. A.P. v. 197² βαιὸν ἔχω... ἐπὶ χεῖλεσι πνεῦμα· εἰ δ' ἐθέλεις καὶ τοῦτ', εἰπέ, καὶ ἐκπύσομαι. Quint. x. 279 of a sick man ἀμφὶ δὲ νωθῆς ψυχῇ οἱ πεπότητ' ἐπὶ χεῖλεσιν ἀναλέουσιν. Seneca Epist. 30. 14 *non dubitare autem se quin senilis anima in primis labris esset*. Nat. Qu. iii. praef. 16 *in primis labris animam habere... liberum efficit* (to be ready to depart). Nikeph. Walz *Rhet.* i. 522 ἐν ῥυσίν ἡ πνοή μοι ἐστὶ δέδοικα μὴ καὶ αὐτὴν φυσήσω τὴν ψυχὴν. Petron. 62³ *mihi anima in naso esse: stabam tanquam mortuus*. Anacreont. 29. 7² κραδίη δὲ ῥινὸς ἄχρῃς ἀνέβαινε, κᾶν ἀπέσβη.... Lucil. xx. 7 (Mueller), 574 (Marx) *eduxique animam in primoribus naribus*. Pio *Contes Populaires Grecs* καὶ πᾶ ἡ ψυχὴ τῆς κάτω, ποῦταβε πλεῖα στὰ δόντια τῆς. Eumath. vii. 15 (in horror). *Pentamerone* iii. 1 *co lo spireto a li diente*. Plato A.P. v. 78 τὴν ψυχὴν... ἐπὶ χεῖλεσιν ἔσχον (a

¹ Formed like κατανωτίσσαι: ἀντὶ τοῦ κατὰ νώτον φέρειν Phot., Suid. Cf. also γαστρίζειν, ἀγκωνίζειν, ἐπικορρίζειν Ar. 614^a 10 (for κορ-), προσουδίζειν, κατ-, πρηγίζειν, κρανίζειν, λαγονίζειν, θεναρίζειν, σκορακίζειν.

² Crusius.

lover). Abundant illustration may be found in Aristaen. pp. 669, 719 Boissonade, Claudian p. 535 Heinsius, *Anth. Lat.* 1 p. 653 Burmann.

All such phrases are due to the identification both in thought and word of *breath, life, soul* and *spirit*¹, conceived as something separable from the body that departs elsewhere at death. The conception is among the most important in all human thought, but this is not the occasion to pursue it.

5 ἐκπεπόρθηκεν 'ransacked,' 'pillaged': an exaggerated word, Lysias 127. 42, Dem. 1157. 11, Heliod. ii. 22. Theocr. ii. 85 ἀλλὰ μέ τις καπυρὴ νόσος ἐξάλαπαξεν. "Lobeck on Soph. *Aj.* 1189."

μεν ταλαίνης: words of such meaning are often used in an *exclamatory* way without the article; thus, as in separate exclamations (ἐγὼ δειλὴ Hom. Σ 54, X 431, ε 299, ἐγὼ δύστηνος X 477, Trag., δύσμορος Hom. υ 194, ω 311, Soph. *O.C.* 224, and ἐγὼ τλάμων, οἱ γὰρ τάλαια), so in constructed sentences they are found both in the *nominative in agreement with the subject* (ἀπολλυμαι δειλαίος Ar. *Nub.* 709, θρώσκει δειλαία...Soph. *Tr.* 1026, ὁ παῖς δύστηνος *Tr.* 936, *O.C.* 844, *El.* 677, ἀπωλόμην δ. Ar. *An.* 354, ἐγὼ ταλακάρδιος Soph. *O.C.* 540, ἡ δ' αὖ μιὰ βρύκει *Tr.* 987, 'πανώλης *O.C.* 1264, ἀνάριστος Theocr. ii. 6, τί πέπονθα δυστυχῆς; Xen. *Ephes.* i. 4)², and also in the *oblique cases*: Hom. *T* 287 μοι δειλῇ, ξ 243, υ 115, E 574, P 38, X 76, Alcaeus 59 ἔμε δειλαν, Ap. Rhod. iii. 464 τίπτε με δειλαίην..., Hom. *τ* 354 κείνον δύστηνον, ρ 10, ω 289, Soph. *O.C.* 344 τὰ μὲν δύστηνον κακά, Lycophr. 1215 τοῦ μὲν ταλαίνης πῆμα, Soph. *Aj.* 122 ἐποικτεῖω δὲ νῦν δύστηνον, *El.* 862, *Tr.* 949, δύσμορον Hom. X 60, ω 290, μοι δυσμόρῳ Soph. *O.T.* 665, μοι μελὶ *Tr.* 981, 985, τὰν ἐμὴν μέλειον τροφάν *Philoct.* 1126, κάμου ταλαίνης *El.* 450, 812, *Ant.* 880, τί μ' αὖ τάλαιαν *Aj.* 787, τάλαιαν...εἰς ἐμέ Asklepiad. *A.P.* xii. 153, "τίς ἂν θεῶν τάλαιαν ἐλεήσει με Men. *E.* 434," τὰ κείνης ἀθλίας παθήματα Soph. *O.T.* 1240, ἄθλιος often in Lucian. μοι σχετλίᾳ Aesch. *P.V.* 671 (μακάριος is also used in this way, Aesch. *Cho.* 494 ἄρ' ὀρθὸν αἶρεαι φίλτατον τὸ σὸν κάρα:).

6 χαλκίνδα παίζειν=χαλκίζειν (65). Bekk. *An.* 116. 10 Χαλκίζειν: ἀντί τοῦ χαλκῶ κυβεῖν. "Ἀλέξιος (337), Hesych. Χαλκίνδα: τὸ εἰς χαλκὸν κυβεῖν 'to gamble on,' Pollux vii. 105 χαλκίζειν δὲ παιδιὰς τι εἶδος ἐν ἡ νομίσματι ἡρτίαζον 'odd and even with a coin.'

χαλκίζειν meant also another game which was ranked as gambling by

¹ Tylor, *Primitive Culture*, 1. pp. 432-3: on the transference of the life-breath from one person to another add Rohde, *Psyche*, p. 23, Ernst Riess in *C.R.* 1896, p. 409². This was commonly from the dying to the living: an interesting example of the contrary appears in Greek and Latin epitaphs lauding Atilia Pomptilla for transferring her own life to the lips of her expiring husband: Kaibel, *Ep.* 547, p. 221 (*Anth. Append.* Cougny, p. 240) ἡνίκα πνεῦμα μελὼν ἀπέλυε Φίλιππος [λοίσθιο] ἀκροτάτοις χεῖλεσι προσπελάσας, σῆμα λιποψυχούντος ὑπὲρ γαμέτου Πώμπτιλλα τὴν κείνου ζωὴν ἀντί[λα]βεν θανάτου. The last line would better be τῆς κείνου ζωῆς ἀντέλαβεν θάνατον 'received in return for his life, death.' λοίσθιο (extremum balitum) is Kaibel's supplement, and I do not doubt that is the meaning. Cf. Burm. *Anth. Lat.* 11. pp. 258, 60. Illustration of the phrase ψυχαὶ δ' ἐν ὀφθαλμοῖσι τῶν τελευτώνων Babrius xcv. 35 may be found in Tylor, *Prim. Cult.* 1. p. 431.

² In Anaxandrid. 2 read χρηστὸς 'poor fool!' for χρηστῶς.

³ In *Cho.* 189 οὐδαμῶς ἐπώνυμον φρόνημα παῖσι δύσθεος κεκτημένη read δύσθεος with Pauw.

Pollux vii. 206 κυβείας δὲ εἶδη...τὸ ἀρτίαζειν...καὶ χαλκίζειν καὶ χαλκισμός καὶ ἱμαντελιγμός...which he explains in ix. 118 (where ἱμαντελιγμός is also described) as Eust. 1409. 18 ἰστέον δὲ ὅτι ἐκ τοῦ χαλκοῦ κυβευτική τις παιδιὰ ἐλέγετο χαλκισμός. ἦν δὲ, φασίν, αὕτη ὀρθοῦ νομίσματος περιστροφή σύντονος, μεθ' ἣν ἔδει τὸν παίζοντα ἐπέχειν τῷ δακτύλῳ τὸ νόμισμα ὀρθόν (to stay it upright). καὶ ἐνίκα ὁ τοῦτο κατορθώσας. 986. 41 παιδιὰ δὲ τις αὕτη καί, ὡς οἱ παλαιοὶ φασί, κυβείας εἶδος.

Children were forbidden to gamble: Aristid. ii. 126 οὐχὶ καὶ αἱ τιτθαὶ τοῖς παιδαρίοις ταῦτα λέγουσι καὶ οἱ γραμματισταὶ καὶ οἱ παιδαγωγοί...ὅτι χρη... μὴ θορυβεῖν μηδὲ κυβεῖν....

For the method of specifying the game played see L.S. *s.v.* παίζειν. Add for the *accusative* construction ἀγχόνην π. Ath. 155 e, μακρὸν ἀνδριάντα Theophr. *Char.* xxvii., κόνδακα *A.P.* v. 61, χαλκὴν μυῖαν Hrd. *fr.* xii., Poll. ix. 94, τρόπα Poll. ix. 103 (not an adverb, as L.S.: see Thes. *s.v.*). A construction omitted by L.S. is εἰς ὠμίλλαν Poll. ix. 102. For -ίνδα see Poll. ix. 110-117, including διελκυστίνδα, στρεπτίνδα, ἀποδιδρασκίνδα, and ix. 95 πλειστοβολίνδα.

7 αἱ ἀστραγάλοι is old Ionic. Didymus on Hom. Ψ 88 ἀμφ' ἀστραγάλοισι χολωθείς says αἱ πλείους τῶν κατ' ἄνδρα 'ἀμφ' ἀστραγάλησιν ἐρίσας.' καὶ ἔστιν Ἰωνικώτερον. 'ἀστραγάλοι δ' Ἐρωτός εἰσιν μανίαι τε καὶ κύδοιμοι' Ἀνακρέων (*fr.* 46). Bekk. *An.* 454. 24 'Ἀστραγάλους δὲ οἱ Ἀττικοί· τὸ γὰρ θηλυκὸν Ἰακόν. καὶ παρ' Ὀμήρῳ (*I.C.*) τινες θηλυκῶς, οἷον 'νήπιος οὐκ ἐθέλων ἀμφ' ἀστραγάλοισι (meaning ἀστραγάλησι?) χολωθείς.' It has hardly survived elsewhere. A trace has remained in the epithet λίσπη (in explaining which the grammarian naturally uses the feminine article), Bekk. *An.* 50. 12 Λίσπη γάρ ἐστιν ἡ ἀποτετριμμένη ἀστράγαλος, 68. 2 Λίσπαι γάρ εἰσιν αἱ ἀποτετριμμέναι ἀστράγαλοι: and it has just survived in Leonid. *A.P.* vi. 309 where Jacobs restored ἀστράγαλος θ' αἶς πολλ' ἐπεμήνατο for the *vv. ll.* στραγγάλας αἶς of *Pal.* and ἀστραγάλους θ' οἷς of *Plan.*¹

Knucklebones was the proper game of boys and girls, laid aside when they married: Pausan. vi. 24. 7 μεираκίων τε καὶ παρθένων...τούτων εἶναι τὸν ἀστράγαλον παίγνιον. Ap. Rhod. iii. 117, Plat. *Alcib.* 2, Jacobs *Anth.* vii. 52 (=A.P. vi. 308), Becker *Charicles* p. 354, *Gallus* pp. 499-502. 'ἀστράγαλοι is arbitrarily lengthened, e.g. ἀπονέεσθαι Hom. B 113 *al.*, κῶαν. Ebeling *Lex. Hom.*, ἐπίτονος Hom. μ 423, μῦθοδ'οικος Nicand. *Ther.* 795, Μαγδαλίνῃ Lobeck *Proll.* 243, Ἰππομέδοντος Aesch. *Theb.* 475, φαῖσχίτωνες *Cho.* 1047, Παρθενοπαῖος *Sepht.* 534, Ἀλφεισίβοιαν Soph. *fr.* 796 (see Dindorf (*fr.* 785)), Διόνυσος and Διών-, κτέ. 'Especially common is the lengthening of α in Hipponax.'

7, 8 συμφορῆς δ' ἤδη ὄρμῃ ἐπὶ μέν. It is not easy to say whether the subject of ὄρμῃ is 'he' or 'the matter.' If it be 'he,' συμφορῆς also would naturally apply to him: e.g. Eur. *H.F.* 1281 εἰς τοῦτο δ' ἤξειν συμφορᾶς 'that I shall come to such misfortune,' *Phoen.* 966, *Or.* 441, *Andoc.* 20. 27

¹ Athenaeus gives καὶ ξυλίνους ἀστραγάλους ἐν ὧσι in Anacreon *fr.* 21. 4. In Hdt. iii. 129 Kallenberg gives ἡ γὰρ οἱ ἀστράγαλος ἐξεχώρησε ἐκ τῶν ἀρθρων without remark, and I cannot find whether there is any MS. authority for the feminine article. But it is very likely right.

ὅς εἰς τοσούτον ἦλθον τῆς ἐμαντοῦ δυσδαιμονίας... ἐλθεῖν εἰς τοσαύτην συμφορὰν τῶν φρενῶν ὥστε... Antiphon 116. 29 εἰς τοῦτο βαρυδαιμονίας ἦκω, Lysias 101. 23, πονηρίας 140. 16, ἀτυχίας Isocr. 297 c, ἀνανδρίας καὶ πονηρίας 301 d. Xen. *Ap.* 30. Plut. *M.* 538 A. But συμφορὰς, in the only sense natural here, applies not to the boy but to his mother.

I think therefore that the subject of ὁρμῇ is 'it' (i.e. the matter, τὸ πρᾶγμα) as in Eur. *Antioch.* (the new fragment (223) Nauck *Trag. fr. Index* p. xv) ἵκται δὲ πάντως (Weil and I for πάντων) εἰς τοσόνδε συμφορὰς, ὥστ' οὐκ ἂν ἐκφύγοιμεν. 'So perhaps ἀφίκτο Thuc. vii. 75. 6, Liban. iv. 164. 22, ἦκει Dem. 52. 6, ξυνέπεσεν Thuc. i. 49 fin., προχωρεῖν κτέ. Matthiae *Gr. Gr.* § 295. 2, Eur. *Tro.* 403 εἰ δ' εἰς τὸδ' ἔλθοι.' Plat. *Legg.* 839 C εἰς τοῦτο προβέβηκε νῦν ὥστε... Aesch. *Supp.* 447 δεῦρο δ' ἐξοκέλλεται. Hdt. iii. 82 ἐκ δὲ τοῦ φόνου ἀπέβη εἰς μοναρχίην. Aesch. *Ag.* 67 ἔστι δ' ὅπη νῦν ἔστι τελεῖται δ'... *Cho.* 1019 οὐ γὰρ οὐδ' ὅπη τελεῖ. 305 Διόθεν τῇδε τελευτᾶν. *Pers.* 228 εὖ δὲ πανταχῇ τελεῖν.

It is more common for the subject to be expressed. In such cases τὸ πρᾶγμα or the like is to be understood: Aesch. *Eum.* 485, Dem. 688. 14 τὸ πρᾶγμα ἦδη καὶ πορρωτέρω βαδίζει καὶ οὐκέτι ταῦτ' ἀπόχρη, ἀλλὰ... 53. 24 εἰς τοῦθ' ἦκει τὰ πράγματα αἰσχύνῃς. Plut. *Mor.* 755 B ἦδη γὰρ εἰς ἀνομίαν τὰ πράγματα...βαδίζει. Liban. iv. 28. 27 εἰ τὸ πρᾶγμα εἰς πόλεμον προβαίη. Lucian i. 803 ἐπιρρεῖ τὸ πρᾶγμα ἐξαντλούμενον. 'i. 301 ἄχρι χειρῶν ἂν τὸ πρᾶγμα προῦχώρησεν. iii. 418. i. 677 ἐπὶ Μανδροβούλου χωρεῖ τὸ πρᾶγμα. Ar. *Pax* 509 χωρεῖ τὸ πρᾶγμα, 472 τοῦργον, τὸ κακὸν *Nub.* 906, *Vesp.* 1483, *Ran.* 1018, 'Jo. Chrys. *Ep.* 622 E ἐπὶ μείζον εἶρψε τὸ κακόν, Apollodor. ii. 5. 6 προβαυούσης δ' ἐπὶ πλείστον τῆς συμφορὰς.' Ter. *Andr.* iv. 2. 5 *hoc malum ingravescit.* 'Cic. *Att.* iv. 17 *res cedit*, xiv. 20. 4 *ibit res.*'

8 ἐπὶ μείζον with gen., 'to a greater degree of,' Thuc. i. 118, Soph. *O. T.* 771, *O. C.* 748. Dictt. s.vv. ἐλαύνειν, προκόπτειν, ἔρχεσθαι. κείται 'lies,' 'is situated': Ach. Tat. vi. 2 ἐπὶ τινα θύραν οὐκ ἐν ὁδῷ κειμένην. Eur. *I. A.* 1295 ὅθι κρῆναι κείνται, and often geographically, ὅρος, νῆσος, πόλις.

9 γραμματιστής *litterator*, see n. on 24. καὶ 'and remember that...' = καίτοι, introducing a parenthesis. Eur. *Or.* 4, *Hel.* 394 καὶ τὸδ' οὐ κόμπω λέγω, Xen. *Eq.* xi. 2. The use is rare except in such cases as καὶ μὴ θορυβήσητε, καὶ μὴ με...ὑπολάβη.

τριηκάς is the Ionic term for the last day of the lunar month (Diog. L. i. 1. 24 Thales the first to call τὴν ὑστάτην τοῦ μηνὸς τριακάδα): the Attic term was ἔνη καὶ νέα (Diog. L. i. 2. 57 Solon first τὴν τριακάδα ἔνην καὶ νέαν ὠνόμασε: 'for the explanation of the term see Plut. *Sol.* 25'). The day which concluded an old month and inaugurated a new was naturally sacred (there were e.g. monthly sacrifices to the dead in addition to the annual rites referred to by Plat. *Menexen.* 249 B: monthly offerings Lucian iii. 48, yearly 49; sacrifices at νομηνίαις Liban. iv. 164. 18; 'Ἐκάτης δέειπνα sent monthly Ar. *Plut.* 596; Porph. *de abst.* ii. 16 'Ἐκάτη and 'Ερμῆς garlanded at νομηνίαις): τριηκάδα μηνὸς ἀρίστην says Hes. *Erg.* 766 ἔργα τ' ἐποπτεύειν ἢδ' ἀρμαλὴν δατίασθαι. It is the settling day for such business as is suited for monthly transaction. On this day slaves are hired, Ar. *Eq.* 43, Alciph. iii. 38. 61, and debts or interest become due Ar. *Nub.* 1134 schol. and Blaydes, 756,

1287, Lucian i. 824. (Similarly the Kalends at Rome Hor. *Sat.* i. 3. 87, Ov. *Remed. Am.* 561, Mart. viii. 44. 11, Plut. 828 A, whence 'ad Kalendas Graecas solvere' Augustus in Suet. *Aug.* 87. However the Ides and Nones were also settling days Hor. *Epod.* 2. 69 Orelli.) Interest might also be required at the year's end.

Similarly in the case of educational fees there is no reason to assume that the rule as to monthly or yearly payment was absolutely fixed. In the elementary school of the γραμματιστής it is probable that the term was usually reckoned as here by the month and the fee paid on the last day of each month: Theophr. *Char.* xxx. (Jebb² p. 132) (cf. the Roman practice Hor. *Sat.* i. 6. 75 Orelli). The professor of higher branches of study (the γραμματικός, ῥήτωρ, φιλοσόφος) seems more commonly to have charged for the course, making for the times of payment whatever arrangements happened to be convenient. Chrysippus on Plut. *Mor.* 1043 F (corrupted: but the sense appears to be that) the sophist's course was a year, that the term was agreed upon beforehand, that it had been the practice to require payment beforehand. C. says that the teacher will use his tact and judgement τὸν καιρὸν εἴσεται. Annual payments to Sophists at Athens Ath. 437 d τῇ ἐορτῇ τῶν Χοῶν ἔθος ἐστὶν Ἀθηναῖσι πέμπεσθαι δῶρά τε καὶ τοὺς μισθοὺς τοῖς σοφισταῖς, οἵπερ καὶ αὐτοὶ συνεκάλουν ἐπὶ ξενίᾳ τοὺς γνωρίμους, ὡς φησιν Εὐβουλίδης ὁ διαλεκτικός ἐν δράματι Κωμασταῖς οὕτως (fr. 1)

A. σοφιστιῶν κάκιστε καὶ Χοῶν δέει (MS. δεῖ) τῶν μισθοδῶρων. B. οὐκ ἰαδείπνω γ' ἐντρύφας.

The time of the Choes corresponds to the old Roman new year, on which see Lucian iii. 168 ἥν μὲν ἡ τοῦ ἔτους ἀρχὴ μάλλον δὲ ἡ ἀπὸ τῆς μεγάλης νομηνίας (Kal. Jan. ?) τρίτη, ἐν ᾗ οἱ Ῥωμαῖοι κατὰ τι ἀρχαῖον εὐχονται τε αὐτοὶ ὑπὲρ ἀπαντος τοῦ ἔτους εὐχάς τινας καὶ θύουσι...Νουμά τοῦ βασιλέως having established it...ἐν τοιαύτῃ τοίνυν ἐορτῇ καὶ ἱερομηνίᾳ...and Macrobi. *Sat.* i. 12. 7 *hoc mense* (March) *mercedes exsoluebant magistris quas completus annus debere fecit.* (For payment on the Kalends of January (Julian new year) see Mayor Juv. vii. 158 and Liban. i. 259.) The view that the arrangement varied according to the circumstances is confirmed by Palladas *A. P.* ix. 174 τροφὸς κατὰ μῆνα φέρει μισθὸν μετ' ἀνάγκης a complaint of niggardliness and fraud on the part of parents, which however implies that they could pay by the year: l. 9 ἥν δὲ τις εἰς ἐνιαυτὸν ἄγῃ χρύσειον νόμισμα he changes his master in the 11th month, thus defrauding his old one of a whole year's pay ἐνδεκάτῃ μηνί, πρὶν προφέρειν, μετέβη...γραμματικὸν στερέσας μισθὸν ὅλου ἔτους (where Dübner *cf.* Augustin. v. 12 *subito ne mercedem reddant* (to a sophist) *conspirant multi adolescentes et transferunt se ad alium*). For this cheating of teachers cf. Ovid *Fast.* iii. 829 with Burmann's note.

Annual contract Liban. ii. 212. 12 (ὑπὲρ τῶν ῥητόρων) οὐχὶ τὰς συντάξεις οὗτοι καθ' ἑκάστον ἐνιαυτὸν φέρουσι; they should; but their practice is very different. In Lucian i. 824 a sophist has an agreement to be paid on the ἔνη καὶ νέα: 'ἀπαιτῶν...' οὕτω γὰρ συνθέσθαι.' In Lucian also the learned

¹ So read for ἀδείπνων ἐν τρυφῇ.

scholar who acts as a paid companion (at Rome, *περὶ τῶν ἐπὶ μισθῷ συνόντων*) and who may have to teach the children, makes an *arrangement* (i. 674) *περὶ τοῦ μισθοῦ ὅποσον τε καὶ ὅποτε τοῦ ἔτους χρή λαμβάνειν*, and then (i. 679) receives his wages like the slaves *τῇ νομηνίᾳ*.

In general it is natural that the advanced teacher whose pupils are not young children should demand larger sums and give longer credit than the *γραμματιστής*.

ἡ *πικρή* like 'black Monday.' Hor. *Sat.* i. 3. 87 *tristes misero venere Kalendae*.

10 τὰ *Ναννάκου*¹ *κλαύσω* Zenob. vi. 10 τὰ *Ναννάκου*: εἴρηται ἡ παροιμία ἐπὶ τῶν θαυμαζομένων ἐπὶ παλαιότητι, ἢ ἐπὶ τῶν πολλὰ θρηνούντων. *Νάννακος* γὰρ ἐγένετο *Φρυγῶν βασιλεύς*, ὥς φησιν *Ἑρμογένης ἐν τοῖς Φρυγίοις*, πρὸ τῶν *Δευκαλίωνος χρόνων*: ὃς προειδὼς τὸν μέλλοντα κατακλυσμὸν, συναγαγὼν πάντας εἰς τὰ ἱερὰ μετὰ δακρύων ἰκέτευεν. *Ἡρώδης δὲ ὁ ἱαμβοποιός* φησιν *Ἴνα τὰ Ναννάκου κλαύσω*. Macar. ii. 23 *Ἀπὸ Ναννάκου: ἐπὶ τῶν σφόδρα παλαιῶν* (καὶ ἀρχαίων adds Suid.). Suid. s.v. *Τὰ Ναννάκου κλαύσομαι*, *Νάννακος*, and Macar. viii. 4 add nothing to this information. Steph. Byz. s.v. *Ἰκόνιον* has a different account: there was a Phrygian king *Ἀννακός*, who lived beyond 300 years: his neighbours, enquiring of an oracle how long he was going to live, received an answer that with his death all would perish. οἱ δὲ *Φρύγες ἀκούσαντες ἐθρήνουν σφοδρῶς*. ὄθεν καὶ παροιμία: τὸ ἐπὶ *Ἀννακοῦ κλαύσειν* (κλαῦσαι or κλαύσει Schneidewin) ἐπὶ τῶν λίαν οἰκτιζομένων. γενομένου δὲ τοῦ κατακλυσμοῦ τοῦ ἐπὶ *Δευκαλίωνος* διεφθάρησαν. The last sentence only of the story occurs in E.M.⁷

It may be worth quoting from Burckhardt, *Arabic Proverbs*, p. 47 ('(Like) the lamentations of Adam on his departure (or separation) from Paradise,' said of unavailing grief, chiefly of lamentations for the deceased. Moschus iv. 82 *μηδ' εἴ κ' ἡυκόμου Νιόβης πυκινώτερα κλαίω*. Apostol. ii. 54. Nonn. *ἔν. 374 Νιόβης πλέον ἔστεινε πέτρῃ*.)

11 οὐκ ἂν *ταχέως*=*συχολῇ ἂν*. Lucian iii. 688 (*Ἐρ.* 40) οὐ δύναται δ' εἰπεῖν οἷος ἂν ᾖ *ταχέως*. Straton Com. i. 46 τὸν δ' οὐκ ἂν *ταχὺ* ἐπεισεν ἡ Πειθώ. Isaeus ii. 41 ἐγὼ δὲ εἰ μὴ πάντῃ τὸ πρᾶγμα αἰσχρὸν ἐνόμιζον..., *ταχὺ ἂν ἀπέστην τῶν ἐκείνου*: commonly ironical *ταχὺ γ' ἂν* Lycurg. 166. 40 τοῦτον δὲ τίς ἂν ὑποδέξαιτο πόλις; ὃς γὰρ ὑπὲρ τῆς αὐτοῦ πατρίδος οὐκ ἐβοήθησε *ταχὺ γ' ἂν ὑπὲρ τῆς ἀλλοτρίας κίνδυνόν τινα ὑπομείνει*, Muson. in Stob. *fl.* xix. 16, Teles *ibid.* v. 67, Philostr. *Ἐρ.* 47, Aristid. ii. 247 fin.⁷ Ter. *Ad.* 443 *Haud cito mali quid ortum ex hoc sit publice*. Cic. *Brut.* 76 (264) *Sed neque verbis aptiorem alium cito dixerim neque...*

παίστην (from *παίζειν*) 'play-ground,' 'gambling-place'=*κυβευτήριον*, *κυβείον*, *σκιραφείον*. As with neuters in -τήριον, some feminine instrumental forms from verbs signify *machines* or *implements* (n. on v. 11 *ἱμανήθηρην*), others *places* for doing something as *παίστην* here, *ὀρχήστρα*, *σφαιρίστρα*, *ἀλίστρα*, *ἐξαλίστρα*, *κυλίστρα*, *κονίστρα*, *πίστρα*, *ποτίστρα*, *εὐστρα*, *φλογίστρα*, *καύστρα* (probably *ἱππολούστρα*), and, with an equivalent termination *κοιμήθρα* (= *κοιμητήριον* as *ἀποδυτήριον*, *ἡλιαστήριον*, etc.), *ἀλινδήθρα*, *κυλινδήθρα*, *κολυμ-*

⁷ Hesych. gives *Μύννακος* as the name of a shoemaker, possibly by some confusion with *Mimes* vi and vii.⁷

βήθρα, *ἀνακλήθρα* or -ίς (Paus. i. 43. 2): see also notes on iv. 46 *λαίμαστρον*, 62 *πύραστρον*, vi. 16 *νώβυστρα*. The masculine forms *ψυκτῆρες*, *καλυπτῆρ*, may also be noted.

12 *ὄκουπερ οἰκίζουσιν* Hesych. *οἰκίζουσιν*: *οἰκοῦσιν* looks as if it were taken from this place, or at any rate from one that would warrant Herodas in using the word elliptically ('where they pitch'). It is not difficult to imagine that it might be treated so, like many technical verbs in naval or military language, e.g. *σκηνόω*, *στρέψαι* (i. 8 n.), *αἶρειν*, *ἐξαίρειν*, *ελαύνειν*.

If the construction is *δείξαι ὄκουπερ τὴν παίστην οἰκίζουσιν*, we cannot take *ὄκουπερ* for a dependent interrogative as though it were *κοῦ* or *ὄκου*, but must assume an ellipse in that case also, *δείξαι (τὸν τόπον) ὄκουπερ οἰκίζουσι*. It is true that *εἵπερ* is used interrogatively in Agath. *A.P.* xi. 365. 3 *ἦτεε δ' ἐξερέειν εἵπερ θέρος αἴσιον αὐτῷ ἔσται*, [Lucian] *Asin.* 10 (ii. 578) *νῦν δείξεις εἵπερ νέος εἶ...καὶ εἰ ἐπίστασαι παλαίειν*, Helioid. vi. 14 *ἦν ἡ πεῦσις εἵπερ ὁ ἀδελφός...ἐπανήξει*: but there is no such authority for the use of a relative like *ὄκουπερ*. Soph. *O.T.* 403 *παθὼν ἔγνωσ' ἂν οἶά περ φρονεῖς* (though it is translated by Jebb 'thou shouldst have learned to thy cost *how bold thou art*') is not really parallel, for *οἶά περ φρονεῖς* is there governed by *παθὼν* (*τύχοιεν ὧν φρονοῦσι* Aesch. *Sept.* 537, *ἔχεις παρ' ἡμῶν οἶά περ νομίζεται* Aesch. *Ag.* 1030, i.e. τὰ εἰκότα).

ὄκου *παροκλάζουσιν* would mean 'where they squat *beside...*' as *παρά-κάθηνται*, and might therefore be constructed as a dependent question governing *τὴν παίστην* (*προσκαθέζεσθαι κύβοις* Liban. *Ἐρ.* 1258). Several examples of that compound are recorded by Hesych. also to explain *μετοκλάζει* Hom. N 281. For the meaning of *μετὰ* in that compound see Ebeling *Lex. Hom.*: in *παροκλάζειν* the preposition could not apply merely to the action of the verb itself, but must refer to something else outside it, as in other compounds *ἐνοκλάζειν* (τοῖς ὀπισθίοις Philostr. Jun. *Imag.* 3), *ἐποκλάζειν* (τῇ γῇ Helioid. iv. 17, γαῖρ *A.P.* iv. 3. 50). Hesych. gives a Doric *οἰκιδεῖν* *καθήσθαι*. Phot. has *παροκλάζων: γονατίζων*. The attitude is natural for dice-players Ap. Rhod. iii. 117 *ἀμφ' ἀστραγάλοισι δὲ τώγε...ὁ δ' ἔγγυθεν ὀκλαδὸν ἦστο*.

οἱ *τε προύνεικοι* *κοί δρηπέται* Isocr.¹ xv. § 305 Bkr. ἐν ἀκολασίαις ἡμερεύειν ἐν αἷς πρότερον οὐδ' ἂν οἰκίτης ἐπεικῆς οὐδεὶς ἐτόλμησεν· οἱ μὲν γὰρ..., οἱ δ' ἐν τοῖς καπηλείοις πίνουσιν, ἕτεροι δ' ἐν τοῖς σκιραφείοις *κυβεύουσι*,...149 c. Scott *Fortunes of Nigel* xi. of a page-boy, 'He is by this time playing at hustle-cap and chuck-farthing with the most black-guard imps upon the wharf.' Suet. *Claud.* 5 *ex contubernio sordidissimorum hominum...ebrietatis et aleae infamiam subiit*. Dio Cass. lxxv. 2 οἷος *περὶ τε τὰ καπηλεία καὶ περὶ τὰ κυβευτήρια...ἐσπουδακέναι*.

12, 65 The derivation of *προύνεικος* is uncertain, as it was to the ancient grammarians, with whom the accent and spelling differ also (*προῦν-εικος*, *προυνικός*, *προύνεικος*). Their testimonies are collected most completely by Kock *CAF* III. 468. The most valuable is that of Pollux vii. 130 οἱ ἐξ ἀγορᾶς ἢ ἐκ λιμένος *κομίζοντες ἀχθοφόροι*, *ἀμφορεαφόροι*,...132 *φόρ-τακας μέντοι ἢ παλαιὰ κωμῳδία τοὺς ἀχθοφοροῦντας ἐκ τοῦ ἐμπορίου καλεῖ...εἰ*

¹ Ellis.

δὲ καὶ προυνίκοις τοὺς μισθωτοὺς οἱ νέοι κωμωδοδιδάσκαλοι ὠνόμαζον, τὸ ὄνομα Βυζαντίων ἦν, ὅθεν καὶ Βυζαντίους αὐτοὺς ἀπεκάλουν. Hesych. Προυνικοί¹: οἱ μισθοῦ νομίζοντες τὰ ὄνια ἀπὸ τῆς ἀγορᾶς, οὗς τινες παιδαρίωνας καλοῦσι· δρομείς², ταχείς, ὀξείς, εὐκίνητοι, γοργοί, μισθωτοί. Οἰσύλος¹: προϊούλος (sic), προύνικος. Σκεύρατες¹: οἱ προύνικοι καὶ κυβευταί. The word was used (as here) generically, carrying with it the notion *rough, lewd fellows* (cf. *A.P.* xi. 154 πᾶς δὲ ἂν ἢ πτωχὸς καὶ ἀγρύμματος, οὐκέτ' ἀλήθει, ὡς τὸ πρὶν, οὐδ' αἶρει φορτία μισθαρίων. Theognis 679 φορτηγοὶ δ' ἄρχουσι. Liban. iv. 49. 11 τοὺς σκευοφόρους καὶ τελοῦντας εἰς δῆμον): Diog. L. iv. 6 *when Xenocrates went into the town, φασὶ τοὺς θορυβώδεις καὶ προυνείκους ὑποστέλλειν αὐτοῦ τῇ παρόδῳ*. Choerob. Bekk. An. 1415 Προύνεικος: ἐπὶ γὰρ ἀπαιδείτων φασὶ κείσθαι: so much that this became its common meaning: Hesych. Σκίταλοι (*Ar. Eq.* 634, cf. schol.): ἀπὸ τῶν ἀφροδισίων καὶ τῆς προυνικίας³ (*proter-vitatis*) τῆς νυκτερινῆς συνουσίας θεοῦς τινες ἐσχημάτισαν: and the adjective, implying *nequitiae*, is probable in Straton⁴ *A.P.* xii. 209. 3. See also Duncange in the *Thesaur.* s.v. προυνικεύω on a curious late use, ἐπρουνίκευσε τήνδε = ὕβρισεν εἰς τήνδε. Hence we find in Phot. Προύνεικος: οὐ τὸν ἀκόλαστον, ἀλλὰ τὸν κομίζοντά τινα ἐξ ἀγορᾶς μισθοῦ. καὶ ἔγκειται τὸ ἐνείκω. E. M. 691. 19 (like Choerob. Cram. An. II. 251. 5) says the word means τοὺς ὑβριστάς, καὶ τοὺς ἄνδρας τοὺς ἱσταμένους ἐν τῇ ἀγορᾷ καὶ φέροντας τὰ ὄνια for hire; adding that if the meaning is ὑβριστάς, it is from πρό and νείκος, otherwise from πρό and Boeotian ἐνείκω: a derivation due to Ael. Dionys., Eust. 983. 48 ἐκ τοῦ ἐνείκω δοκεῖ γίνεσθαι καὶ ὁ παρὰ Αἰλίου Διονυσίου κείμενος προύνεικος, ἵγουν ὁ κομίζων τινὰ ἐξ ἀγορᾶς (l. ἀγορᾶς). This etymology, though accepted by Lobeck *Rhem.* 59 and Meister pp. 691, 803, does not seem probable to me. I think it far more likely that, as Pollux declares, the word is foreign—Bochart *Hieroz.* I. 794=II. 112 argues for a Chaldaean origin. In any case I do not doubt that its connotation of *coarseness* was acquired: as by other words for grooms and porters (δούλων τε κῶρεωκόμων *Ar. Thesm.* 491: *Ar. Byz.* Nauck p. 172 Ἀγγαρος: ...καὶ οἱ εὐτελεῖς δὲ καὶ ἀφρονεῖς οὕτως ὠνομάζοντο, ὡς Μένανδρος (*fr.* 981): Ael. Dionys. (Eust. 1854. 29) τίθεται...καὶ ἐπὶ φορτηγῶν καὶ ὅλως ἐπὶ ἀναισθητῶν καὶ ἀνδραποδωδῶν. Cic. *Parad.* iii. 2. 23 *quid baiuli atque operarii an quid homines doctissimi senserint?* II de Orat. x. 40 *operis, ut ait Caecilius, remigem aliquem aut baiulum nobis oratorem descripseras, inopem quemdam humanitatis atque inurbanum*. Pers. v. 95 *caloni*. Numenius (Euseb. *Praep. Ev.* xiv. 7 p. 735 c) quoted by Kock *CAF* III. 419 οὐ μέντοι ἀλλ' οἱ γε παῖδες (slaves) φόρτακες ἦσαν καὶ

¹ See M. Schmidt.

² Phot. and Suid. give Προύνεικος: δρομαῖος, γοργός. Hesych. Τάγιος: κήρυξ, πρεσβευτής: ὀξύς, ταχύς, βάσιμος. Κοῦφος: ἐλαφρός, ταχύς, γοργός. Γοργός: εὐκίνητος, ταχύς.....Γόργενσον: τάχυνον, σπεύσον.

³ Kuehn on Pollux vii. 131 quotes from a glossary Προύνικος, *Laciniosus*, 'quod referri potest ad lacinias baiulorum.' I suspect the explanation was *lasciviosus*, formed from *lascivia* as *facundiosus* from *facundia* (see Gell. iv. 9).

⁴ But Meineke, *Anal. Alex.* 398, who conjectures προυνικά, is wrong in asserting that this, and not προύνεικος or προυνικός, is the true form of the adjective. The long *ο* or *ει* (upon which Choerob. insists, Bekk. An. 1415) is established by Herodas.

⁵ Cf. Lobeck, *Aglaoph.* 1325-6.

οὐ θάτερά ληπτοί, 'but like the slaves of Comedy,' i.e. 'cunning, audacious rogues'—not 'tiresome' as Liddell and Scott explain it, who follow Stephanus in deriving 'vulgar,' the common sense of φορτικός, through 'burdensome.' Cf. Hierokl. Stob. *Fl.* lxvii. 24, Pollux v. 105.¹ The true history must be, it was related to φόρτος as ῥωπικός to ῥῶπος 'stuff,' 'rub-bish,' 'flummery'; cf. *Ar. Pax* 748 φόρτον καὶ βωμολοχεύματα, *Plut.* 796 τὸν φόρτον, low farce, vulgar clap-trap. Hesych. Ἐρρωπίζομεν: Ἰων Ὀμφάλη (Nauck p. 738). τινὲς ῥωπίζειν ἀπέδωσαν τὸ ἀτεχνιτεύεσθαι καὶ ἀμαθεύεσθαι· ἔστι γὰρ ῥῶπος (cf. Aesch. *fr.* 263) ὁ λεπτός φόρτος καὶ ποικίλος καὶ βαιός (for βέβαιος Palmer).

It is interesting to restore our word to a poet of Cos: speaking of festivals on which license is allowed to slaves (see my note on v. 80), and their masters take their place, Ath. 639 d goes on to say Κῶφοι δὲ τοῦναντίον δρώσιν, ὡς ἱστορεῖ Μακαρεὺς¹ ἐν τρίτῳ Κωακῶν· ὅταν γὰρ Ἡρὰ θύωσιν, δούλοι οὐ παργίνονται ἐπὶ τὴν εὐωχίαν. διὸ καὶ Φύλαρχον εἰρηκέναι

σουριμη μῦνοι μὲν ἐλεύθεροι ἱεροεργοί

ἀνδράσι προσκείνοισιν ἔλευρον ἄμαρ ἔχοντες·

δούλων δ' οὔτις ἀμπαν ἐσέρχεται οὐδ' ἡβαιόν (as *Plut. Aristid.* 21),

where ἀνδράσι προυνείκοισιν should be read: ἀνδρῶν φορτηγῶν *Meta-genes fr.* 4. 4 (I. 705 Kock), ἀνδράσιν ἐργοπόνοισι *Nicand. fr.* 74. 54. The sense seems to be '(on such a day) only free men do service to Hera (the...)', ἀνδράσι προυνείκοισιν ἐλεύθερον ἄμαρ ἄγοντες 'bringing, affording to προύνικοι a day of freedom,' as Liban. I. 258. 18 of the Kalends of January αὐταὶ δούλοις ὡς οἷον τε ἐλευθερίαν φέρουσι (ἄγοντες as *Arat.* 788, 792, *Orph. h.* lxxviii., *Soph. Ant.* 1331 μόρος...τερμίαν ἄγων ἀμέραν, *Aesch. Ag.* 1451 μοῖρα φέρουσα ὑπνον)². ἔλευθερον ἡμαρ: Tryphiod. 424 θαλήσιν...ὁππότε πᾶσιν ἐλεύθερον ἡμαρ ἀνῆψεν Ζεὺς Κρονίδης.

On the Gnostic Prounikos and Prounikia see the references given in *Sophocles Lex. s.v.* The former name was used by the Valentinians especially, both of one Aeon, and of a class of Aeons (Spencer on Origen *c. Cels.* vi. 54 (p. 1350 B Migne)). For its significance see Neander *gen. Entw. d. gnost. Syst.* quoted by Stieren on Irenaeus i. 29. 4. Epiphanius *adv. Haer.* i. 25. 4 ἐπὶ τοῖς γὰρ τὰ σώματα διακορεύουσιν Ἑλληνική τίς ἐστὶν ἡ λέξις τὸ Ἐπρουνίκευσε ταύτην, may however be no more than an orthodox libel on the Gnostic use of the term: cf. i. 37. 6.

13 κήτέρῳ δαΐζει—he knows so well—is proverbial *Xen. Oec.* 12. 4 If I am competent, κἂν ἄλλον δῆπον δυνάμην διδάξαι ἄπερ αὐτὸς ἐπίσταμαι, and afterwards 15. 10, 18. 9, 20. 24. *Plat. Symp.* 196 E σοφὸς οὕτως ὥστε καὶ ἄλλον ποιῆσαι. *Xen. Cyr.* iii. 3. 35 ὁ μὲν γὰρ δυνάμενος ἐν τῷ τοιῷδε καὶ ἄλλους βελτίους ποιεῖν εἰκότως ἂν καὶ ἐαυτῷ συνειδείη τελέως ἀγαθὸς ἀνὴρ ὢν. *M. Ant.* xi. 3 λελογισμένως καὶ σεμνῶς καὶ ὥστε καὶ ἄλλον πείσαι ἀτραγῶδως.¹ *Dem.* 1455. 14 πρότερον μὲν ἔγωγε...οὐκ ᾔδειν πρὸς τί ποτ' εἴη τοῦτ' εἰρημένον..., νῦν δὲ κἂν ἄλλον μοι δοκῶ διδάξαι (*Aristid.* ii. 573 πρότερον μὲν οὖν ἔγωγε οὐκ ᾔδειν πρὸς τί ποτ' εἴη τὸ..., νυνὶ δὲ μοι δοκῶ γινώσκειν, *Aeschin.* 33. 24 πρότερον μὲν

¹ Similarly 261 c: see Casaubon and Müller *FHG* IV. 442. For Φύλαρχον Kaibel suggests Φιλητᾶν: Φάλαικον is not incredible.

² *Callim. P. Oxy.* XI. p. 85 οὐδ' ὅτε δούλοις ἡμαρ Ὀρέστειοι λευκὸν ἄγουσι Σῶδες.¹

οὐκ ἦδεν..., νῦν δὲ μεμάθηκα). Ach. Tat. i. 8 ἡγνός τις ἀν..., νῦν δὲ κἀν ἄλλω λέγεις. "Liban. *Ep.* 93, 407." Ap. Rhod. ii. 57 δαίς δὲ κεν ἄλλω ἐνίσποις ὄσσον.... Dionys. Perieg. 884 εἰ γάρ μοι σάφα τήνδε περιφράσσαιο κέλευθον ἢ τάχα κἀν ἄλλοισιν ἐπισταμένως ἀγορεύεις. With ἰδεῖν Scymnus 53 καὶ τί βασιλεὺς ἐστ' ἰδεῖν ἢ αὐτὸς ἐτέροις πάλιν ἀπαγγέλλειν ἔχω. Theocr. xv. 25 ὦν ἴδες ὦν εἶπες καὶ ἰδοῖσα τὸ τῷ μὴ ἰδόντι. Lucian i. 835 καὶ εἶδον ὥστε καὶ σοὶ ἂν εἰπεῖν ἔχοιμι. Aristid. i. 442 ἡμεῖς μὲν ἀκοῇ γινώσκουμεν, σὺ δ' ὁρῶν κἀν ἐτέροις αὐτὸς ἐξηγοῖο. Xen. Cyr. v. 2. 13 οὐδὲν ἐμοῦ σε δεήσει πυνθάνεσθαι, ἀλλ', ἦν σὺν ἡμῖν ἔπη, αὐτὸς σὺ ἔξεις καὶ ἄλλω δεικνύναι αὐτῶν ἕκαστον. Cf. Ennius *Sc.* 321 (p. 179 Vahl.) *Qui sibi semitam non sapiunt alteri monstrant viam*, of *superstitiosi vates insolentesque harioli*. Damoxen. Com. ii. 67 οὐκοῦν ὃ γ' οὐκ ἔχουσιν, ἀγνοοῦσι δέ, οὐδ' ἂν ἐτέρω δοῖσαν. Similarly Philem. 121 a beggar αἴριον ἐπλούτησ' ὥστε χατέρους τρέφειν. Hom. ξ 325, τ 294 καὶ νῦν κεν ἐς δεκάτην γενεὴν ἑτερόν κ' ἔτι βύσκοι. Diog. L. vii. 5. 170 Κλεάνθης μὲν καὶ ἄλλον Κλεάνθην δύναιτ' ἂν τρέφειν. Teles (Stob. *Fl.* xcvi. 31) κἀν ἄλλον προστρέφειν. Arrian *Ind.* xii. 4 ὡς καὶ ἄλλους τρέφειν. Artemid. i. 16 ὡς δύνυσθαι καὶ ἄλλους τρέφειν. Cf. Diogenian. i. 93 αὐτὸς αὐτὸν οὐ τρέφων κῖνας τρέφει: ἐπὶ τῶν ἀπορούντων μὲν ἐτέροις δὲ τρέφειν ἀπαγγελλομένων like Ennius' soothsayers.

14 τάλαινα like Hermipp. 47. 81 τὴν δὲ τάλαιναν πλάστιγγ' ἂν ἴδοις... ἐν τοῖσι κορήμασιν οὔσαν. All such epithets of commiseration or abuse were applied not only to persons but to things: e.g. Soph. *O.C.* 1263 τῆς τάλαινης νηδύος, *Trach.* 1084 ἡ τάλαινα... νόσος (987 the disease is *μιαρά*, 1026 *δειλαία*). So commonly *κακός* II. 17 τὴν κακὴν λιμόν, III. 4 ἡ ψυχὴ ἡ κακὴ, 80 ἡ κακὴ βύρσα, as e.g. Hom. Θ 164, Theocr. v. 27. So we have in VII. 39 *δειλαίην οἰζύν*. Callim. *Ep.* 62 ὁ τλήμων οἶνος, Hom. *H. Herm.* 296. [Lucian] ii. 442 ὁ ἄθλιος χρυσός, Aesch. *fr.* 210 δύστηνον ἄθλιαν φάβα. Ar. *Fr.* 319 ὁ *μιαρὸς φάσκωλος*, Alciph. iii. 6 τῆς *μιαρᾶς γαστρός*, Demetr. *Sceps.* (Ath. 91 d) ὁ *φάγμα* *μιαρόν*. Amphis 20. 1 *θριδακίνας ταῖς κάκις* ἀπολουμένας, Eur. *Fr.* 907 ἡ *κακὴ* ὀλουμένη *γαστήρ* (Diphil. 60. 2 ἡ *ταλαίπωρος γαστήρ*, 50 v. 9 τὴν *θεοὺς ἐχθράν*, v. 12 τὴν *τάλαιναν*). Com. *fr.* IV. 670 Meineke (Plut. *Mor.* 126 a) τὰ *πανούργα ταῦτ' ὀψάρια* (tricky). Diphil. 3 ὁ *τοιχωρύχων ἐκείνο* καὶ τῶν *δυναμένων* ² *λαγύνιον*. Eubul. 7. 4 *ιεροσύλοισ* ³ καὶ *πικραῖς* ⁴ *παροψίσιν*, Euphranor in Ath. 345 c *ιερόσυλος ὁ θάνατος* (as *ιερόσυλε* to persons Menand. *Ph.* 176, *fr.* 151: *fr.* 229, E. 560 al., Lucian ii. 683). *ἀνδροφόνον φροντίδα* A.P. xi. 60 (of persons *ἀνδροφόνος* Amphis 30. 8, Ath. 228 c, Macho (Ath. 384 f.), Euphron 10. 10: cf. v. 57 n.). Lycophron *Gr. Satyric.* 2. 3, Nauck p. 817 ὁ τ' *ἀλιτήριος* καὶ *δημόκοινος* ⁵... *θέρμος*.

δέλτος or *δελτίον* are among the requirements of a schoolboy, Pollux iv. 18, x. 57, A.P. xii. 162, [Lucian] ii. 447. Philostr. *V.S.* ii. 1. 21 (p. 240) *δελτίον ἐξαψάμενος* like schoolboys; used by them (as slates with us) because the writing, being in wax, could easily be effaced: Becker *Charicles* p. 162. Schreiber *Atlas of Class. Ant.* Pl. xc. 5.

15 ὀρφανὴ κεῖται 'deserted,' 'neglected,' 'forsaken': 39, 35. *Anth. Append.* i. 109 νῦν δὲ... ὀρφανὰ κεῖται... σκῦλα.

¹ Ellis.

² πᾶν δυνάμενον?

³ Misinterpreted by Liddell and Scott.

⁴ *μιαραῖς*? Dobree. Cf. my note on II. 70.

Pherecr. 22 has ὀρφανὸν *ταρίχιον* and Sotades i. 26 *ἀμίαν χήραν* 'without sauce,' *au naturel*. So this might mean 'without a line of writing on it.' Epigr. ap. Sotion *Mirab.* p. 126. 16 (*fr.* 26) ὀδόντες πίπτουσιν γενύων ὀρφανὰ θέντες ἔδη = A. P. vii. 383 *χήρος ὀδόντων*. Xenokrat. A. P. xvi. 186 ἀμφοτέρων (feet and hands) ὀρφανίς. Cf. A. P. xi. 313 *πειναλέαι πίνακες* 'hungry plates.'

16 χαμύνης: Lucian i. 673 'presently, like worn-out shoes, ὑπὸ τῇ κλίνῃ ἀθλίως [ἀθλίως?] ἐρρίψεται.' Valuable hidden under bed, Id. ii. 537, 747.

τῆς χαμ. τοῦ ἐρμ.: the first genitive depends upon the second, as usually in good Greek, e.g. Plat. *Gorg.* 455 B.

ἐρμῆς (or ἐρμίν Eust. 1598. 36) which is found only in Hom. θ 278 (schol.), ψ 198 (schol.), probably = ἔρμα 'prop': ἀπὸ τοῦ ἐρεῖδεσθαι Apollon. 77. 4: but is derived also from εἶρειν, Hesych. Ἐρμῖνα: πόδα κλίνης. ἀπὸ τοῦ ἐνείρεσθαι τῷ ἐνηλάτῳ 'inserted in the beam' (four of which formed the bedstead): and from Ἐρμῆς, Eust. 1944. 59 γίνεται, φασίν, οὐ μόνον παρὰ τὸ ἔρμα ἢ τὸν Ἐρμῆν, ... ἀλλὰ καὶ παρὰ τὸ ἐνείρεσθαι τρήμασι κλίνης, E. M. 376. 40 ἐρμῖς: ὁ κλινώπους. ἐπειδὴ ἐν αὐτοῖς ἐγλυφον ἀγάλματα Ἐρμοῦ, ὡς ἔφορον ὕπνου καὶ ὀνείρων, sch. Hom. ψ 198 τῷ δὲ ὀνειροπομπὸν αὐτὸν (Hermes) εἶναι... εἴλοντο... ἀσκήσαι τοὺς τῶν κλινῶν πόδας εἰς τὴν τοῦ θεοῦ πρόσοψιν (on Hermes as god of dreams see Cornut. p. 279 Osann), Tzetz. *Chil.* xii. 596 ὁ ποὺς τῆς κλίνης δὲ ἐρμῖς... Ἐρμῆν ἀφετήριον ἔρμα... (see Philem. *fr.* 226).

Probably they were often made in the form of Ἐρμαῖ (cf. Aristarch. cited by Apollon. 77. 5 'ἐρμῖνας ἐκάλουν τοὺς πόδας τῶν κλινῶν. οὗτοι δὲ ἦσαν σφηνοειδῆς τῇ παρασκευῇ'); but this was a natural artistic form (see Smith *Dict. Ant. s.v. Hermae*) in any case, even if suggested or established in this case by the name.

17 κῆν μήκοτε: Blass would eject the καί, referring to Eur. *Med.* 28 ὡς δὲ πέτρος... ἀκούει νοουθετουμένη φίλων. ἦν μήποτε... αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώζῃ φίλον (where Elmsley remarks 'ἦν μή ποτε accipiendum pro πλὴν ὅταν, constructione minus usitata'), 'she remains unmoved and silent—except when she laments to herself.' There κῆν could not stand; but here the clause is intensitive, 'it is at least thrown aside, even if he never go so far as to scrape it all clean.' Eur. *fr.* 902. 2.

οἶον Ἀΐδην βλέψας (the aorist as σκυθρωπάσας, γελάσας, μευδιάσας, προσβλέψας) 'with Hell, as it were, in his look,' 'Death in's face,' Webster *White Devil* p. 41 Dyce, as Ἀρη δεδορκότων Aesch. *Theb.* 53, βλέπειν Ar. *Plut.* 328, Timocles *fr.* 12, φόνον (Canter for φόβον) βλέπων Aesch. *Theb.* 485, λείσσουντε Theocr. xxv. 137, and the like (see Blaydes on Ar. *Ach.* 95, Lobeck on Soph. *Aj.* 40). 'κυανότερος θανάτου' Lucian iii. 607. νυκτὶ εὐκίως Hom. A 47. The qualifying οἶον seems natural in ordinary language with so bold a metaphor: I do not indeed find such qualification elsewhere in phrases of this kind¹, but in comedy, where the most fantastic are much affected, it would spoil the humour.—We might interpret 'as though he beheld Hades,' as the soul of a man fainting Nicand. *Alex.* 194 Ἀιδωνέα λείσσει (1. 60 n. ἰδεῖν Ἀΐδην = to

¹ The more usual method of paraphrasing or softening the accusative is as in Dio Chrys. ii. 302 ὑποβλέψας δεινὸν ὥσπερ ἀστραπήν.

die: e.g. Quint. vi. 230⁷); but ἀντήν cannot be governed by βλέψας: had the sense been 'casting a look as of Hell upon it,' we must at least have had εἰς¹ or πρὸς αὐτήν, as Ar. *Ran.* 562 ἐβλεψεν εἰς με δριμύ, Lucian i. 740, ii. 778, iii. 56, 189, Plat. *Phaed.* 117 B πρὸς, and, though another interpretation 'regarding it as Death' could of course be warranted by such phrases as Hom. I 312, ξ 156 ἐχθρὸς ὁμῶς Ἀίδαο πύλῃσιν, Γ 454 ἰσὺν σφιν ἀπήχθετο κηρὶ μελαίνῃ, Callim. *fr.* 118 εὐναίους ὀλισμούς ἐχθεν ἴσον ὀλέθρῳ, Appul. *Met.* ii. 28 *perinde in eius faciem oculos meos ac si in Avernum lacum formidans deieceram*, Tzetz. *Chil.* x. 473, xi. 734, Antiphil. *A. P.* ix. 29 'how happy were the days' εὐτ' ἀπὸ χέρσου τηλόθεν, ὡς Ἀΐδης πόντος ἀπεβλέπετο,⁷ yet this use of βλέπω with a simple accus. belongs only to late Greek, e.g. Philostr. *Apoll.* i. 19 ὡς περ δαίμονα ἐβλεπε 'regarded as a deity,' Jacobs on Ach. Tat. p. 921, Kayser Philostr. I. *praef.* ix.⁷

18 γράψῃ μὲν οὐδὲν καλόν: in *A. P.* vi. 308 the good boy gets a prize of 80 ἀστράγαλοι for *calligraphy* (εἰς κάλλος γράφειν), ἐπεὶ καλὰ γράμματα ἔγραψεν. Lucian ii. 852 the parasite says τί δέ, οὐ κακῆϊν ἐννοῶσαι σε δεῖ, ὅτι καὶ τοὺς ἐν ἐκείναις ταῖς τέχναις προκόπτοντας οἱ πατέρες καὶ μητέρες τούτοις τιμῶσι μάλιστα οἷς καθ' ἡμέραν καὶ τὸν παράσιτον; "καλῶς νῆ Δι' ἔγραψεν ὁ παῖς" λέγοντες, "δοτε αὐτῷ φαγεῖν· οὐκ ἔγραψεν ὀρθῶς· μὴ δώτε."—The sentence is an example of παράταξις, the Greek idiom which coordinates clauses where we should subordinate one to the other: e.g. Lysias 116. 34 ἴσως τοίνυν περὶ τούτων μὲν οὐδὲν ἀπολογήσεται, ἐρεῖ δέ... 'instead of...' Plat. *Gorg.* 459 E εἰ δὲ μή, σὺ ὁ τῆς ῥητορικῆς διδάσκαλος τούτων μὲν οὐδὲν διδάξεις τὸν ἀφικνούμενον—οὐ γὰρ σὺν ἔργον—ποιήσεις δ' ἐν τοῖς πολλοῖς δοκεῖν εἰδέναι αὐτὸν οὐκ εἰδῶτα, 454 B ἵνα μὴ θαυμάζῃς ἐὰν ὀλίγον ὕστερον τοιοῦτόν τι σε ἀνερῶμαι, ὃ δοκεῖ μὲν δῆλον εἶναι, ἐγὼ δ' ἐπανερῶτῶ 'what seems obvious in spite of my question' or 'which I put though it seems obvious.' Eur. *Hel.* 761 ὅπως δ' ἐσώθῃς... κέρδος μὲν οὐδὲν εἰδέναι, πῶτος δέ τις τὰ τῶν φίλων φίλοις αἰσθέσθαι κακά, 1014, Aesch. *Eum.* 410 ὁρῶσα... ταρβῶ μὲν οὐδὲν, θαῦμα δ' ὁμῶς πᾶρα, τίνας ποτ' ἔστε, Dem. 568. 19 ἀλλὰ μὴν ὡς ἀληθὴ λέγω σύνιστε μὲν τὰ πολλὰ τούτων ὑμεῖς, ὅμως δὲ καὶ μάρτυρας ὑμῖν καλῶ 'though you know.' 465. 12 ἀλλὰ μὴν ὅτι... οὐδεὶς ἔστ' ἀτελής, οἶμαι μὲν ὑμᾶς εἰδέναι πάντας· ὅμως δὲ καὶ τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται. Isocr. 172 a ὡς δ' ἂν τάχιστα... παιδευθεῖμεν, ἀληθὲς μὲν ἔστι τὸ ῥηθισόμενον, ἴσως δ' ἂν... δεινὸν εἶναι δόξειεν. Theocr. v. 21 ἀλλ' ὦν αἶκα λῆς ἔριφον θέμεν, ἔστι μὲν οὐδὲν ἱερὸν, ἀλλ' ἄγε τοι διαείσομαι. Alexis 219. 6. Aesch. *Eum.* 95. Lucian ii. 123, 277.⁷

ἐκξύση: Lucian i. 4 ὅποτε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν ἢ βόας ἢ ἵππους... ἀνέπλαττον. τὸν κηρὸν ἐξέκνησε is the phrase in Hdt. vii. 239.⁷

19 δορκαλίδες=δορκαίδες (63)=δορκαδεῖοι ἀστράγαλοι which Antiochus Epiphanes used to give as presents (to men) Polyb. xxvi. 10. 9 (Ath. 194 a): cf. Theophr. *Char.* xxi. where they are kept by the μικροφιλότιμος. From these facts we may infer that they were the best quality. They are given

⁷¹ However in the new fragments of Callimachus v. 297 there seems to be a case where βλέπειν in the sense of 'cast a glance at' is followed by the plain accusative: τὴν δ' ἀγριος φανείσα ταῖρος ἡ δάφνη ἐβλεψε καὶ τὰδ' εἶπε..., i.e. ταυρηδὸν ὑπέβλεψε. The reading, however, is not quite certain.⁷¹

as presents also in Callim. *fr.* 239 Ζορκὸς... Λιβυστίδος... ἀστρίας. [Lucian] ii. 415 also speaks of them as made from the African gazelle, ἀστραγάλους Λιβυκῆς δορκός. Hesych. gives Δορχέλοι: ἀστράγαλοι.

A scourge of this name is mentioned by Suid., Zonar., Cram. An. ii. 478, Δορκαλίδες: ὄργανον ἐστὶ κολαστικόν τι. ἡ μαστιγὲς ἀπὸ ἱμάντων δορκάδων, but from Greg. Naz. I. 175 πᾶν τὸ σῶμα δορκαλίσσι καταξανθεῖς εἰς βάθος, where later he speaks of the instrument as having ὄνυχας¹, it is probably an ἀστραγαλωτὴ μαστιγὴ: see *Dict. Ant.* s.v. *Flagrum*.

Δε λιπαρώτεραι: with the resolved syllables the rhythm is not of course that of Tragedy; but Euripides has δυοῖν γερόντων δὲ στρατηγείῃ φυγῇ *Heracl.* 39, and the Tragedians do not shrink from allowing the ictus to fall after the caesura upon μέν, Aesch. *Suppl.* 951 ταύτας δ' ἐκούσας μέν..., or even upon enclitics. Parallels² from Comedy: Ar. *Lys.* 80 ὡς δ' εὐχροεῖς, ὡς δὲ σφριγᾷ τὸ σῶμά σου, Menand. *fr.* 562 ἐσπουδακῶς, οἱ δὲ πάλιν ἐπιμυκτηρίσαν, 'Zeno' in Stob. *Fl.* xiv. 4 ἀφαιροῦ δὲ κολάκων παρρησίαν.⁷

Λιπαρώτεραι τῆς ληκύθου The reading is confirmed by the proverb ap. Diogen. vi. 31, Apost. x. 72 a Λιπαρώτερος λύχνου, καὶ Λιπαρώτερος ληκυθίου: ἐπὶ τῶν ὑπερβολικῶν. ὁμοία τῇ Ἀκόνῃ σιτίσεις. Cf. Hdt. iii. 23.

20 ἐπὶ παντί on every occasion: Thuc. iii. 45, Theogn. 325, Periander (*Fr. Phil.* M. i. 215), cf. Soph. *Phil.* 175, Theocr. xiv. 64, Aristid. i. 119, Plut. *Mor.* 599 B, ἐφ' ἅπασιν Amphis *fr.* 34, καιρὸς δ' ἐπὶ πᾶσιν ἄριστος Theogn. 401, πλούτῳ... χρηστέον οὐκ ἐπὶ παντός Favorin. (Stob. *Fl.* xciv. 30), ἐπὶ παντὶ λόγῳ Heraclit. *fr.* 117, ἐφ' ἐκάστῳ Solon 13. 25, Menand. 533. 2, ἐφ' ἐκάστου 682. The point is clearly a reference to the poverty of the family, but I am not sure whether it is that the oil is their only condiment, or that they use the oil-flask for various purposes: cf. Harpocrat. *Λυτολήκυθοι*:... καὶ γὰρ εἶχον ἐν ταῖς ληκύθοις ἀργύριον ἐνίστε: Δίφιλος Ἀποβάτη (*fr.* 15). ληκύθοι were used e.g. to hold myrrh Ar. *fr.* 205, Soph. *fr.* 126. Among the explanations that Harpocrat. suggests of αὐτοληκύθους in Dem. 1261. 17 is ἀντὶ τοῦ πένητος καὶ μηδὲν ἄλλο κεκτημένους ἢ ληκύθους, 'so Hesych. οἱ μόνον λ. ἔχοντες ἢ....., *Λυτολ.* as a slave-name Philostr. *V. S.* i. 8,⁷ but usually αὐτολήκυθοι are such people as carry ληκύθους to the baths themselves, because they are too independent to employ a slave (*ληκυθοφόρον* Poll. iii. 154, Antiphan. 16 Kock; used of parasites waiting thus upon their patrons, Plut. *Mor.* 50 C Wytt., Meineke *Com.* II. 1043). 'So μονολήκυθος Poseidipp. (Ath. 414 e), Artemid. ii. 59, Paley and Sandys Dem. II. 227. The origin of ληκύθος is possibly ελαιήχυτος ionicised, since this would be a natural name for the implement: cf. οὐλοχύτας *id.*, and Ebeling *Lex. Hom.* s.v. Eust. 746. 11 (on ταφῶν from θήπω) quotes as Ionic ἐνθεῦτεν, κιθῶν, βάθρακον, κύθρα,

¹ παραδεικνὺς ἅμα τὴν κνήμην, ὡς μόνον διαφυγοῦσαν τοὺς ὄνυχας, a mistake for στόνυχας 'any sharp point' (L. and S.) Ap. Rh. iv. 1679 (Merkel) and Jacobs *Anth.* vi. 307. 4 (crit. n. III. 205), 'or ἀμυχάς, the commoner prose form.'

² Menand. 481. 13 ὁ προσδιατρίβων δὲ κοπιᾶσας would exactly correspond if the reading were certain; δ' ἐκοπίας however is possible. Menand. 257. 3 εἰ θεὸν καλεῖν σε δεῖ, | δεῖ δέ· τὸ κρατοῦν γάρ... Euphron. *fr.* 11. 6 πῶς δὲ δυνατόν τοῦτ' ἐστὶ; are hardly parallel.

and as vulgarisms ἀχαντία=ἀκάνθια: in 486. 32 he derives κύσθος from χέω, citing φάσκα=πάσχα. "τριγυός in Herw. *Lex. Suppl.*" Lobeck *Path.* i. 523.

21 δικτύους is an indication of their class, fishermen being proverbially poor: Theocr. xxi., Plaut. *Rud.* 290 sqq., Lucian i. 414, Verg. *A.* xii. 518, Ov. *Met.* iii. 586 (Burmans), Silius v. 581, Stat. *Theb.* vii. 720. Thus the ragged fisher [Hesiod.] in Ath. 116 a, *A. P.* ix. 442, vii. 305, the *Haliæis* of Menander: cf. *fr.* 14, *Xen. Ephes.* v. 1, and the poor fishermen of Galilee.

22 (*Chol.* 145) (Meineke) οὐδὲ κόππα γινώσκων, 'with which should be compared Hesych. κόππα: κάππα(?). τινὲς δὲ τὸ ἐλάχιστον. οὐκ εὖ γράφεται¹ παρὰ Καλλιμάχου (*fr.* 355) [γράφεται] κόππα².....' Leonid. Tar. *A. P.* xi. 132 οὐ δύνατ' ἄλφα γράφειν.³

ἄλφα συλλαβὴν means the pronunciation of the vowel α, rather than its name ἄλφα. It is true that the expression μία συλλαβή is used of what is actually two in Dio Chrys. ii. 348 καὶ τούτους μὲν κηρύττεσθαι φασιν, ἐκείνους δὲ ἀποκηρύττεσθαι, δηλονότι παρὰ μίαν συλλαβὴν γιγνομένης τῆς διαφορᾶς: but there the orator was using with contemptuous carelessness what was probably an established phrase³. To single vowels however (though they called it 'somewhat improper') the grammarians conceded the term συλλαβή, because they could be separately sounded: Dionysius Thrax Bekk. An. ii. p. 632 (so Et. Gud. p. 682 b): Συλλαβὴ δὲ ἐστὶ κυρίως σύλληψις συμφώνου μετὰ φωνήεντος ἢ φωνήεντων, οἷον Κάρ, βοῦς· καταχρηστικῶς δὲ καὶ ἡ ἐξ ἐνὸς φωνήεντος, οἷον ᾄ, ῥ: the scholiast on which is at pains to argue in favour of the claims of the single vowels to this title, pp. 820. 6, 841. 20. "See Schaefer's *nn.* on Greg. Cor. p. 379, Bos *Ell. Gr.* p. 280, Dion. Hal. *de comp. verb.* p. 181." Apollon. *de synt.* i. 2 p. 4. 23 Bekker τὸ ὕδωρ τῷ δ πλεονάζει, τοῦ ὕειν ἐγκειμένου, καὶ τὸ ᾠ ἐν τῷ ἀλαλητός, ὅπερ δύναται ἐν πλεονασμῷ συλλαβῆς περιλαμβάνεσθαι—ἐπεὶ καταχρηστικώτερον αἱ μονογράμματοι ἐκφωνήσεις συλλαβαὶ εἴρηται, p. 7. 26 καὶ συλλαβὴ εἰς δύο μερίζεται—λέγω τὴν κυρίως συλλαβὴν—κοῖλον, κοῖλον· ἀλλὰ καὶ δύο συλλαβαὶ εἰς μίαν συνίσουσιν, ἥνικα παρὰ τὴν γήραϊ τρισύλλαβον δυσύλλαβον φάμεν τὴν γήρα, παρὰ τὴν Ἀϊδης Ἀϊδης (consequently on the analogy of γήραϊ it does not occur to them to doubt βαβαῖ). "Longin. *fr.* 3. 13 (συλλαβὰς) τὰς μονογραμμάτους." Lucian in his Δίκη φωνήεντων—an action brought by Σίγμα *versus* Ταῦ before a jury of the seven vowels—may appear to use συλλαβαὶ of consonants i. 83 πρὸς τε ὑμᾶς καὶ τὰς ἄλλας συλλαβὰς, 93 ὁρῶντων ὑμῶν καὶ τῶν ἄλλων συλλαβῶν: but I am almost as loth as Hemsterhuis to believe that συλλαβή was ever used merely as a synonym of στοιχεῖον. It is more probable I think that Lucian had in mind such combinations as βα, βε, βη: see the *Grammatical Tragedy* of Callias described by Ath. 453 c, d, these combinations being the second thing taught by the master: compare Aratus *A. P.* xi. 437.

¹ For γάρ. καί.

² Bentley for κόμπα. "I am not quite certain how W.H. proposed to restore this passage.—ED."

³ Antiph. 207. 8 Εὐριπίδης γὰρ τοῦτ' ἐφασκεν; B. ἀλλὰ τίς; A. Φιλόξενος δὴ ποῦθεν. B. οὐδὲν διαφέρει, ὡ τάν· ἐλέγχεις μ' ἔνεκα συλλαβῆς μιᾶς is of course a joke.

23 πεντάκις: not necessarily 'five times to the child.' πέντε and δέκα correspond in a decimal system to our half-a-dozen, dozen; and mean 'many' or 'few' according to the context, being used as Teuffel remarks on *Ar. Nub.* 10 ἐν πέντε σισύραις 'numero rotundo.' On *Ar. Plut.* 737 πρὶν σε κοτύλας ἐκπιεῖν οἶνου δέκα, the scholiast quotes πρὶν εἰπεῖν πέντε λόγους. Menand. 363. 2 πεντάκις τῆς ἡμέρας 'often' (as Lucian ii. 698), 532. 9 πέντε μῆνας οὐ 'not even 5'; *A. P.* ix. 144 πέντε merely 'half-a-dozen,' 207 'as much as five wolves,' Lucian iii. 119 five elephants, 320 (many): Lucian ii. 714 τοὺς πέντε κυάμους (few) 737; 780 'once in 5 years': Lynceus l. 13 οὔτε χεῖλη πέντ' ἔχω (many): Antiphan. 205. 4 (many). Both πέντε and δέκα in Lucian ii. 554 κατεπαλάσειεν ἂν εὐάθλους δέκα, *Ar. Ach.* 710, *A. P.* ix. 395 (many) 'a dozen,' Apollod. *Caryst.* 5. 21. The two combined πεντάκι δέκα, *A. P.* xii. 181. Add Poseidipp. *Com.* 15 ἐν ἡμέραις δέκα (few) and l. 10, 24, v. 60 n.

24 τριημέρη, VI. 21. τρίτη ἡμέρη: *Attic* rather τρίτην ἡμέραν. Zonaras p. 1744 Tittmann Τρίτην ἡμέραν λέγουσιν, οὐχὶ τρίτης¹ ἡμέρας οὐδὲ τρίτη ἡμέρα, quoting *Xen. Cyr.* vi. 3. 11 καὶ ἐχθὲς δὲ καὶ τρίτην ἡμέραν ταῦτ' ἐποίουν, Menand. (*fr.* 881) ἡμέραν τρίτην ἐπεκώμασ' ἡμῖν, Antiphanes (*fr.* 280) ἐχθὲς μετὰ πέντ' ἔπιον, ἡμέραν τρίτην μεθ' ἐπτά, *Plut. Mor.* 996 A.⁷ Such phrases apply equally to past or future; 'the third day from this' meant either 'the day after to-morrow' or 'the day before yesterday': add Lucian i. 180 τρίτην ἡμέραν ὅσος ἦν ὁ χειμών, Euphron. *Com.* 1. 18 πέμπτην ἔθυσον ἡμέραν, Diod. Sic. II. p. 555 καὶ τρίτη καὶ τετάρτη καὶ ταῖς ἑτι πρότερον ἡμέραις, and in the proverbial sense (as here) of ἐχθὲς καὶ πρόην Marc. Ant. x. 7 ἐχθὲς καὶ τρίτην ἡμέραν: see Gataker's note and compare Field *Otium Norvicense* III. 8, Lobeck *Phryn.* 323.

24-5 Μάρωνα γραμματίζοντος: she proceeds to mention an example of how he mistakes his syllables or letters. His father bids him give in writing or by word of mouth the letters forming the word Μάρων: but the boy's mind running on his games, he gives instead the letters forming the word Σίμων, which (as Rutherford points out) was the title of a certain throw at dice: Eubulus *fr.* 57. I think it very likely that Μάρων too was such another throw of dice or fall of knucklebones, and when the name is set the boy to spell, it puts the names of gambling throws into his head and causes him to spell another.

Many of the dice-throws (βόλοι) and the πτώσεις ἀστραγάλων were called by the names of persons, good or bad: Schol. on Plat. *Lys.* 206 E=Eust. 1289. 57 αἱ μὲν θεῶν εἰσὶν ἐπώνυμοι, αἱ δὲ ἡρώων, αἱ δὲ βασιλέων, αἱ δὲ ἐνδόξων ἀνδρῶν, αἱ δὲ ἐταιρίδων· αἱ δὲ ἀπὸ τινῶν συμβεβηκότων ἦτοι τιμῆς ἔνεκα ἢ χλεύης προσηγόρευνται. Eubul. *fr.* 57 is a list containing Τιμόκριτος, Σόλων, Σίμων, Ἀλμπων (so read): others were Ἀβραμίας, Ἀλέξανδρος, Εὐριπίδης (of the Forty), Μάνης, Μίδας, Σησίχορος, Φύσκων, *Venus*, Ἀντιγόνης, Βερενίκη, γυμνασιάρχης, αἶγλη (or Αἶγλη), Πολυώνυμος (Apollo) Hesych. s.vv.⁷

There were two Marones, both heroes, either of whom may have given his name to a throw of dice. One is the genial figure, familiar from the Epics, Hom. i. 197, Hesiod *Fr.* 140 (Kinkel), Eur. *Cycl.* 139, Eust. 1623.

¹ Used in translation by the LXX, Gataker Marc. Ant. p. 292 b (355 b).

45-58 (quoting Alexis 108 and Clearch. 5), Ach. Tat. ii. 2, Diogen. *Epist.* 43, Propert. ii. 23. 48, Philostr. *Imag.* i. 19, Nonn. *D. passim*. He gave Odysseus wine, was regarded commonly as in the train of Dionysus ('Osiris' Diod. Sic. i. 20), and was so popular a figure that his name could be used in jest for wine (Cratin. 135, Eur. *Cycl.* 409, 609), and a tippling woman called by the fictitious name *Μαρωνίς* (*A. P.* vii. 353, 455). No one could better represent the *heroes*.

The other is the Lacedaemonian, conspicuous at Thermopylae (Hdt. vii. 227), who was honoured with a shrine in Sparta, Paus. iii. 12.

Σίμων, we may suppose with Meineke iii. 233, would be a bad throw, named after a notorious bad character (*Ar. Nuβ.* 351 ἄρπαξ τῶν δημοσίων, 399 ἐπίορκος, cf. schol. on 351, Suid. *Σίμων*:...παροιμία, *Σίμωνος* ἀρπακτικώ-τερος, Zenob. v. 41 π. οἶδα *Σίμωνα* καὶ *Σίμων* ἐμέ, Apostol. xii. 44 of a pair of rogues *Νίκων* καὶ *Σίμων*¹. 'In *Plut. Mor.* 776 B Simon is a proverbial name for a shoemaker': Maro would doubtless be a good throw.

Proper names were regularly set by the γραμματιστής for his boys to spell: Hesych. ἀνδρασγραφειν²: τὸ ἐν διδασκάλου τὰ παιδία ὀνόματα γράφειν. The father (here playing the part of γραμματιστής as in *Lucian* ii. 852) selects the word Maron to be spelt as a familiar name: to him there is no need to suppose that it has more significance than the hypothetical names used in the same case haphazard by the philosophers and grammarians: *Arr. Epict.* i. 12. 13 πῶς γὰρ ἐπὶ γραμματικῶν ποιούμεν; βούλομαι γράφειν ὡς θέλω τὸ Δίωνος ὄνομα; οὐ· ἀλλὰ διδάσκωμαι θέλειν ὡς δεῖ γράφεισθαι. ii. 2. 22 οἶον εἰ ἀγράμματος λέγοι 'εἰπέ μοι τί γράφω ὅταν μοι προβληθῇ τι ὄνομα.' ἂν γὰρ εἴπω ὅτι 'Δίων', εἴτα παρελθὼν ἐκείνος αὐτῷ προβάλῃ μὴ τὸ Δίωνος ὄνομα ἀλλὰ τὸ Θέωνος, τί γένηται; τί γράφει; 13. 20, iii. 24. 51. *Plat. Charm.* 161 D δοκεῖ οὐν σοι τὸ αὐτοῦ ὄνομα μόνον γράφειν ὁ γραμματιστής καὶ ἀναγινώσκειν ἢ ὑμᾶς τοὺς παῖδας διδάσκειν, ἢ οὐδὲν ἦττον τὰ τῶν ἐχθρῶν ἐγράφει ἢ τὰ ὑμέτερα καὶ τὰ τῶν φίλων ὀνόματα; — οὐδὲν ἦττον. So in *Plat. Theaet.* 203 A when Socrates suggests the spelling of a word, the example that he chooses is his own name: 'What was the way in which we learnt our letters?...Σωκρατοῦς γοῦν εἴ τις ἔροιτο τὴν πρώτην συλλαβὴν οὕτωςί,...207 A. *Eryx.* 395 C.'

The construction *Μάρωνα αὐτῷ γραμματίζοντος* 'teaching him the letters of the word *Μάρων*' is new but quite natural. It is the verb from which γραμματιστής is the substantive; and the γραμματιστής was the teacher of the first elements (ὁ τὰ πρῶτα στοιχεῖα διδάσκων *Suidas*): *Poll.* iv. 18 ἐπὶ μὲν τοῦ γραμματιστοῦ ῥητέον διδάσκειν γράμματα, συλλαβὰς συμπλέκειν, γράφειν, ἀναγινώσκειν, προγράφειν, υπογράφειν, προσπαραγράφειν, τῷ γραφείῳ παραγράφειν τῇ παραγραφίδι, ἀποστοματίζειν (*Plat. Euthyd.* 276 C). 'We Greeks begin' says Solon in *Lucian* ii. 902 'by teaching μουσικὴν and ἀριθμητικὴν, καὶ γράμματα γράψασθαι καὶ τορῶς αὐτὰ ἐπιλέξασθαι' then proceed to γνῶμας, etc.' Reading and writing themselves were preceded by learning the names of the letters, syllables, the 'parts of speech,' etc.: *Dion. Hal.* vi. 1115 πρῶτον μὲν τὰ ὀνόματα τῶν στοιχείων τῆς φωνῆς ἀναλαμβάνομεν, ἃ καλεῖται

¹ Tzetzes *Chil.* vii. 123 *Νίκων* τε καὶ *Σίμων* (for *Μίμων* *Lob. Agl.* 1199).

² ἀνδρογραφεῖν? the entry is in any case not in its proper place in the series of words.

γράμματα· ἔπειτα τύπους τ' αὐτῶν καὶ δυνάμεις· ὅταν δὲ ταῦτα μάθωμεν, τότε τὰς συλλαβὰς αὐτῶν καὶ τὰ περὶ ταῦτα πάθη· κρατήσαντες δὲ τούτων, τὰ τοῦ λόγου μόρια,—ὀνόματα λέγω καὶ ῥήματα καὶ συνδέσμους,—καὶ τὰ συμβεβηκότα τούτοις, συστολάς, ἐκτάσεις, ὀξύτητας, βαρύτητας, γένη, πτώσεις, ἀριθμούς, ἐγκλίσεις, τὰ ἄλλα παραπλήσια τούτοις μυρία ὀνόματα. ὅταν δὲ τὴν τούτων ἀπάντων ἐπιστήμην περιλάβωμεν, τότε ἀρχόμεθα γράφειν τε καὶ ἀναγινώσκειν, κατὰ συλλαβὴν μὲν καὶ βραδέως τὸ πρῶτον, ἅτε νεαρᾶς οὔσης ἐτι τῆς ἔξεως· προβαίνοντος δὲ τοῦ χρόνου 'with accuracy and facility at sight from any book put into our hands.' *Lucian* ii. 738 γραμματιστῆς παιδία συλλαβίζειν διδάσκων, iii. 181. *Aratus A. P.* xi. 437 αἰάζω Διόσιμον δὲ ἐν πέτραισι κάθηται Γαργαρέων παισὶν βῆτα καὶ ἄλφα λέγων (v. 22 n.). Writing was taught by means of a model. *Plato Protag.* 326 D ἀτεχνῶς ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν παίδων ὑπογράφαντες γραμμὰς τῇ γραφίδι, οὕτω τὸ γραμματεῖον (the writing-tablet)¹ διδῶσι καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμάτων. *Seneca Ep.* 94. 51 *pueri ad praescriptum discunt. digiti illorum tenentur et aliena manu per literarum simulacra ducuntur. deinde imitari iubentur proposita et ad illa reformare chirographum.* *Aristid.* ii. 297 τοὺς γραμματιστὰς τοὺς παραδείξαντας τοῖς παισὶ τὰ γράμματα καὶ δείξαντας γράφειν. 'i. 397 ὥσπερ γὰρ οἱ γράφειν ἀγαθοὶ διὰ τῶν πινάκων τῶν ὑπὲρ κορυφῆς μεθ' ὑπερβολῆς δεικνύουσι τὰ γράμματα...τοῖς παισὶ μιμείσθαι. *Quintil.* i. 1. 27 *cum vero iam ductus sequi coeperit non erit inutile eas tabellae quam optime insculpi ut per illos velut sulcos ducatur stilus.* See *Wilkins Roman Education* p. 42.'

26 'οὗτος...ὁ χρηστός' 'This fine fellow,' 'this beauty,' 'this jewel': *Plat. Theaet.* 166 A οὗτος δὲ Σωκράτης ὁ χρηστός, 161 A Stallb., *egregius Appul. Met.* 145 (481).'

27 ὄνους βόσκειν: for similar proverbial usage cf. *Ar. Thesm.* 491 *Blaydes* δούλων τε κῶρεωκόμων, *Aristid.* ii. 517 ὅπως καὶ γνῶς οἶος ὢν ἐμέ νοουθετεῖς, τῆς παροιμίας σοι λεγούσης αἰπολεῖν. A description of a donkey boy's cruelty *Lucian* ii. 598 παιδάριον ἀκάθαρτον. In Latin (*Otto Sprichwort.*) *mulio* Varro ap. *Non.* 56. 11 (*Riese*, p. 182, v. 5), *infantiores quam meus est mulio*, *agaso* *Hor. Sat.* ii. 8. 72, *Pers.* v. 76 (*Jahn*, 'inter infima servitia'), and swineherds *Mart.* x. 11. 4 *dispercam...si dignus es...porcos pascere Pirithoi.*

29 ἀρωγὸν τῆς ἀωρίας = γηροβοσκόν, 'support of my declining years,' *Eur. Med.* 1019 ἢ μὴν ποθ' ἢ δύστηνος εἶχον ἐλπίδας πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμέ, the universal Greek idea². *Heliod.* i. 13 (a father indicting his unnatural offspring) οὐκ ἐπὶ τοιαύταις μὲν ἐλπίσι τόνδε ἀνέτρεφον, ἀλλὰ τοῦ γήρως τοῦμοῦ βακτηρίαν ἔσεσθαι προσδοκῶν, ἐπειδὴ τάχιστα μοι ἐγένετο, ἐλευθερίον τε τροφῆς μεταδοὺς καὶ τὰ πρῶτα τῶν γραμμάτων διδασκόμενος κτέ. *Quint.* iii. 477 ἐπειὴ νῦν μοι ἦτορ ἐώλπει θρέψειν κηδεμονῆα βίου καὶ γήρεος ἄλκαρ. v. 446 τοκέες τοῖς οὔτε μετέσσεαι ἐλδομένοισι γήραος ἐσθλὸν ὄνειρα. *Eumath.* iii. 9 ὁ πατήρ ἐπὶ σοὶ τὰς ἐλπίδας σαλεύει· σὲ γήρως ἔχει βακτηρίαν, καὶ ψύχους θερμὴν, καὶ καύματος ζέφυρον. *Eur. Hec.* 279 βάκτρον, *Anth. Append.* ii. 391 τοκέων βάκτρον...οἱ δ' ἐφέροντο ὡς σκίπωνι γονῇ³ γήρας

¹ For an example of which see *Kaibel* p. 504 (*Epigr.* 1119).

² *Crusius*.

³ That is, ὥσπερ σκίπωνι τῇ γονῇ (*Cougny* γονῆς with the same meaning, though he takes it as 'parents'). *Diogenian.* i. 78 ἀνδρὸς γέροντος αἱ γνάθοι βακτηρία (*Com. fr. adesph.* 549) must be a parody of tragic αἱ γοναὶ β.

ἐρειδόμενοι. Burmann *Anth. Lat.* II. 216-7 *baculum. Anth. Append.* Cougny p. 593 (addend. ii. 242 b) Νίκη δέ μ' ἔθρεψεν ἄγκυραν γήρως.

ἔξιν δοκεῖσα can only mean 'fancying that I shall have'; τῆς ἀωρίης, therefore, must imply τῆς ἐμῆς. ἀωρος (see Thes. s.v.) = ἄκαιρος out of season, unseasonable, too late as well as too early (like ἀωρία in the phrase νυκτὸς ἀωρία): though it commonly means 'immature' it may also mean 'obsolete' ἔξωρος, past bloom or ripeness. So here ἀωρία 'decay,' not immaturity. Hesych. Ἀώριοι: ὁμοί, ἄγριοι, σκληροί, and Ἄωρον: ἀπρεπείς, ἄχαρι, ἄκαιρον, ἄμορφον. Xen. *Mem.* i. 3. 14 Socrates φανερὸς ἦν οὕτω παρεσκευασμένος ὥστε ῥᾶν ἀπέχεσθαι τῶν καλλίστων καὶ ὠραιότατων ἢ οἱ ἄλλοι τῶν αἰσχίστων καὶ ἀωροτάτων, *Sympr.* viii. 21 οὔτε ὠραίος ἀώρω...καλὸς οὐκέτι καλῶ ὀμιλεῖ, Plat. *Rep.* 574 C τὸν ἄωρον πρεσβύτερον πατέρα ('deformis' Ast), Plut. *Mor.* 785 F ἀωρότερον (unseasonable) εἶναι γέροντι τὸ τρυφᾶν ἢ τὸ ἄρχειν, *Solon* 20 ἀώρους καὶ ἀχαρίτους ἐπιπλοκάς, *Syll.* 2 τοῦ γήρως ἀωρότερα πράττειν. *Mor.* 1095 B αἰσχροὶ καὶ ἄωρα...τῶν προτέρων ἡδονῶν ἀναμνησκόμενοι ἐαυτούς. 790 B, 796 A. Lucian iii. 172. Aristid. ii. 519.

30 ἐπὶν ἑπεάν is usual in early Ionic prose but ἐπὶν in Democrit. Stob. *Fl.* xxviii. 9. 'It is said to be Ionic for Attic *εἰταν* *Syllb.* on Dion. Hal. x. 17.

A ῥῆσις is a consecutive speech or declamation as opposed to brief dialogue in Drama or to the narrative in Epic: Plat. *Rep.* 393 B, *Gorg.* 506 B, Lucian i. 50, ii. 515, Plut. *Mor.* 712 D, Aristid. ii. 268, Dem. 315. 21, Ar. *Nub.* 1371 Blaydes, *Menand. E.* 585, *Theophr. Char.* xv. (iii. p. 47 Jebb²). The recitation by heart of such passages from poetry—Homer especially and Tragedy—was one of the chief subjects of a schoolboy's education: Plat. *Legg.* 811 A, *Tim.* 21 B, Callim. *Ep.* 49¹, Becker *Charicles* p. 233. In *Theophr. Char.* xxvii. the ὀψιμάτης will learn them when he is sixty. 'In Plat. *Menex.* 236 C Socrates is shy about repeating by heart Aspasia's speech ἂν σοι δόξω πρεσβύτερος ὢν εἶτι παίζειν...; it is almost as ill-suited to the old as dancing (cf. Aristid. ii. 519).

31 ἀνὸ γωμεν 'when two or more substantives are united by ἢ...the verb is in the plural if that which is said belongs equally to both and it is indifferent to which it is ascribed' Matthiae *Gr. Gr.* § 304 *obs.* 3. So in English.

32 If this described the boy's behaviour, and meant 'like an old man' (as κύων ὑλακτέω vi. 14 n.), it would come after ἐνταῦθα. It is a description of the father (τῷ γέροντι v. 94). But why is it introduced and emphasized here? To account, I imagine, for the situation (the father being incapable of keeping the boy in order).

33 According to the usual punctuation

ἐνταῦθ' ὅκως νιν ἐκ τετρημένης ἡθεῖ.

Ἀπολλων—Ἀγρεύ'—τοῦτο, φημί, χὴ μάμμη κ.τ.λ.

ὅκως νιν is for νιν ὅκως, an order which no doubt can be well supported (i.e. = νιν ὥσπερ ἐκ τετρημένης: as for instance by Callinus i. 20 ὥσπερ γάρ μιν πύργον...ὀρώσιν, Ar. *Vesp.* 363 ὥσπερ με γαλήν, *Nub.* 257 ὥσπερ με τὸν Ἀθάμαντα, Plat. *Phileb.* 61 C καθάπερ ἡμῖν οἰνοχοοῖς τισίν, Eur. *Or.* 1496

¹ Crusius.

ἄθυρσοι δ' οἳ νιν δραμόντε βάκχαι σκύμνον). But at this rate τοῦτο is the beginning of a new sentence, and φημί must mean *inquam* 'I repeat,' iv. 50 n., *Menand. E.* 183, and Metrotime has not said the thing before. I think the punctuation in the text, proposed by Gercke and Günther, is the right one. 'τοῦτο χὴ μάμμη ἐρεῖ σοι' is the remark Metrotime makes on hearing him; 'and' she continues 'if we scold him at all severely he runs away.'

The clause ὅκως...ἡθεῖ, which might have formed part of the protasis (ἐκ τ. νιν ἡθεῖ ὥστε 'τοῦτο' φημί...), is made a subordinate clause of the apodosis, a practice which Stein has noted to be common with Herodotus (e.g. i. 17 ὁ δὲ τὸν καρπὸν...ὅκως διαφθείρει, ἀπαλλάσσετο=ὁ δὲ...διέφθειρε. ὅκως δὲ διαφθείρει, ἀπ., vi. 12). Attic would naturally use a participle, e.g. διαφθείρας (cf. e.g. Plat. *Gorg.* 471 B, 451 C καὶ εἴ τις ἀνέροιτο...ἐμοῦ λέγοντος ὅτι...οἱ δὲ λόγοι...εἰ φαίη...), here ἡθοῦντος αὐτοῦ....

ἐνταῦθα (Ionic) or εἰτα δὴ often follows 'when'; after ὡς Hdt. i. 48, ix. 33, Thuc. iv. 35, vi. 60, ἐπεὶ τάχιστα Aesch. *P.* V. 220, ἐπεὶ Thuc. v. 69, Xen. *An.* iii. 4. 25, *Cyr.* iv. 5. 9, εἰτ', ἐπειδὴ Thuc. v. 65, ὁπότε viii. 53, ὅτε Soph. *O. T.* 802, νῦν δ' ἡνίκα Soph. *Tr.* 36.

ὅκως, ὅπως (= 'when') is Ionic, used in this sense by Attic writers only in narratives of Tragedy (which sometimes remind the hearer of the *epic* character by omission also of the temporal augment): even in Soph. *Ant.* 1315 where it is not in a long ῥῆσις, it is in the mouth of an ἐξάγγελος: in Ar. *Nub.* 60 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί, περὶ τοῦ νόματος δὴ 'νταῦθ'¹ εἰλοδορούμεθα, where it is an archaism, 'whenas,'—used by a countryman in a narrative; for Attic said ἔπειτ' ἐπειδὴ...Soph. *Aj.* 61 Lobeck, Ar. *Plut.* 695 Blaydes. In Ionic ὅπως is frequent: Hom. *Δ* 459, M 208, γ 373, χ 22, Σ 473, Hes. *Theog.* 156, *Theocr.* xxiv. 23, Nonn. *D.* xxx. 237, Hdt. i. 11, 17 bis, 68, 100, 162, 186, ii. 13, 174, iii. 148, iv. 130, vi. 12, vii. 229, viii. 52, ix. 66. ὅκως ἡκουσα=ἀκούσας Herodik. *Ath.* 219 C.

ἐκ τετρημένης ἡθεῖ 'sifts' or 'strains,' 'filters,' 'dribbles,' etc.: Persius i. 34 *Phyllidas, Hypsipylas...eliquat et tenero supplantat verba palato.* Appul. *Flor.* ii. 15, p. 351. 11 Elm. *canticum videtur ore tereti semihiantibus in conatu labellis eliquare.* Plaut. *Poen.* 513 *iste quidem gradus succretust cribro pollinario* (so slow it is). The substantive understood would be I imagine κρησέρης (Pollux vi. 74, x. 114, Galen *Lex. Hipp.* xix. 115, Phot. s.v. Erotian p. 232 gives κρησέρα) or χοάνης. *Plut. M.* 1105 A εἰς τὸν ἄτρητον.

34 Ἀπολλων Ἀγρεύ' is the beginning of some Tragic speech, now lost, but evidently familiar at the time. The title is that by which Apollo and other deities were invoked or thanked as patrons of the chase: Heracles in Aesch. *Προμ. Δυσμ.* fr. 200 when about to aim his arrow at the eagle prays Ἀγρεύς δ' Ἀπόλλων ὀρθὸν ἰθύνει βέλος: the chorus in Soph. *O. C.* 1091 call upon τὸν ἀγρευτὰν Ἀπόλλω καὶ κασιγνήταν: a temple at Megara was dedicated as a thank-offering to ἀγροτέραν Ἀρτεμιν καὶ Ἀπόλλωνα ἀγραῖον Blaydes Ar. *Eq.* 660. Pan (ἀγρότα Anyte *A. P.* xvi. 231, Hesych. s.v. Ἀγρεύς) is besought to give good hunting under the titles ἀγρεύ *A. P.* vi. 180. 6, ἀγρότα vi. 13 and 188, εὐθέρω 185, ἀγρᾶν 179: *give us good sport*, Πόσειδον ἀγρεῖ

¹ Reisig, see *vv.* in Blaydes.

καὶ Ἀμφιτρίτῃ φίλῃ Lucian i. 615 *Piscat.* 47; ἀγραῖοι δαίμονες are invoked by Opp. *Hal.* iii. 27. ἀγρεύς is applied to Dionysus Eur. *Bacch.* 1181, and was a title of Aristaeus Pind. *P.* ix. 65 Bergk, Apoll. Rhod. ii. 506-9 with scholl. pp. 417-8 'Merkel,' E. M. 13. 20. In some of these cases the invocation is to the farmer (ἀγρός) rather than to the hunter (ἀγρα).

35 Since the object of ἐρεῖ is τοῦτο, we cannot read τὰ λῆς. Apparently both here and in vii. 88 τάλῃς is an Ionicised form of τάλας, whether from the hand of the author or the scribe it is impossible to say. In v. 55 we have τάλας. It is hardly credible that τάλῃς can be an old Ionic form, since we never find μέλῃς, γίγῃς, ἀδάμῃς, ἐλέφῃς, ἱμῃς. Diog. L. i. 5. 88¹ attributes to Heracleitos the form Βίῃς (Βίας, Βιάντος): 'Ἡράκλειτος μάλιστα αὐτὸν ἐπῆνεσε γράψας 'Ἐν Πριήνῃ Βίῃς ἐγένετο....' Βραχμῆνες is a hyperionism in Nonn. *D.*

κήστῃ = κεί ἐστι Aesch. *Theb.* 434, Ar. *Nub.* 1492.

χῆρη *υἱ.* 15, 39. Ael. *N. A.* iv. 9 ὁ πόντος πολὺπον χῆρός ἐστι, xiii. 28 αἱ ναῦς...ὑδατος χῆραι. Callim. *h.* vi. 106, *A. P.* vi. 297. The verb χηρόω is common in the metaphorical sense—probably metaphorical, as *viduus*, *viduo*, though the original meaning is merely *vacuus*, *inanis*, Curt. *Etym.* 3 189 (no. 192).

36 ὁ προστυχὼν Φρύξ: the most ignorant barbarian, see *n.* on II. 37, Dem. 406. 10 δὴ ἢ τρία ἴσως ῥήματα, ἃ κὰν ἐχθὲς ἐωνημένος ἄνθρωπος εἰπεῖν δυνηθείη. Petron. 41 *plane etiam hoc servus tuus indicare potest, non enim aenigma est sed res aperta.* Plut. *Mor.* 871 B οὐχ ὅπως τοὺς περὶ Ἡρόδοτον ἀγνοῆσαι πιθανὸν ἦν, ἀλλ' οὐδὲ τὸν ἰσχυρόν Καρῶν, Lucian iii. 170 τὰ κοινὰ τῶν Ἑλλήνων ἀγνοοῦντα καὶ ὅποια κὰν οἱ ἐπὶ τῶν ἐργαστηρίων καὶ τῶν καπηλείων εἰδεῖεν.

μέζον here is 'harsher,' 'severer': note on vi. 34, vii. 65, 'if we choose even to raise our voice' to him in rebuke, rather than 'if we wish him to raise his voice.' 'We should supply αὐτόν 'to scold him more harshly,' or 'seriously' as in Callim. *P. Oxy.* v. 256; for the word see Starkie's note on Ar. *Vesp.* 374."

37 τριταῖος: Matthiae §§ 144, 446. 8, Wetstein *N. T.* I. 917. With negat.: Ath. 453 α τριταία μὴ βεβρωκῖα, *A. P.* v. 16 ἐκταῖν δ' εὐρεῖν τὴν μάγον οὐ δύναμαι = ἔκτην ταύτην ἡμέραν...οὐ δύναμαι = ἔκτη αὕτη ἡμέρα ἐξ ὅτου...οὐ δύναμαι: Theocr. ii. 4, 157 in note on I. 10.

38, 34 μάμμη: I. 7 *n.* Cf. Hieron. *c. Rufin.* I. 30, 486^{a, b} Vall. *ego certe memini me puerum cursitasse per cellulas servulorum diem feriatum duxisse lusibus, et ad Orbiliū saevientem de aviae sinu tractum esse captivum* (Mayor *Juv.* vii. 210).

39 γρηῖν: 'Schneider Callim. I. 92: 'P. Oxy. 1011 v. 67."

ὀρφανὴν βίου 'destitute of,' *orbam victu*: cf. 35, 15, Pind. *I.* iv. 8 ὀρφανοὶ ὕβριος, Plat. *Alc.* ii. 147 Α ἐπιστήμης, Sositheos *Trag. fr.* 2. 20, *A. P.* vii. 546, xii. 42. βίου δεόμενον Isocr. 47 d, Lysias xxxiii. 3 (p. 913 R.), Lucian iii. 181, Artemid. i. 16 (from Lysias?). Eur. *El.* 878 τῷ βίῳ μὲν ἐνδεής, Xen. *Cyr.* vii. 5. 81 οἱ ἐνδεέστεροι τοῦ βίου, Isocr. 62 d ταῖς οὐσίαις, Antonin. Lib. 17. So in the same way we have βίου χρήζων Archil. *fr.* 56 (Hartung): σπανίζει τοῦ καθ' ἡμέραν βίου Eur. *El.* 233, σπάνιν βίου Soph. *O. T.* 1461.

¹ "Perhaps also in Callim. *P. Oxy.* v. 138 *n.*"

κείρειν τινά (a person) is an extension from the common use 'of κείρω, κατακείρω,' with κτήματα Hom. β 312, etc., Opp. *Hal.* iii. 361 κτήσιν αἰὲ κείροντες δόμοιο (Hom. α 376, β 141 εἰ δ' ὑμῖν δοκεῖ τόδε λωϊτερον...ἔμμεναι, ἀνδρὸς ἐνὸς βίοντι νῆποιον δλέσθαι, κείρετε, the object is doubtful). 'Demad. 180. 3 ἀπέκειρε γὰρ τὴν ἀκμὴν τῆς Σπάρτης ὁ Θήβαιος. 'Soph. *Euryb.* 46."

40 τέγυς: the flat roof (Becker *Char.* 267).

41 καλλίης 'Bellino': Plaut. *Mil.* 504 *meas confregisti imbrices et tegulas, ibi dum condignam te sectaris simiam*, 160, 178. Apes were commonly kept in Greek households Theophrast. *Char.* xxi., Clem. Al. *p.* 271. 16. Suid. *s.v.* quotes Deinarch. *fr.* 17 'ἀλλ', οἶμαι, ὥσπερ οἱ τοὺς καλλίης ἐν τοῖς οἴκοις τρέφοντες.' Append. Prov. III. 40, p. 424 (Leutsch) Καλλίου: πιθήκου· τὰ δυσχερῆ γὰρ τῶν ὀνομάτων εὐφημότερον εἰώθασιν οἱ Ἀττικοὶ προσφέρειν (= Suid.). 'In Babr. CXXV. (44 *n.*) the ass excuses himself for breaking the tiles καὶ μὴν πίθηκος ἐχθὲς, εἶπε, καὶ πρῶν ἔτερπεν ὑμᾶς αὐτὸ τοῦτο ποιήσας."

42 I. 36 *n.*, Nicet. Eugen. iii. 330 τί γὰρ παθεῖν μου τὴν τύλαιναν καρδίαν δοκεῖς...ἐρωτικῶν πληγείσαν ἐξ ἀκουσμάτων; Lucian i. 64 πῶς γὰρ οἶει τὴν ψυχὴν διατεθεῖσθαι μοι, ὅταν ἴδω...; (see note on I. 36) 'my feelings,' "cf. Menand. *H.* 18, Helioid. i. 10 τίνα με οἶσθε γεγενῆσθαι...; Liban. iv. 836. 28 τί με οἶσθε πάσχειν ταῦτα ἀκούοντα; Plato *Rep.* 365 Α τί οἴομεθα ἀκούουσας νέων ψυχὰς ποιεῖν; Liban. *Ep.* 1143 τίνα οὖν οἶει με ψυχὴν ἔχειν ὅταν ταῦτα ἀκούω; Lucian ii. 173 πόσα γὰρ οἶσθε παθεῖν με πόσα καμῖν παρόντα...; Ar. *Nub.* 1368. Soph. *El.* 266."

σπλάγχνα: Aesch. *Cho.* 412 σπλάγχνα δέ μοι κελανοῦται πρὸς ἔπος κλυούσα, Ag. 984, Ar. *Nub.* 1036, *Ran.* 1006, Ov. *Heroid.* i. 90 *viscera nostra dilaniantur*. τῆς κακῆς = τῆς ταλαίνης, cf. v. 15 *n.*

43 ἴδωμι is better here, considering what follows, than ἴδω μιν: and I, for one, believe it to be among the rare cases where this Ionic form of subjunctive has been preserved. The editors of Homer rightly now agree in reading it against the MSS. in many places. ἐθέλωμι for instance was restored by Aristarchus to I 397, and by Hermann to A 549, where Leaf observes that in the MSS. the form -ωμι has almost entirely been superseded by the familiar optative in -οιμι. Thus in the other place where ἴδωμι is found, Σ 63 ὄφρα ἴδωμι φίλον τέκος, there is a *v.l.* ἴδωμαι, while most MSS. have ἴδοιμι. Cf. Grammat. in *Hort. Adon.* p. 207 a Aldus who quotes as Aeolic δοκιμῶμι, ἐλευθερῶμι. If we grant Herodas to have used ἴδωμι, there can be no hesitation in allowing him the use of -ησι in the third person, for that was always recognised as an Ionicism: see Lobeck *Path.* ii. 263 sqq., Bergk III. 240¹, Monro *Hom. Gr.* 81 and 82. We have I think a certain case in II. 44, and a likely one in IV. 63; and it would not be surprising if θῶμι were the correct reading in VII. 113 and VIII. 9.

κοῦ τόσος λόγος τοῦδε Ar. *Eccl.* 341 'she has taken my cloak; κοῦ τοῦτο λυπεῖ μ' ἀλλὰ καὶ τὰς ἐμβάδας,' Pind. *P.* iv. 151. But here τοῦδε must mean 'him' as Quint. iii. 616 ἀλλὰ μοι οὐ κείνοιο μέλει τόσον ὥς Ἀχιλλῆος. 'Timon Phlias. 41.' The verb would be γίνεται (for passive of ποιεῖσθαι) as Hdt. i. 19, viii. 102, ix. 80, *A. P.* v. 280, or ἐστί, as Hdt. iv. 135, viii. 10,

¹ ὅς' ἄν...λάχῃσι may be added from Bacchylid. xix. 3 (Ionic metre).

A. P. xi. 18: but is commonly omitted in this phrase: Soph. *Aj.* 264, Ar. *Ran.* 107 Blaydes, Callim. *Ep.* 27. 6, A. P. xi. 36, Lucian i. 636, ii. 734, Liban. *Ep.* 489, Heliod. viii. 5, Philostr. *Apoll.* vii. 13, Eumath. viii. 7.

44 δ κέραμος is used collectively, as often, for 'the tiling': that is why it is compared with the plural ἱτρία. These were thin dry cakes made with sesame and honey. The reading is undoubtedly right: they are mentioned here for their fragility ('wafers'), which was proverbial. Ath. 646 d ἱτρίων: περμάτιον λεπτόν διὰ σησάμου καὶ μέλιτος γινόμενον, quoting Anacreon *fr.* 17 ἡρίστησα μὲν ἱτρίων λεπτοῦ μικρόν¹ ἀποκλᾶς, and Ar. *Ach.* 1092, Soph. *Fr.* 189. Moeris, p. 203 ἱτρία (ἱστρία Codd.): πλάσματα λεπτὰ σησάμῳ πεπλασμένα. 'λάγανα,' κοινόν. E. M. 479. 40 ἱτρίων: τὸ καπυρώδες τραῦμα ἢ πλάσμα, ἀπὸ τοῦ ἵναι ἐπὶ λεπτόν γὰρ ἔλκεται. 'Pro τραῦμα levi mutatione θραῦμα reponi posset, sed convenientius τράγημα, ex Hesychio.' Sylburg. But θραῦμα may well be right, in view of Hesych. ἱτρία: δῶρα· κλάσματα. ἢ καπυρώδη πλάσματα. [ἢ τὰ ὑπογάστρια] πέμματά τε καὶ τραγήματα. Phot. ἱτρία: καπυρώδη πλάσματα 'friable.' So Suid. and Sch. Ar. *Ach.* 1092. For their fragility as a proverb cf. Zenob. v. 73 πάντα χναύματα: λέγουσι τὰ ἀποθραύσματα τῶν ἱτρίων καὶ πλακούντων. τὸ γοῦν πᾶν χναύμα σημαίνει οἶον πᾶν πρᾶγμα². ἱτρία is the accentuation usually found, but I write ἱτρία as Arcadius prescribes (119. 18).

Θλήται Babrius cxv. 1 ὄνος τις ἀναβὰς εἰς τὸ δῶμα καὶ παίζων τὸν κέραμον ἔθλα (Petron. 63). Suid. and Diogenian. v. 97 Κεραμῶς πλούτος: ἐπὶ τῶν σαθρῶν καὶ ἀβεβαίων καὶ εὐθραύστων. 'Hesych. 'Εκδιᾶν³: σπᾶν. καὶ κέραμον συντετριμμένον.'

45 ὁ χειμών: when the roof wants to be made sound.

ἤμαιθα: Hesych. 'ἤμαιθον: ἡμιωβόλιον. διώβολον παρὰ Κυζικηνοῖς (Salmas. and Musur. for π Κυζικῆναι. Crusius understands παρ' ἐνίοις). Phoenix (Ath. 359 e).

46 πλατύσματος any flat piece or plate: see *Thes. s.vv.* πλατεῖον, πλάτυσμα, πλάτυμμα.

47 ἐν γὰρ στόμ' ἐστὶ: Eumath. i. 2 ἐν στόμα πάση τῇ πόλει· ὁ κῆρυξ 'Ὑσμινίας,...' is an exact parallel. (LXX. *Gen.* xi. 6 χεῖλος ἐν πάντων they have all one language, Liban. *Ep.* 1144 πανταχοῦ μία φωνή...Μάξιμον...εἶναι..., 1025 λόγος εἰς (topic) μόνος ἐν τῇ τοσαύτῃ πόλει 'Ρουφίνος καὶ τὰ τοῦτου. Plut. *Mor.* 673D ἐκείνων μὲν οὖν ἀπάντων σχεδὸν εἰς ἡν λόγος· ἔφασαν γὰρ... is closer. Virg. *A.* v. 610 vox omnibus una, G. iv. 212 mens..., Mart. *de spect.* 3. 11 vox diversa sonat, populorum, tum tamen una, quum verus patriae diceris esse pater.) The usual form is Ar. *Eq.* 670 ἐξ ἐνὸς στόματος πάντες ἀνέκραγον, Plat. *Rep.* 364 A, Legg. 634 E, Aristid. i. 544, Chariton v. 3; ἀφ' ἐνὸς στόματος A. P. xi. 159; ἐκ μιᾶς φωνῆς Greg. Naz. i. 151; μιᾶ φωνῇ Plut.

¹ 'Hephaestion quotes this passage with λεπτοῦ μικρόν, Ath. with λεπτόν only. I suggest τυτθόν. (Cf. Ap. Rh. ii. 228.)'

² Alexis 172 v. 6 should be arranged as follows: A. ἱτρία (Dalecamp for ἔρια) μὲν ποιήσομεν—B. ἀνθρώπε ποιεῖ—(ironical as v. 16) A. λευκά καὶ λέπτ'· εἰτ' (for εἰς Jacobs) ἐπ' ἂν 'λάβης' ἀπὸ....

³ Read θλαδιᾶν.

Galb. 26, Lucian i. 53; ἀθρόα φωνῇ Alcaeus 37 A (Plut. *Mor.* 763 E), *uno ore, una voce.* 'Dio Chrys. i. 667 ἀκοή μία τοσοῦδε πλήθους they all listen as one man.'

συνοικίης: in which they live with other families, being poor people; cf. Isaeus 58. 12-22. *Dict. Ant.* ii. 747. 'Plut. *Galb.* 13. Dio Chrys. i. 257.'

49 κἀληθινά: ἐστὶν or λέγουσιν, as Callim. *Ep.* 27. 3 λέγουσιν ἀληθέα... 'Plat. *Theaet.* 143 A Stallb.' Aristaen. i. 22 ἄρα λέγεις ἀληθῆ;... 'καὶ μάλα ἀληθινά.' Plut. *Phoc.* 2 οἱ ἀληθινοὶ καὶ νοῦν ἔχοντες λόγοι δάκνουσι.

μηδ' ὀδόντα κινῆσαι Hipponax 62 οἱ δέ μεν ὀδόντες ἐν τοῖσι γνάθοισι πάντες κεκινέεται appears to mean 'all my teeth have been loosened,' and does not help us. As a slang phrase the only sense in which κινεῖν ὀδόντας is found is 'to eat': Timokles *fr.* 10 οὐδεπώποτ' ἡράσθη...οὕτω...Κόρυδος ἀσυμβόλους κινεῖν ὀδόντας: Alexis 185. 3 ἀργούς ἔχειν μηδέποτε τὰς σιαγόνas: Babrius (Crusius no. 190), p. 171 ταλαίπωρε ὑπνῶδες, says the χαλκεὺς to his dog, who woke up when his master ἤρξατο τοῦ ἐσθίειν, 'ὅταν μὲν τὸν ἄκμονα κρούω, ὑπνοῖς, ὅταν δὲ τοὺς ὀδόντας κινήσω, εὐθὺς ἐγείρη': Liban. iv. 154. 1 a parasite τὰς σιαγόνas κινῶν, τὰς γνάθους ἐξασκῶν in anticipation of dinner. Ath. 416 b ὅποτε κοπιῖσιν τὰς σιαγόνas ἐσθίων, Ar. *fr.* 287 αὐτοῖς σταθμοῖς ἐξέβαλε τὰς σιαγόνas (C. A. F. i. 466 Kock) so greedily did he eat (where σταθμοῖς is = 'sockets' {ἐδη, solum}). Alexis *fr.* 24 ἐκβαλεῖν τοὺς ὀδόντας εἰς τὰ βατάνια; and τοῖς παροῦσιν ἐτρύφησάτο δυοὶ χερσὶ καὶ σιαγόναι Prov. in Georg. *Progymn.* Walz i. 576. Ovid *Met.* viii. 824 *petit ille dapes sub imagine somni: oraque vana movet, dentemque in dente fatigat.* So in Italian, *Pentamerone* II. 10 (I, p. 219) 'that we will once be able to move our cheeks and make good use of our grinders,' i. fin. (I, p. 136) 'something find for our teeth to grind'. ὀδόντες in fact = ἔδόντες, and I see no reason why we may not take Metrotime to mean that they starve, there is so much to pay. I am sure she cannot mean μηδὲ γρῦξαι. As for speech, the barrier of the teeth, the Homeric ἔρκος ὀδόντων, may check it; they may be clenched to prevent utterance: Aelian *fr.* 369 ἐμπρίσαντες τοὺς ὀδόντας: Plaut. *Pseud.* 787 *comprimere dentes*, Juv. v. 160 *presso stridere molari*, Aristid. ii. 405 τοὺς δούλους τοῖς δεσπόταις ὑπ' ὀδόντα πολλάκις καταρωμένους: *Pentam.* II. 10 *ad fin.* (I, p. 222) 'oration uttered through the teeth'... (p. 223) 'with tongue between his teeth and tail between his legs': but they are never spoken of as the instruments of speaking—those are the lips or the tongue: Lucian iii. 375 οὐκ ἂν οὐδὲ κινῆσαι τὴν γλῶσσαν μὴ μετὰ καὶ τοῦ ψεύσασθαι δύναιντο. Liban. iv. 312. 23. Procop. *Epist.* 45 τοσοῦτον κ. τὴν γ., 153 δικανικῶς, 159 ἐπὶ ψευδῇ. Eumath. vi. 14, viii. 21 προπετῶς καὶ ἀναιδῶς, x. 14 ἀφειδῶς τὴν γ. προπέμπουσιν, ἀπαίσια κινούντες αὐτήν. Seneca *Epist.* 47. 3 *servis movere labra ne in hoc quidem, ut loquantur, licet.* Hor. *Epist.* i. 16. 60. μηδὲ διᾶραι τὸ στόμα Dem. 375. 14, 405. 26, 536. 18, Plut. *Mor.* 503 A (ἂν δ' αὐτὸς ἄρξῃται διαίρειν τὸ στόμα), 70 A, Liban. iv. 714. *Pentam.* I. 9 (p. 88) 'to set the tongue moving,' I. 10 (p. 104) put her tongue in motion. The distinction between the offices of the teeth

¹ Cf. οὐδὲν εἰς τὸν ὀδόντα ἔχει [φαγεῖν a gloss?] Bekk. An. i. 56. 33. So *Carm. Priap.* lxxviii. 1.

² Hesych. i. 437 (Nauck *Tr. Fr. adesp.* 205) γλῶσσαν οὐκ ἐμπήζεται (-τε Cobet) is wrongly explained. It is a question, and means 'compesce linguam.'

and the tongue is clearly seen in the phrases in Pollux vi. 120 s.v. *λάλος*: 'μάτην αὐτοῦ τῇ γλώττῃ περικείται τὸ ἔρκος τῶν ὀδόντων' and 'γλώττα ἐξωτέρω τῶν ὀδόντων.' Hesych. gives the form *ὀδοντίδας*: *πολύφαγος*, just as the parasite is called *Γνάθων*, cf. Liban. iv. 154. I (above).

ὥστε: The omission of the pronoun after *ὥστε* is somewhat loose, but may be sufficiently defended by Aesch. *Pers.* 461 *ὥστ' ἀμχανεῖν*¹, *Agam.* 1380 *ὥς μήτε φεύγειν*, Soph. *Trach.* 669 *ὥστε μήποτ' ἀν...παραινέσαι*, *El.* 393 *καλὸς γὰρ οὐμὸς βίος ὥστε θαυμάσαι*, Eur. *Or.* 422 *μισούμεθ' οὕτως ὥστε μὴ προσενέπειν*. Arist. *Mirab.* p. 27. 12 Westermann *τοσοῦτους ὥστε μὴ πιστεύειν* (à merveille). p. 53. 9 *ἀφωρίαν ἐργάζεται καὶ πῆξιν τοιαύτην ὥστε μὴ δύνασθαι κινεῖν τὸ σῶμα*. Chariton ii. 2 *τρυφερά δὲ σάρξ, ὥστε δεδοικέναι* (one feared), *A. P.* xi. 144 *ὥστε νοεῖν ἃ λέγεις* (one).

50 *τὴν ῥάκιν* has been taken by some to mean 'the bridge of the nose'; but the question arises why living in a wood should cause the nose to peel. Perhaps the truth is to be found in the fact that in Greece the wood was on the mountains and was the place for hunting. Nikeph. *Rh. Gr.* Walz (I. 452) *Atalanta ἀγρότις* (W. H., MS. *ἀγρότης*) *ἦν, τὰ πολλὰ ἐν ὄρεσι διέτριβεν, ἐφ' (W. H., MS. ὑφ') ὑψηλῶν λόφων διήγεν, ὑφ' ἡλίου ἐβάλλετο* (was sunburnt), etc. —opposed on p. 455 'she was *not*, more than Achilles was.' Cf. Parthen. 10 *τῇ κατ' ὄρος διαίτα...εἰς τὴν ὕλην καταδύνει*. Plut. *Mor.* 310 E. Aesch. *Ag.* 502 *ὕλης ὀρείας*. Eur. *Hip.* 215 *πέμπετε μ' εἰς ὄρος, εἰμι πρὸς ὕλην καὶ παρὰ πύκας ἵνα θηροφόνου στείβουσι κύνες*. Hom. *E* 52, K 184, v 351, *h. Cer.* 386, *Theocrit.* xxii. 36, [Arist.] 809^b 9.⁷ All this supports Bergk's conjecture Archil. *fr.* 74 *ὑλῆειν*² *ὄρος* (for *ἡδὺ ἦν*). καθ' ὕλην Eur. *Bacch.* 677. But 'the spine' is the natural sense when the word *ῥάκιν* is not otherwise defined, and especially here with *πάσαν* it seems suitable. As neither the mother nor the boy can enlighten us, I leave it.—The form is Ionic v. 21 n. *λελέπηκε* (the verb is of course intransitive, so *ῥ.* must be a part of the body) 'in a state of,' Soph. *O. C.* 1258 *ἐσθῆτι σὺν τοιαύτῃ τῇς ὁ δυσφιλῆς γέρον γέροντι συγκατῶκεν πίνος*.

51 *Δήλιος κυρτεὺς* (Opp. *Hal.* iii. 341 = *κυρτευτής A. P.* vi. 230: so *ἀσπαλιεύς -ευτής, πορφορεύς -ευτής*): the method of fishing with the *κύρτος* or *κύρτη* (like our 'lobster-pot') is described by Opp. *Hal.* iii. 341–427, iv. 47–171, *Cyn.* iv. 221–6, Ael. *N. A.* vii. 34, xii. 43. Elsewhere it is the Delian *dīver* who is proverbial: *Δηλίου κολυμβητοῦ: ἐπὶ τῶν ἀκρῶς νηχομένων* Apostol. v. 100 and Suid., who quotes Diog. L. ii. 5. 22: Socrates (according to Ariston) said of an obscure treatise by Herakleitos *Δηλίου γέ τινος δέεται κολυμβητοῦ*. ix. 1. 11 (according to Croton) it was one Crates who said *Δηλίου τινος δέισθαι κολυμβητοῦ* ὅς οὐκ ἀποπνιγίσσεται ἐν αὐτῷ. The same application is made by Leo *A. P.* ix. 578 on the *Conics* of Apollonios, δέεται κολυμβητοῦ δὲ πάντως *Δηλίου*. These divers were no doubt *σπογγοκολυμβηταί* (Lycurg. in Pollux vii. 137 *fr.* 85, Bekk. An. i. 301. 27) *sponge-fishers*: see Aesch. *Supp.* 412 schol., Arist. 960^b 15, 620^b 33, Plut. *Mor.* 981 E, 950 B, Opp. *Hal.* ii. 435 *βυθῶν διφήτορες ἄνδρες δύπται σπογγοτόμοι τε δυηπαθείες*, v. 612 *no harder labour or more miserable work*. Hunting grounds for sponges are mentioned by Arist. 548^a 32, 548^b 15–25, Plin. *N. H.* ix. §§ 148–9, among them Rhodes

¹ Buecheler.

² ὕλην is now read.⁷

xxxii. § 131. If we had *δύπτης* here, *τῷ μὲν τῆς ζωῆς* might have been referred to *his* vision, obscured under *water*: Philostr. *Imag.* i. 12. 8 *καταβαίνουσα γὰρ ἐς τὸ ὕδωρ ἢ ὄψις ἀμβλύνεται*. But the *κυρτεὺς* had no need to dive; he had only to bait his pots and draw them up; indeed the facility of the process was proverbial: *Εὐδοντι κύρτος αἰρεῖ* Diogenian. iv. 65 n., *Εὐδόντων ἀλιευτικῶν κύρτος* Zenob. iv. 8 n., alluded to by Opp. *Hal.* iii. 85–7, Plat. *Legg.* 823 E. The words must therefore be understood metaphorically 'his dull life' *βίον ἀμβλωπόν*, cf. Hesych. *Μελάμβιος: σκοτεινὸς τὸν βίον*¹; cf. xii. 4. For the phrase cf. Ael. *N. A.* ix. 16 *τὸ ἀμβλὺ τῆς ὄψεως* 'dullness of sight,' iv. 39 *τῶν τριχῶν δάσει* 'the thick hair,' Alciph. iii. 18 *τῷ βαρεῖ* (? for *βάρει*) *τῆς ὑλακῆς*, Lucian iii. 13 *τῷ προσηνεί τοῦ φθέγματος*, Eumath. x. 4 *τὸ γλυκὺ τῆς ἡμέρας ἐγέλασε*, and i. 67 n. 'Sailors are proverbially weather-beaten: Lucian iii. 82 *ῥυσὸς τὸ δέρμα καὶ διακεκαυμένους οἱ εἰσιν οἱ θαλάττιοι γέροντες*, and exposed to the sun Ar. 966^b 26 (who explains the reason why they all have red hair!), Alciph. i. 2.⁷

53 *ἑβδόμη*: the seventh day of the month is sacred to Apollo: schol. Ar. *Plut.* 1126 *ἑβδόμη Ἀπόλλωνι 'sun day'*: hence e.g. the Thargelia at Athens and Carneia in Dorian Cyrene fall on that day, for Apollo is himself *ἑβδομαγενής* Plut. *Mor.* 717 D, *ἑβδόμη ἱερὸν ἡμῶν* for this reason Hes. *Op.* 770, *τὴν ἑβδόμην ἱερὰν...καὶ οἱ Ἕλληνες ἴσασιν* Clem. Al. 713 (though the fragments which he there attributes to Callimachus are in a late style, Schneider *Callim.* ii. 413), Lobeck *Aglaoph.* pp. 428–434, 643. The twentieth observed by the Epicureans (see commentators on Diog. L. vi. 101) was especially sacred to Dionysus (Barnes on Eur. *Ion* 1076). On the 20th of Boedromion the mystic Iacchus was carried out. Plut. *Camill.* 19, *Phoc.* 28, schol. Ar. *Ran.* 323. The 20th of Gamelion was celebrated by Epicureans² as the birthday of their founder. At Rome the Quinquatrus (fifth day after the Ides) was Minerva's birthday. 7th and 20th are mentioned as sacred to Apollo *Inscr. Cos* 369. 2, 8.⁷

54 *ἀστροδιφίων* ('stargazers,' Isaiah xlvii. 13): here only. Other compounds of *διφάν* (see on vi. 73, vii. 78) are *μηχανοδιφής* Ar. *Pax* 790, *πραγματοδιφής* Av. 1424, *δικοδιφής* Lexiphanes in Lucian ii. 334, *δουνακοδιφής* Bionor *A. P.* x. 22 (Jacobs), *θεοδιφής* Synes. 340 B, *διφήτωρ* Opp. *Hal.* ii. 435, Greg. Naz. *A. P.* viii. 230, Nonnus *Ev. Joan.* xx. 3. 17, xxi. 7. 35, *τοιχοδιφήτωρ* Hesych., *ἐρεβοδιφάν* Ar. *Nub.* 192, *τρυγοδιφής* Pollux ix. 122, 124.

οὐδ' ὕπνος The reckoning keeps him awake (Lucian i. 354 *ἄγρυπνος ἐκείμην ἀριθμῶν ἕκαστα*) so that he is proof *euen* against sleep, who overcomes everything: Hom. *Ω* 4 *κλαίει, φίλον ἐτάρον μεμνημένος, οὐδέ μιν ὕπνος ἥρει πανδαμάτωρ*, i 372 *καὶ δὲ μιν ὕπνος ἥρει πανδαμάτωρ*, Nonn. *D.* xxxi. 143, 171, Orph. *h.* lxxxv. i *ὕπνε, ἄναξ μακάρων πάντων θνητῶν τ' ἀνθρώπων*, Ap. Rhod. iv. 146 *ὕπνον ἀοσσητήρα, θεῶν ὕπατον...*, Soph. *Aj.* 675 *ὁ παγκρατῆς ὕπνος*. So that in *Ani.* 606 *τὰν οὐθ' ὕπνος αἰρεῖ ὁ παντογῆρος οὐτ' ἀκάμαντα θεόντες μῆνες* it is evident that the epithet must have been *ὁ πανταγρεύτας* (Schneidewin) or *ὁ πάντ' ἀγρεύων* (Jebb).

¹ And perhaps, with the Homeric sense of *πορφυρέος*, Eur. *fr.* 670 *βίος δὲ πορφυροῦς θαλάσσιος* where Lobeck conjectured *πορφυρέως*.

² Anaxagoras refused all other honours offered but requested that on the anniversary (?) of his death school-boys should be allowed a holiday, Plut. *Mor.* 820 B.⁷

αίρεται the active like λαβεῖν is usual in this phrase, Hom. K 192 μηδέ τιν' ὕπνος αἰρείτω, X 502, Ω 4, ι 372, τ 511, υ 52, 'Ap. Rhod. ii. 157,' Soph. *Ant.* 606, as of other physical or mental affections, seizing one (see Ebeling *Lex. Hom. s.v.*): Soph. *O. T.* 887, however, has κακά νιν ἔλοιτο μοῖρα, and I am not confident that Herodas could not have used the middle here (cf. δέεται VI. 41, θῶμαι VIII. 9). What is bad Attic may be good Ionic. The excessive use of the middle was considered Asiatic by the Athenians, see Suid. s.v. Δάτις, Herodian p. 443 Piers. Δατι[α]σμός, Bekk. An. i. 179. 16, Ar. *Pax* 289 τὸ Δάτιδος μέλος... ὡς ἡδομαι καὶ χαίρομαι κεύφραϊνομαι, schol. Δ. σατράπης Περσῶν... ἐλληνίζειν βουλόμενος εἶπεν ἡ καὶ χ. καὶ ἐβαρβάρισεν. Cf. *Eg.* 115 Dindorf who cites ῥεγχόμενον *A. P.* xi. 343. On Suid. βαδίζου: ἀντὶ τοῦ βαδίζε· Κρατίνος, Kock remarks (*fr.* 391) 'Datin aliquem poeta loquentem videtur induxisse.' So Meineke on Hermipp. Com. (II. 389 = 25 (K.)) ὅταν πεινώμεθ' ἢ διψώμεθα (*Anal. crit. Ath.* 193). 'So γηράσκειται Hes. *fr.* 207 (Kinkel). So in II. 87 μέθεσθε is used with the construction of μέθετε *n.* See VIII. 9 *n.*'

55 ὀπήμος is mentioned by Theognostus Cram. *An.* ii. 164. 6 (Herodian I. 512. 19 Lentz), and used in the lengthened form ὀππήμος by Arat. 567 τὰ τε πολλὰ περιστρέφεται εἰς αὐτῷ νεύθεν ὀππήμος κείνων φορέσιν ἐκάστην (Schol. ὀπότε). As πῆμος is recorded by Herodian ii. 925. 20 and Hesych. πῆμος: πηνίκα, we have the complete series:

ὄτε	τότε	πότε	ὀπότε, ὀππότε
ἡνίκα	τηνίκα	πηνίκα	ὀπηνίκα
ῆμος	τῆμος	πῆμος	ὀπῆμος, ὀππήμος.

Arat. 568 shows that the word was unfamiliar and liable to be corrupted, for many MSS. give ὀπτήμος (thinking seemingly of ὀπτά) and the Schol. thinks it necessary to observe τὸ δὲ ὀππήμος ὑφ' ἐν ἀναγνωστέον 'is to be read as one word.' It is possible however that ὄτ' ῆμος is correct. ῆμος ὄτε is found in Apoll. Rhod. iv. 267, 452, 1310, Arat. 584, Nicand. *Ther.* 936 (who also has ῆμος ὅταν 75), Orph. *Arg.* 121, *Anth. Append.* i. 264. 25. We never find ὄτ' ῆμος or ὅταν ῆμος elsewhere, but it may be argued that the difference of order may be due merely to the difference of measure, here iambic, in the other cases dactylic. In any case ὄτ' ῆμος, if correct, is *relative*. The *interrogative* form (=ὀπηνίκα) is ὀπῆμος.

νοεῖνθ' is a synonym of φρονεῖνθ', and the sense is as Buecheler says 'Et ne somnus quidem eum capit cogitantem quam mox ferias agatis,' 'not even sleep can overcome him,' that is 'he even lies awake thinking when....' That means that we have here a dependent question, and the adverb accordingly should be interrogative, direct or indirect,—not ὄτε or ἡνίκα or ῆμος, but πότε or ὀπότε, πηνίκα or ὀπηνίκα, πῆμος or ὀπῆμος—and the mood indicative and not subjunctive, ἀγινεῖτε, not ἀγινῆτε. Verbs of *watching, waiting*, however may be followed not only by a dependent *interrogative*, 'to see when,' as Ar. *Ran.* 650 ἐφρόντισα ὀπὸθ' Ἡράκλεια... γίγνεται, Xen. *Ephes.* ii. 10 ἐννοῶν ὀπότε καὶ ποῦ τὴν Ἀνθειαν εὐρήσει, Ar. *Vesp.* 613 εἰς σὲ βλέψαι καὶ τὸν ταμίαν ὀπὸθ' ἄριστον παραθήσει, *Eccl.* 946 τηρήσουσ' ὅτι καὶ δράσει ποτέ, Dem. 328. 6 φυλάττει πηνίκ' ἔσεσθε μεστοί (*v. l.* ὀπηνίκ' ἐστέ), Plat. *Alc.* i. 105 D περιέμενον ὀπηνίκα εἴσει: but also (with a construction of an elliptical

character¹) by a *relative*, 'await, observe (the moment) when....' as Ar. *Eccl.* 633 ἐπιτήρει ὅταν ἦδῃ γὰρ... παραδῶ, *Eg.* 1031 ὀπότεν δειπνῆς ἐπιτηρῶν, *Ran.* 1002 φυλάξεις ἡνίκ' ἂν τὸ πνεῦμα λείον... λάβης. Hom. T 336 ἐμὴν ποτιδέγμενον αἰεὶ λυγρὴν ἀγγελίην, ὄτ' ἀποφθιμένοιο πύθεται. Nonn. *D.* vii. 283 'εἰς δύσιν ὄμμα τίταινε πότε γλυκὺς Ἑσπερος ἔλθῃ. Again, after past tenses we have Xen. *Hell.* ii. 2. 16 ἐπιτηρῶν ὀπότε Ἀθηναῖοι ἐμελλον... ὁμολογήσειν, Hom. B 794 δέγμενος ὀππότε ἀφορμηθεῖεν, Σ 524 ἰδοῖατο, I 191 δέγμενος Διακίδην ὀπότε λήξειεν αἰείδων, H 415 ποτιδέγμενοι ὀππὸθ' ἄρ' ἔλθοι Ἰδαῖος, υ 385 δέγμενος αἰεὶ ὀππότε δὴ... χείρας ἐφήσει. (One or two other cases may be noted—they are very rare—of the *relative* where the *interrogative* would be normal: Aesch. *Ag.* 4 ἄστρων κάτοῖδα νυκτέρων ὀμήγουριν, καὶ τοὺς... ἀστέρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν. Plat. *Gorg.* 451 B ὅσ' ἂν... τυγχάνῃ on which Thompson cites Soph. *O. T.* 1271, Plat. *Gorg.* 453 E, Xen. *Cyr.* v. 29. 'Closer parallels are Lucian *Ep.* 42 οὐ δύναται δ' εἰπεῖν οἷος ἂν ᾖ τάχως. Theophrast. *fr.* 6. 3 διὸ δέῃ προσέχειν οὐ ἂν τις ἰδρυμένος ᾖ, Xen. *Cyr.* ii. 4. 1, v. 4. 20 ὁ δὲ ἀπεληλυθὼς μὴ ἀνακοινωσάμενος ὅπου ἂν ᾖ.²)

I am unable then to assert that the *relative* ὄτ' ῆμος (ἂν) or ὀπῆμος (ἂν) ... ἀγινῆτε cannot stand: 'gloating in anticipation over the times² when...'; but it can be said definitely that the combination ὄτ' ῆμος or ὀπῆμος ἀγινεῖτε is not here grammatical; it could only mean 'now that you are keeping holiday.'

παιγνίην 'a feast,' as Ar. *Lys.* 700 καχθὲς θήκατῃ ποιούσα παιγνίαν ἐγώ. schol. παιγνίαν: ἐορτήν. See Thompson on Plat. *Phaedr.* 265 C who observes that 'παίζειν and its derivatives παιδία, etc., are not unfrequently applied to religious hymns or choral celebrations'; 'add Ar. *Ran.* 330, 391, *Thesm.* 947, Plat. *Legg.* pp. 803-4, Lucian ii. 803.'

ἀγινῆτε (Ionic, see IV. 87 *n.*) as ἀγειν ἐορτήν. Arat. 792 εἰ δ' αὐτῶς ὀρθὴ καὶ τέτρατον ἡμῶν ἀγινόι (ἢ σελήνῃ) as 788 τρίτον ἡμῶν ἀγούσα.

56 'εἰ... τελοῖεν... κύρσαις 'if you wish that': *v.* 79 *n.* βίου πρῆξιν Hesych. πρᾶξις: ἀπαίτησις, ἀνυσις ἢ ἔργου ποιήσις, ἢ βίος. Cf. *v.* 2 τῆς ζῆς ἐπαυρέσθαι *n.* Here βίου ἐσθλὴν πρᾶξιν = τὸ εὖ πράσσειν. From πράσσειν = 'to act,' 'to do,' we get πρῆξις = 'business,' 'undertaking': Theog. 73 πρῆξιν μὴδὲ φιλοισιν ὁμῶς ἀνακοίνεο πᾶσιν, Kaibel *Ep.* 190 βαῖν' ἐπὶ σὰν πρῆξιν (i.e. πράσσει), τύγχανε δ' ὦν ἐθέλεις: then 'result,' 'fulfilment,' 'performance' good or bad Aesch. *Pers.* 741 χρησμῶν πρᾶξις, Artemid., Manetho: so 'happy issue,' 'success,' 'achievement' *A. P.* vii. 620 οὐκ ἔτυχεν πρῆξις ἧς ἔθελεν, Pind. *O.* i. 85 ἐμοὶ μὲν οὗτος ἄεθλος ὑποκείμεται τὸ δὲ πρᾶξιν φίλαν δίδου. Cf. Hom. Ω 524 οὐ τις πρῆξις (550 οὐ τι πρῆξις), κ 202, 568 ἀλλ' οὐ γάρ τις

¹ As with μεμνησθαι 'to remember (the time) when,' Hom. O 18 ἡ οὐ μέμνη ὅτε...; T 188, Φ 396, π 424, ω 115, Thuc. ii. 21, Ar. *Av.* 1054, *Vesp.* 354, Theocr. v. 116-119, Soph. *Aj.* 1273 οὐ μνημονεύεις... ἡνίκα... ἐρρύσατο, Ath. 241 e μνημονεύω ὅτε..., Eur. *Hec.* 108 (Porson) οἷσθ' ὅτε... ἐφάνη, 237 οἷσθ' ἡνίκα ἦλθες..., Theocr. vi. 21 εἶδον... ἂνικ' ἐβαλλε. 'For the usual construction Ar. *fr.* 569. 7 ὥστ' οὐκέτ' οὐδεὶς οἶδ' ὀπηνίκα' ἐστὶ τούναιτοῦ.'

² 'Times' not 'time': general, as in the only case in Homer where we find ῆμος with the pure subjunctive: δ 400 ῆμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη 'each midday' Monro (265) § 290.

πρῆξις ἐγένετο μυρομένοιςιν = οὐδὲν τελείον ἦν (Leaf), as πρῆξαι often in wishes. Similarly from πρᾶσσειν = 'to fare' (well or ill) we get πρᾶξις 'one's case,' good or bad (cf. e.g. *Ag.* 267 εὐπραξίς): Hdt. iii. 65 ἀπέκλειε πᾶσαν τὴν ἑωυτοῦ πρῆξιν, Aesch. *P.* V. 721 πρᾶξιν Ἰοῦς, Soph. *Trach.* 152 τὴν αὐτοῦ σκοπῶν πρᾶξιν (bad), 294 ἀνδρὸς εὐτυχῇ κλύουσα πρᾶξιν τήνδε. *Ani.* 1305 κακὰς πρᾶξεις ἐφνυμήσασα τῷ παιδοκτόνῳ.

57 αἶδε: αἱ Μοῦσαι δηλονότι. See Introduction.

58 Soph. *Phil.* 1286 μὴ 'πεύξη πέρα, but the present imperative is necessary here: see *n.* on IV. 52. Eur. *I. T.* 524 μηδὲν κατεύχου.

59 'He won't be any worse off,' 'he'll get it just the same' (without your prayers): = Lucian i. 263 οὐ μειονεκτῆσεις γὰρ κἂν μὴ... (πλέον ἔχειν = πλεονεκτεῖν: e.g. Xen. *Cyr.* vi. 2. 28 οὐδὲν μείον ἔχουσα. Menand. 533. 6 οὐδὲν δ' ἔχουσι πλείον. "Phoenix Col. v. 36." Lucian i. 205 τί πλέον ἔξω; cf. πλέον λαβεῖν Eur. *Alc.* 72, φέρειν Aesch. *Ag.* 1012, φέρεσθαι Hdt. viii. 29. Soph. *O. T.* 500. Aesch. *Ag.* 711 οὗτοι κυρήσεις μείον ἀξίων σέθεν = οὗτοι μείον ἢ τὰ ἀξιά σου ἔξεις.

59, 60 Εὐθίας, Κόκκαλος, Φίλλος: none of these names appears in the Coan inscriptions. Euthias is common; in IV. 24 one is the donor of a valuable offering. Κοκκᾶλη in IV. 19 may be a slave, and so is Κοκκαλίη (the patronymic) in Dem. c. *Neaer.*: but these were formed (Lobeck *Phryg.* p. 338 κορυθαλός, κορυδός) from Κόκκος which like Κοκκίων is not uncommon. Φίλλος (= φίλος) is not recorded by Pape, but is implied by Φίλλης, Φιλλίδας, Φίλων, Φιλίων, the last two of which are common in Cos as elsewhere. There appears therefore to be nothing against these being the names of free boys; it is they surely who are meant by οἶδε in v. 64, and οἶδε, the virtuous models, must be schoolfellows of Cottalus.

61 τῇ Ἀκίσῳ σελήνῃ δείζοντες: the participle can only be constructed with the verb οὐκ ἀρείτε, which is equivalent to ἀρατε (I. 1 *n.*), 'hoist him to exhibit him before....' Grammar will not admit the rendering Crusius gives 'ihr Säumigen, die ihr ihn wohl erst beim Mond des Akesaios verführen möchtet' (*Untersuch.* p. 69); that would have been δ...δείζοντες or οἱ...δείζοντες. For the same reason δίζοντες is untenable; it could not have meant anything but 'hoist him hesitating.'

There is no reason that I see for questioning δείζοντες: Macho (*Ath.* 349 a) uses the phrase τῷ ἡλίῳ τὴν κύλικα δείξας συντόμως of a man turning upside down—draining, that is—a drinking-cup, in which sense Sophron (*fr.* 5 in *Ath.* 479 b) has κατάστρεψον, τέκνον, τὰν ἡμίαν, Alexis 115 κἀνθαρον καταστρέφοντα, Sotades I. 33 λήκυθον, and Antiphanes 237 παντελῶς ἐστραμμένον τᾶν κατῶ δεικνύντες: cf. Hor. *C.* iii. 29. 2, *Sat.* ii. 8. 39 Orelli. But what is the point of 'displaying him to the moon of Akeses'? 'That it is merely the full moon is absurd since the scene takes place presumably in the daytime.' According to our information Ἀκεσαῖος was the steersman of Neleus¹, who always put off sailing 'till there was moonlight': Zenob. in the version given by Crusius *Untersuch.* p. 70 Εἰς τὴν Ἀκεσαίου σελήνην· ἐπὶ τῶν εἰς χρόνον ἀναβαλλομένων τι πράξειν εἴρηται ἡ παροιμία. Ἀκεσαῖος γὰρ κυβερνήτης ἐγένετο τοῦ Νηλέως· ἔλεγε δὲ ἐκεῖνος ἀναμένειν τὴν σελήνην αἰεὶ πλήρη, ἵνα ἐν φωτὶ ὁ

¹ Hyginus XIV. places him among the Argonauts.

πλοῦς γένηται. Under the title Ἀκεσσαίου σελήνη Diogen. i. 57 and Apostol. i. 90 Leutsch have δε ῥάθυμος ὢν ἔλεγε διὰ παντὸς ἀναμένειν σελήνην, ἵνα... and an abridged form appears in Apost. xvi. 44, Suid., Phot. Τὴν Ἀκεσαίου σελήνην: ἐπὶ τῶν διαμενόντων καὶ βραδυνόντων. ἦν δὲ Νηλέως¹ κυβερνήτης ὁ Ἀκεσαῖος. It was applied therefore to those who bide their time for taking action.

Before we go further, let us consider the remaining reference: Diogen. vi. 30 Λακωνικὰς σελήνας: ἐπὶ τῶν ἀμφιβόλως συνθήκας ποιουμένων· οἱτοὶ γὰρ βοήθειαν αἰτοῦμενοι ἀνεβάλλοντο, τὴν σελήνην προφασίζόμενοι. Ἀκεσσαίου σελήνη, τὸ ἐναντίον. Rutherford takes this to be a contradiction of the other explanations, and at first sight it would appear so; while Crusius goes so far as to call the last words 'heller Unsinn.' I think, on the contrary, that we may find both sense and harmony. The Lacedaemonians fell under the suspicion that the religious grounds they pleaded served as an excuse for evading obligations. They would be delighted to assist, but could not act at present, until the moon was full². Hence people who gave indefinite pledges for a future date were said to make engagements for the *Laconian full moon*. It meant that their fulfilment was uncertain. But the conduct of Akesaios, I imagine, was quite different. His promises were punctually performed. He waited, it is true, until the moon was full; but when the full moon came, he got to work at once, and could be relied upon to do so. He may have been an example of the precept σπεῦδε βραδέως 'festina lente,' and his phlegmatic (Fabian) method might then be contrasted in the story with the precipitate and disastrous haste of other navigators.

That is at any rate a theory that will account for all these passages. *The moon of Akeses*, upon this view, will mean *the moment that is ripe for action*, and Lampriskos may suggest that he, like Akeses ῥάθυμος ὢν, has been long-suffering and remained inactive long, but now the time has come to strike, and there shall be no mistake about it: 'χρόνῳ κυρία τ' ἐν ἡμέρᾳ' Κότταλος 'δώσει δίκην.' No other explanation I have seen will satisfy both sense and grammar. αἰνῶ Eur. *Phoen.* 765, Ar. *Lys.* 70 Blaydes, *Thesm.* 1213, *Ran.* 508 (with schol. 407), Eupolis 178. Κοτταλλα was first written by mistake for ἀλλά.

63 δορκάσιν: see *n.* on v. 7. πέμπειν first written by mistake. So in Aesch. *Eum.* 203 πέμψαι for πρᾶξαι.

64 ἀστραβδα—to leave the accent in abeyance—is evidently an adverb, which at first sight would appear to be formed from ἀστράπτω and mean *lightning-fashion*, ἀστραπηδόν. This calls to mind the Latin phrase *micare* (*digitis*), the game called *morra* now (see Marindin in *Dict. Ant.* II. 171, Casaubon on Suet. *Aug.* 13, p. 129), which was used, for instance, in cases

¹ *vv. II.* Νηλέως, Νηλεω in Suid., Νηλέως in Phot. The variation in spelling is habitual both in Greek and Latin.

² Hdt. vi. 106 (Stein) 'ὁ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμῶν δέονται σφίσι βοηθῆσαι...' ὁ μὲν δὴ σφι τὰ ἐντεταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε μὲν βοηθέειν Ἀθηναίοισι, ἀδύνατα δὲ σφι ἦν τὸ παρατίκα ποιέειν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον· ἦν γὰρ ἱσταμένου τοῦ μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρους ἐόντος τοῦ κύκλου. οἱτοὶ μὲν οὖν τὴν πανσέληνον ἔμενον.

where English people would 'toss up' a coin for 'first innings,' Calpurn. *Ecl.* ii. 26, Nonn. *D.* xxxi. 77. But this was quite distinct from games of dice or knuckle-bones, Cic. *de divin.* ii. 41. 85 *quid enim sors est? idem dropemodum quod micare, quod talos iacere, quod tesserarum*: and I have not found anything like ἀστράπτειν in reference to ἀστραγαλίζειν. Also, though lightning-fashion would be a true enough description of that game, it would certainly be superfluous in this place.

Might the reading, then, be ἡ ἀστράβδα or ἡ στράβδα (from στράπτω)? The objection is that adverbial titles of games were formed in -ινδα¹: see Pollux ix. 110-117, whose list includes ἀποδιδρασκίνδα, διελευστίνδα and στρεπτίνδα.

There is one interpretation which is not open to the charge of superfluity of sense. Diels takes ἀστράβδα to be formed from a priv. and στρέφω (ἐστράφην), and to mean *incorrupte* as Buecheler translates it.

Adverbs in -δα, -δην, formed from verbs, are formed as it were from the aorist root. Thus ἀστράβδα from ἀστράπτω would be as natural as κρύβδα and κρύβδην from κρύπτω, κύβδα from κύπτω, λάβδα from λάπτω (Ar. *Eccl.* 920, cf. Auson. *Ep.* 128, Strato *A. P.* xii. 187), κλέβδην from κλέπτω, γράβδην, εἰσόβδην, βλήδην, ξυλλήβδην, φύγδα and φύγδην, ἀγδην, ὀρέγδην, μίγδα and μίγδην = μίξ, so λάγδην = λάξ, περιπλίγδην = περιπλίξ, πλέγδην, βρύγδην, λίγδην, λύγδην, στάγδην, ἀρπάγδην, ἀλλάγδην, δράγδην, ῥάγδην, φράγδην, ἐλίγδην, σπέργδην, ἄρδην, ἀναφανδά². Therefore στράβδα might come from στραβ- or στραπ- or στραφ-, and the view of Diels is so far without flaw. But the negative ἀστράβδα is not so easy to justify. We have indeed ἀστρεπτί, and negative adverbs with that termination (see Blomfield on ἀμοχθί Aesch. *P. V.* 216), but we do not find ἀσταγάδα or ἀσταγδην for ἀστακτί, and numerous as the adverbs are that end in -δην, I have not recorded one that is a negative.

As for Tucker's explanation 'riding on the back of the hand' (ἀστράβδη), apart from other objections, the form would have been ἀστραβηδόν or ἀστραβηδά as ἀγεληδά, -δόν, καναχηδά, -δόν, ἀστραπηδόν, κλαγγηδόν, γνωμηδόν, στιλβηδόν, πινακηδόν, ποταμηδόν, and others made from substantives: Lobeck *Parall.* 152-3. Adverbs in the sense 'squatting' are ὀκλάξ, ὀκλαδόν, κλωκυδά (τὸ καθῆσθαι ἐπ' ἀμφοτέροις ποσὶ Hesych. Lob. *Parall.* 153, *Proll.* 122).

66 ἐγώ σε: C. R. XIV. 112^b.

66-7: '(alliterative to denote the master's rising anger³)' the same combination of phrases as in Ar. *Lys.* 473 ἐπεὶ θέλω γὰρ σωφρόνως ὥσπερ κόρη καθῆσθαι, λυπούσα μηδὲν ἐνθαδί, κινούσα μηδὲ κάρφος (l. 54 n.). Cf. Xen. *Lac.* iii. 5 αἰδημονεστέρους δ' ἂν αὐτοὺς ἡγήσαιο καὶ αὐτῶν τῶν ἐν θαλάμοις παρθένων. Ar. *Nub.* 963-4 Blaydes, Aristid. ii. 126. Ael. *N. A.* 11. 38 βαδίζει δὲ ἡ συχὴ καὶ κορικῶς. ⁴μηδὲ⁴ as Aesch. *Theb.* 423 τίς ἄνδρα κομπάσαντα μὴ τρέσας μενεῖ; But μὴ for οὐ seems sometimes determined by little more than metre as in ὁ μηδὲν, etc., *Theb.* 398, Soph. *El.* 100, fr. 153, 787. 8.⁷

¹ σκατέρδα is expressly stated to be a noun and not an adverb by Herodian i. 95. 21. The game is described by Hesych. s.v.

² And βύζην for βύσδην.

³ S. E. Winbolt.

⁴ Thuc. iii. 40. 3 ἐξουσι...καὶ μὴ ἐν ζ.¹¹

67 εἰ τό γ' ἡδιστον: 'if that is what you want.' Hesych. Εἰ τό γε: εἰ τοῦτο refers doubtless to Hom. A 116 εἰ τό γ' ἄμεινον, not (as Crusius thinks) to our passage. Examples are, of ἡδύ Hom. Δ 17, H 387, ω 435, Hdt. vii. 101, Plat. *Protag.* 338 A, *Legg.* 643 A εἴπερ σοὶ γε ἡδύ, A. P. xii. 88 ἐμοὶ τοῦθ' ἡδύ. φῖλον Boissonade Aristaeon. p. 518. ἡδιον Plat. *Gorg.* 504 C, 514 A, *Protag.* 347 B, Xen. *Cyr.* i. 6. 19, Lysias 125. 40, Lucian i. 423 βῶα εἰ τοῦτό σοι ἡδιον 'Oh bluster, if it pleases you!' ii. 704, Thales *Epist.* (Diog. L. i. 1. 43), Chariton viii. 7, 'Heliod. iii. 2,' Hdt. ii. 46 οὐ μοι ἡδιον 'I prefer not to,' Aristid. i. 16 and so Valck. (on Hdt. ii. 46) would read in i. 538 for ἐμοὶ δ' οὐχ ἡδιστον. The superlative, Plat. *Protag.* 317 C ὥστε πολὺ μοι ἡδιστόν ἐστιν, Antiphon 141. 15. The dative is rarely absent, *Anth. Append.* Cougny i. 264 40 εἰ φίλον, Himer. *Or.* v. 13, Apoll. Rhod. ii. 1185 ὅπη φίλον, iii. 1062 ἢ φίλον ἢ τοι ἔαδεν (as read for ἢ τοι ἔαδεν).

68 δριμύ: words descriptive of *tastes* are applicable also to the *sense of touch* in general (Tim. Locr. 100 E τὰ δὲ περὶ τὴν γεῦσιν ἔοικε τῇ ἀφῇ). So δριμύ is used in Hom. A 270 of the acute pain of travail βέλως ὀξύ, δριμύ. Cf. Dio Chrys. i. 276 τῶν σφικτῶν τὸ κέντρον δριμύτατον. Plut. *Mor.* 565 A ἀφῇ οὐκ ἔχουσι δριμύειαν as opposed to μαστίγωσις which does. σκύτος for σκύλος is here a quite certain correction. The words are often confused: Theocr. xxv. 142 ὅς δ' ἦτοι σκύλος αὖτον ἰδὼν χαροπόιο λέοντος, Codd. plerique σκύτος: Leon. Tar. A. P. vi. 35 τὸ σκύλος ἀγρείης τείνε κατὰ πλατάνου, but τὸ σκύτος in Suid. s.v. Ἀγρεία δοιδή: Phalaecus A. P. vi. 165 καὶ σκύλος ἀμφιδόρου στικτὸν ἀχαιῖναι, but in Suid. s.v. Ἀμφιδόρον, καὶ σκύτος. Callim. fr. 142 τὸ δὲ σκύλος ἀνδρὶ καλύπτρη γιγνόμενον, so rightly in Suid. s.v. Κατηναρισμένος (σκύλον Schol. Soph. *Aj.* 26, Cod. L), but in Cod. E τὸ σκύτος. In Ar. *Plut.* 514 those MSS. that have not βυρσοδεψεῖν (an adscript) have σκυτοδεψεῖν instead of σκυλοδεψεῖν (Bentley); cf. Plat. *Gorg.* 517 E Thompson. σκύτος = scutica, a strap or thong of leather, ἱμάς, ῥυτήρ. For this instrument, and also for the cane (*ferula* νάρθηξ) see Mayor Juv. vii. 210 on *virgae* and *addenda* p. 460, i. 15 on *ferula* and *addenda* p. 334. Alciph. iii. 51 σκύτεσι καὶ τοῖς ἄλλοις ἱμάσιν ἀντὶ παιδείας πλήττοντες, Liban. iv. 868 παιδαγωγός... ἐνοπλος βακτηρίαν ἢ σκύτος ἐν τῇ δεξιᾷ προφέρων. iii. 256, iv. 680, *Ep.* 829, Diog. *Ep.* 29. Appul. *M.* ix. 196 p. 647 *vocatis duobus e familia validissimis quam altissime sublato puero ferula nates eius obverberans*. Besides the familiar Herculanean wall-painting there is a similar scene in a well-known picture by Benozzo Gozzoli. Tzetz. *Chil.* ix. 123 Σκύτος τὸ παῖον τὰς πυγὰς παίδων τῶν μανθανόντων, Themist. 261 C the covetous schoolmaster παιδάριον δυστυχῇ προσπαταλέων, ὑπὸ πενίας καὶ ὀρφανίας πολλάκις ἐξαπορούμενα τοῦ μισθοῦ· εἴτα ἀπὸ τοῦ ῥυτήρος ἐξελθὼν he will expound that all gold is dross, in the presence μειρακίων ἃ ἀνηλεῶς κατεχόρδευεν ἐν τοῖς βασάνοις merely because the money brought in was dirty. (The rod was not spared: Plaut. *Bacchid.* 433 *tum librum legeres: si unam peccasses syllabem fieret corium tam maculosum quam est nutricis pallium*.)

69 πεδήτας (like δεσμώτης) = 'one in fetters,' Ar. fr. 65, Lucian ii. 632, iii. 393, Plut. *Mor.* 165 E, 303 E, 'the common punishment of slaves, Menand. *H.* 2⁷: the word is used by Ar. fr. 97 merely as a term of contempt for a slave, as πέδων, τριπέδων, ὀσιπέδων (often by Menander), πεδότριψ, στίγων, στιγματίας, μαστιγίας, verbero, cruciarius, carcerarius (Burmman Petron.

p. 674), *gaol-bird*. Thus probably Πεδῆται, the title of comedies by Crates and Callias. In Galen xii. 239, 240 πεδῆται are a chain-gang of *diggers*, fettered to prevent their escape. Cf. Florus iii. 19 *frequentia ergastula catenatique cultoris materiam bello praebeuere* see Juv. xi. 80 schol., Mayor; and on viii. 180 *ergastula*.⁷ Ov. *Trist.* iv. 1. 5, *Pont.* i. 6. 31, Claudian *Eutrop.* i. 27 (Dempster), Chariton iii. 7 Dorville, Aeschin. 38. 9.

ἀποτάκτους 'set apart for punishment,' apparently. Arr. *Epict.* iii. 24. 105 ἦδειν θνητὸς ὦν, ἦδειν ἀποδημητικὸς ὦν, ἦδειν ἐκβλητὸς ὦν, ἦδειν εἰς φυλακὴν ἀποτάκτος ὦν: where Schweigh. conj. ἀπακτός. 'ἀποτάκτος ἡμέρα a day 'set apart,' Critias 2. 27.⁷ But it is possible that ἀποτάκτους here means merely 'ἀτάκτους': see Tucker on Aesch. *Cho.* 274: "in examples there cited ἀπο- is followed only by nouns. However Opp. *Hal.* i. 299 has ἀπόπαστος."⁷

70 δότω τις ἐς τὴν χεῖρα is a usual phrase: Ar. *Nub.* 506, Soph. *Trach.* 1066: simply δότω τις, "Menand. *S.* 106 ἰμάντα, παῖδες, τις δότω," Plat. *Conv.* 10. 162, Antiphan. 74, 136, Lysipp. 9, Ar. *Lys.* 186, 199, *fr.* 348. δοῖη τις, Aesch. *Cho.* 888 is σεμνότερον. "See Xen. *Cyr.* v. 3. 49 some masters say "Ἴτω τις ἐφ' ὕδωρ, Εὐλα τις σχισάτω—they ought to name the slave." πλιν...Soph. *Ant.* 280 παῦσαι πρὶν ὀργῆς καὶ με μεστῶσαι λέγων.

πλιν χολῇ βῆξαι would mean 'before the rising of the bile makes me choke,' implying that the bile rises to his throat. Anger was said to *stir one's bile*, κινεῖν τινι χολήν Ar. *Vesp.* 403, Menand. *E.* 586, Baton *fr.* 7. 2, *bilem mouere*, and make it *boil up*: Ar. *Thesm.* 467 Blaydes τὸ μὲν δρυθυμείσθαι σφόδρα...οὐ θαυμάσιόν ἐστ' οὐδ' ἐπιζειν τὴν χολήν. Theophrast. *fr.* ix. 36. Aesch. *Cho.* 182 *I too feel my gorge rising in a surge of bitterness* κάμοι προσέστη (technical word for that which disagrees with one, e.g. food) καρδίας κλυδώνιον χολῆς. Lucian iii. 375, Anaxipp. *fr.* 2, Babr. 95. 60, Quint. x. 279, Ap. Rhod. iv. 301. Shakespeare *I Henry VI*, v. 4. 120 'boiling choler chokes the hollow passage of my poisoned voice.' "Wilam. on Callim. *P. Oxy.* 290."⁷

χολὴν βῆξαι (Hdt. vi. 107 ἕνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης βήξας) is taken by Crusius for a coarser equivalent of χολὴν ἐμείν, and certainly such an intensification is quite in the manner of Herodas. But it would hardly be natural unless χολὴν ἐμείν were a familiar symptom of *anger*, which I do not find. It is the usual phrase for bilious sickness (Artemid. i. 33), which may be caused for instance by food Nikophron *fr.* 12, poisonous in Plut. *Ant.* 45, by a snake's bite Nicand. *Ther.* 435, by disgust at simple music Plut. *Mor.* 711 C οἱ ἄνθρωποι καὶ διατεθρυμμένοι τὰ ὅσα δι' ἀμουσίαν καὶ ἀπειροκαλίαν, οὓς φησὶν ὁ Ἀριστότελης χολὴν ἐμείν ὅταν ἐναρμονίου ἀκούσωσιν, by disgust otherwise, as by Cerberus on being dragged up by Heracles Sch. Ap. Rhod. ii. 354, by violent retching Sext. Emp. *adv. Math.* i. 308 (see Valck. *diatr.* 33 B, ch. IV, on Eur. *fr.* 682 N.), Hippocr. ii. 447 πνίγεται καὶ βῆξαι οὐ δύναται ἐνίοτε βουλόμενος· ἐνίοτε δὲ ὑπὸ τοῦ πνίγματος καὶ τῆς προθυμίας τοῦ βήσσειν ἀθρόον ἤμεσε χολήν. (Cf. *Thes.* ἐρευξίχολος.) This last perhaps would be the best ground for accepting χολὴν βῆξαι here, since rage is said ἀποπνίγειν, to choke, make inarticulate, Dem. 403. 17, Antiphan. 171, Alexis 16. 7: ἀπάγχειν Ar. *Nub.* 988 Blaydes. In Ar. *Thesm.* 3 πρὶν τὸν σπλῆνα κομῶν μ' ἐκβαλεῖν the speaker has a stitch in his side: Plaut. *Mercat.* 123.

71 If μή μ' ἱκετεύω Λαμπρίσκε¹ is right, Herodas in shortening the syllable *ew* is following the example of Hipponax (Bergk II. p. 471): Schol. Hephaest. p. 156 ed. Gaisford: ὁμοίως καὶ τὴν *ew* εὐρίσκομεν ποιοῦσαν κοινὴν· οἶον ἐν τῷ πρώτῳ ἰάμβῳ Ἰππώνακτος, ἐνθα φησί (*fr.* 21)

Μακάριος ὅστις θηρεύει,

τὴν *ρεν* ἐν τετάρτῳ ποδὶ συνέστελλε καὶ πάλιν ὁ αὐτὸς ἐν δευτέρῳ ποδὶ τὴν *ew* (*fr.* 22)

καὶ τοι γ' εὖωνον αὐτὸν εἰ θέλεις δώσω

(cf. Pindar *P.* viii. 35 ἱχνεύων Schroeder, Schulze *Quaestiones Epicae* 55. 2). We have μή μ', ἱκετεύω, προσίδητ' ἄνομον in Soph. *O. C.* 142. But it must be confessed that μή μ' ἱκετεύω is very suitable here to the terrified appeal of Cottalus; in agitated supplications μή is commonly repeated, as in v. 19, Ar. *Lys.* 740 μή μ' ἀποδείρης, *Vesp.* 1418 μή μ' καλέσης πρὸς τῶν θεῶν, *Pax* 385, 927, Soph. *O. C.* 210, Meleag. *A. P.* xii. 80. 3 μή μ', πρὸς σε Διός, μή πρὸς Διός..., Lucian *Ocyr.* 46 (iii. 667) μή μ' σὺ ταῦτα, μωρέ, μή με κερτόμει, Callim. *h.* iv. 89.

μή μ' ἱκετεύω, Λαμπρίσκε· κ.τ.έ. gives an anapaest in the second foot: for μή *ik.* see Ellendt *Lex. Soph.* p. 448. But it is possible that προσπρίσκε is more than a mere slip, and that it is the result of an original μή μ' ἱκετεύω πρὸς σε τῶνδε Λαμπρίσκε, τῶνδε being the Muses as in v. 57, and the explanation τῶν Μουσέων having been introduced into the text. (Other possible alterations are πρὸς σε Μουσέων, Λαμπρίσκε²; cf. Pors. *Adv.* p. 220 on Eur. *Hipp.* 602, or τῶν σε Μουσέων as v. 19 τῶν σε γυνάτων δεῦμαι, πρὸς being regarded as an insertion.) If Λαμπρίσκε is to be altered, Rutherford's view that the boy says Πρίσκε for Λαμπρίσκε³ does not appear tenable. The Greeks shorten names familiarly by clipping the terminations: we might therefore have Λάμπρε (as Buecheler suggests) or Λάμπρι: but they never used the terminations as Italians use *Cecco* for *Francesco*, *Lippo* for *Filippo*, and we use *Betty* for *Elizabeth* (they would use only e.g. *Elsie*, *Lizzy*); so the boy would never have heard anything like Πρίσκε for Λαμπρίσκε, and it would not occur to him to shorten the name in that way: certainly such an abridgement would have been more likely, as Herwerden remarks, to inflame than to mitigate the master's wrath. ἱκετεύω may be a gloss e.g. for ἄντρομαι (Hesych. s.v.): Eur. *Med.* 74.⁷

72 Κόττις on the other hand may be quite well used as an equivalent of Κότταλος (a piteous diminutive, as Μάνδρις I. 23, 68, 77, cf. Βατταρίῳ in II. 82), and the audience would readily understand it so. The accent Κόττιδος would have been enough to indicate a feminine, but it would have told no more. I cannot indeed conceive that they would have dreamed of taking it for κοττίδος with the sense 'by the soul' or 'spirit of your head—per capitale tuum ingenium' (Buecheler); there is no such phrase in Greek, nor anything I know to make it possible. They would have been bound to take it for a proper name; but they would have been left to guess who Κοττίς is. As far as Κοττίδος (the reading of the Papyrus) is concerned double T is

¹ Buecheler.

² Nicholson.

³ However Herodian i. 194 Μεμβλαρος...λέγεται κατ' ἀφαίρεσιν Βλῆαρος, and Smyth *G. M. P.* p. 246 regards Δίκα as a 'clip-name' for Μνασιδίκας.⁷

most commonly down to the tenth century written like YT or TY to distinguish from Π, and so presumably in the MS. from which P was copied.⁷ It is suggested that Κοττίς or Κουτίς is a female relative, perhaps a daughter, of Lampriskos. But there is nothing whatever in the context to explain this; or to indicate her existence; and that is not at all like such an artist as Herodas. When Kydilla beseeches her mistress by *Batyllis* in v. 70, we are informed quite clearly that she is Bitinna's daughter. This is not, we must remember, history, but dramatic fiction, which by the condition of the form is required to explain itself.

γενείου is usual in this connexion, Hom. Θ 371, K 454, τ 473, Soph. *El.* 1208, Eur. *Hec.* 284, 735 *ἰκετεύω σε τῶνδε γονάτων καὶ σοῦ γενείου*, H. F. 976 *γόνασι προσπεσὼν πατρός καὶ πρὸς γενεῖον χεῖρα καὶ δέρην βαλὼν*, I. T. 354 *γενείου...γονάτων τε τοῦ τεκόντος ἐξαρτωμένη*, I. A. 1228 *περὶ σὸν ἐξαρτωμένης γενεῖον*, 1249, *Bacch.* 1307, *Or.* 282, *Med.* 65, *Heracl.* 227, Callim. *h.* iv. 110 *περιπλέσασθε γενεῖφ, λισσόμεναι*... (amply defended, I think, by the phrases given here: 'ridiculum est' Schneider I. 278, who reads *γενεῖων*). Hesych. *ὑπογενειάζων*: *λιτανεύων· ἀπὸ τοῦ γενείου ἀπτόμενος*. The plural *γένεια* 'beard' is used by Soph. *O. T.* 1277, Theocr. vi. 36, Nonn. *D.* xlvi. 201, Paus. ii. 10. 3, 13. 5, Plut. *Phoc.* 10, *Cic.* 48, *Anton.* 1, *Cat. min.* 53, Philostr. *Her.* 11. 13: it is with a special significance that he makes τὰ *γένεια* the medium of supplication in *Epist.* 13 and 15.

τῆς τε Κόττιδος ψυχῆς: not a common phrase. Eur. *Or.* 1525 *τὴν ἐμὴν ψυχὴν κατώμοσα*, where the words are purposely put in the mouth of the Phrygian slave, who is, as an oriental, *φιλόψυχος*: 'cf. v. 79 *εἰ τί σοι ζῶην*, Babr. xcv. 4 *εἰ θέλεις με σὺ ζῶειν*,' Xen. *Ephe.* iii. 3 *πρὸς αὐτοῦ σε ψυχῆς Ὑπεράνθους* (a third person). Hence, with a play, Synes. *Epist.* 141 *πρὸς αὐτῆς τῆς ψυχῆς* 'by Soul itself.' In Hom. X 338 Hector, dying, says *λίσσομαι ὑπὲρ ψυχῆς* (your life) καὶ γούνων σῶν τε τοκῆων, μή με...: Soph. *O. C.* 1326 *οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς (thy life) ἰκετεύομεν*. Cf. Apoll. Rhod. iii. 151 (in an oath) *ἴστω νῦν τόδε σείο φίλον κάρη ἡδ' ἐμὸν αὐτῆς*, and Callim. *fr.* 35^b *σὴν τε καρὴν ὤμοσα σὸν τε βίον*. Lucian ii. 579. Appul. *M.* iii. 52 p. 198 *adiuro tuum mihi carissimum caput* (Elvenh.).

73 τῷ με δριμύει: not Attic: Theogn. 575 *οἱ με φίλοι προδοῦσιν*, 861. Callim. *P. Oxy.* 252 *ἐκ τῶν σε Τεμπέων*, Moschus v. 3, Tucker Aesch. *Cho.* 792 n., v. 12, VII. 126.

τῷ τέρφῃ (see note on v. 68) may be a gentler σκῦτος, *ἰμάς*, or a *νάρθηξ*.

74 καὶ περνάς: cf. Hor. *Ep.* ii. 2-11 *plenius aequo laudat venalis qui vult extrudere merces*. Seneca *Ep.* 80. 9. Another proverb to the same effect is Zenob. v. 28 *οὐκ ἐπαινεθείης οὐδ' ἐν περιδείπνῃ*, even at your funeral, when all is praise (Cic. *Off.* iii. 17. 71, *Rep.* iii. 19. 29).

75 ἐπαινέσειν: cf. Ar. *Pax* 1033 *τίς οὖν ἂν οὐκ ἐπαυέσειεν*; The *ἄν* omitted Eur. *I. A.* 1212 *οὐδεὶς πρὸς τὰδ' ἀντίποι βροτῶν*, Plat. *Lysis* 214 D (Stallbaum), Hermann *de part.* *ἄν* p. 160, Soph. *Ant.* 605 Jebb, *Trach.* 115, Tucker on Aesch. *Cho.* 593, and in Alexandrine poetry¹ v. 75, Schneider *Callim.* I. 358. The presence or absence of *ἄν* was simply a matter of dialect. *κἄν* might be read (II. 52) here,⁷ but in any case the

¹ Buecheler.

suggestion *ἐπαινέσει ἂν* is impossible. See Rutherford *Phryn.* p. 438, Elmsley on Eur. *Med.* 416 (425) *ἐπεὶ ἀντάχῃσ' ἂν* (*I would...*) 'nihil apud Atticos poetas rarius vocali *ε* ante particulam *ἂν* elisa'... 'semel tantum Ar. *Plut.* 1013 (1012) *ἔπειτ' ἴσως ἦταισ' ἂν...*' But in this passage *ἦταισ' ἂν* may be right (as in one MS.). (Jebb on Soph. *El.* 914 rightly distinguishes the weak Aorist from the strong Aor. or imperfect in this matter.) ὅκως: the first scribe mistook *χώρης* for *χωρῆς*.⁷ ὅκου *χώρης* Aesch. *Eum.* 301, Soph. *El.* 922, Eur. *Alc.* 115 *ὅποι τις αἴας στείλας*.

76 οἱ μὲς τὸν σίδηρον...: even in the most inclement and desolate regions, where the standard would be lowest. Ael. *N. A.* xvii. 17 *οἱ δὲ μὲς οἱ τοῖς Κασπίοις ἐπίδημον ὄντες κακόν, μέγεθος αὐτῶν ὅσον κατὰ γε τοὺς Αἰγυπτίων ἰχνεύμονας ὀρᾶσθαι, ἄγριοι δὲ καὶ δεινοὶ καὶ καρτεροὶ τοὺς ὀδόντας, καὶ διακοφᾶι τε καὶ διατραγεῖν οἱοί τε εἰσὶ καὶ σίδηρον. τοιοῦτοι δὲ ἄρα καὶ οἱ μὲς οἱ ἐν τῇ Τερηδόνι τῆς Βαβυλωνίας εἰσίν.* The story is told especially of *Gyarus*, which was said to have been depopulated by these rats: Plin. viii. 29. 104 *M. Varro auctor est ex Gyara Cycladum insula incolas a muribus fugatos*. 57. 222 *Theophrastus auctor est in Gyara insula, cum incolas fugaverint, ferrum quoque rosasse eos*. Zonaras p. 458 B (Suid.) *Γύαρος*: νῆσος μία τῶν Σποράδων. λέγεται δὲ ὅτι ἐν ταύτῃ οἱ μὲς (ἦγον οἱ Ποντικοὶ) διατρώγουσι τὸν σίδηρον, after Antig. *Mirab.* xviii. (quoted by Steph. Byz. s.v. *Γύαρος*), Arist. *Mirab.* xxv. ἐν *Γύαρῳ* [Salmas. for *Κύπρῳ*] τῇ νήσῳ λέγεται τοὺς μὲς τὸν σίδηρον ἐσθίειν. Ael. *N. A.* v. 14 ἐν τῇ *Γύαρῳ* [Holstein for *Πάρῳ*]... *Ἀριστοτέλης λέγει μὲς...τὴν γῆν σιτεῖσθαι τὴν σιδηρεῖν.* Ἀμύντας δὲ καὶ τοὺς ἐν Τερηδόνι. Perhaps because in *Gyarus* there was notoriously nothing else for them to eat: Plut. *Mor.* 602 C *Γύαρον ἢ Κίναρον 'σκληρὰν ἄκαρπον καὶ φιτεύσθαι κακὴν.'* Tac. *Ann.* iv. 30 lacking in water. Strabo 485-6 *δηλοὶ δὲ τὴν ἀπορίαν αὐτῶν καὶ Ἄρατος ἐν τοῖς κατὰ λεπτὸν· 'ὦ Λητοῖ, σὺ μὲν ἦ με σιδηρεῖ Φολεγάνδρῳ δειλὴν ἢ Γύαρῳ παρελεύσεαι αὐτίχ' ὁμοίην.'* See Mayor on Juv. i. 73. Serv. ad *Helv.* 6 § 4 *deserta loca et asperrimas insulas Sciathum et Seriphum, Gyarum et Corsicam percense*. Tac. *Ann.* iii. 69 *Gyarum inimitem et sine cultu hominum esse*.

In such a place praise would be cheap, ἐν γὰρ ἀμνηχανίῃ καὶ Καρκίνος ἔμπορε τιμῆς (Zenob. iii. 77 Leutsch); cf. the retort of Themistocles to the Seriphian, Plat. *Rep.* 329 E, and the Seriphian's *ὀνειδιζόμενος ὑπὸ Ἀθηναίου τὴν μικροπολιτείαν*, Stob. *Fl.* xxxix. 29; Seriphus being another *Gyarus*: νῆσος εὐτελεστάτη sch. Ar. *Ach.* 542, Tac. *Ann.* iv. 21 *saxo Seripho*, Strabo 487, Plut. *Mor.* 602 A. Aristoph. called Lacedaemon S. διὰ τὸ σκληρῶς ζῆν, Hesych., Phot., s.v. See Mayor on Juv. x. 170, Cratinus *Σερίφιοι*.

The phrase is applied to Hades by Sen. *Apocol.* 7 *tum Hercules 'audi me' inquit, 'tu desine fatuari. venisti huc ubi mures ferrum rodunt. citius mihi verum, ne tibi alogias excutiam,' i.e. 'ubi nihil est hominum neque humanitatis' (Buecheler). ὁμοίως = πάντες or πανταχὴ ὁμοίως. Ar. *Eq.* 1296 Blaydes, Plut. *M.* 763 D. Ar. *Pax* 464, 484, Hdt. vii. 121 (?), Thuc. i. 20. 1 (?), v. 15. 1 *πρωτοὶ τε καὶ ὁμοίως σφισὶ ξυγγενεῖς*.*

77 κόσας: *πληγὰς* δηλ., as 79, 80, 81, 91, v. 33, 34, 48, 49: one of the commonest ellipses, e.g. Ar. *Nub.* 972, Plat. *Legg.* 854 D, 879 E, Xen. *An.* v. 8. 12, Dem. 403. 4, Luc. *Ev.* xii. 47 Wetst., on which depend jokes, Ath. 585 f. *πολλὰς ἔχεις (γυναικας or πληγὰς)*, Diog. L. vi. 2. 42 *τρισχίλια (δραχμαὶ or πληγαί)*.

78 ἐς μ'. ἐνφορήσαι. The ἐν- is necessary: cf. ἐμβάλλειν, ἐντείνειν, ἐγκόψαι (v. 33), ἐντρίβειν: μεν ἐν. is possible (v. 76) but a less easy correction; the meaning of the phrase is: 'heap,' 'shower.' Diod. Sic. xix. 70 (II. 373. 3) πληγὰς τε ἐνεφόρησαν [so Venet., ἐνεφορήθησαν Vat., συνεφόρησαν cett.] αὐτῷ, Plut. Anton. 84 πολλὰς ἐνεφέρει τῷ προσώπῳ πληγὰς, Rom. 3 τοῖς στρώμασι, Dio Cass. lxi. 9, Heliod. iii. 10, all with dat. (Val. Flacc. iv. 306, Phaedr. iv. 1. 11.) With εἰς, Alciph. i. 9 εἰς τοὺς ἀπράγμονας ἐμφοροῦσιν ὕβρεις 'heap insults upon'; cf. Soph. O. C. 989 οὐδ' αἰὲν ἐμφορεῖς σὺ μοι φόνους πατρός 'which thou ever urgest against me.' All these senses are covered by *ingerere*. The Aorist after μάλλιν is Ionic (Aesch. P. V. 652. Soph. Aj. 1027 Jebb. Thuc. (Bétant *Lex.* II. 128). *v.l.* in Hdt. viii. 40.)

μή μὲ τήνδε δ' ἐρώτα: Lucian i. 808 μή ἐμέ, ὡγαθέ, ἐρώτα, ἀλλὰ τὸν λόγον αὐθις αὐτόν. Ar. Ran. 1012 μή τοῦτον ἐρώτα. Plut. 499 ἐγὼ σοι τοῦτον μάρτυς· μηδὲν ταύτην γ' ἀνέρωτα. Cf. Av. 492, Plat. Gorg. 505 C, Lucian i. 220, 574. ¹ Menand. ¹ Pk. 360. ² It is plain we must write μή μὲ here and in v. 29 πρὸς Ἀμφυταίην μή μὲ, as in Eur. Phoen. 630 μή μὲ τήνδε δ' αἰτιῶ, Alc. 1047 ἄλλον τιν'...μή μὲ, I. A. 675 ζηλῶ σὲ μάλλον ἢ μὲ..., Hel. 978 κάκεῖνον ἢ μὲ δεῖ θανεῖν, Hipp. 1402, Soph. O. T. 1479, Aesch. P. V. 799 ἢ μὲ παῖς, and (commonly) τίς ἄλλος ἢ γῶ.

79 τατᾶ or ταταῖ is clearly the boy's ejaculation at the blow, as ἀτταταῖ or ιατταταῖ is elicited from Xanthias in Ar. Ran. 649. It is an exclamation of distress or physical pain, Nub. 706, Ach. 1190, Thesm. 223, 1005, Eq. 1, Soph. Phil. 743, 790. This simple form does not elsewhere occur except in Plaut. Truc. 663 *tatae*, and Stich. 771 where *babae*, *tatae*, *phaeae*, *phax* are the Greek βαβαί, ταταῖ, παπαῖ, πάξ. ἀταταῖ, ιατταταῖ, παπαῖ, ἀππαπαῖ, was the accentuation sanctioned by the grammarians, whereas common use was παπαῖ, ἀταταῖ (Herodian i. 502 Lentz, II. 933, Lobeck *Aj.* 430). This is the reason of the great uncertainty shown about these and similar words² in MSS.

Thus in Ath. 638 d (Anaxandrid. 15), 404 b (Anaxipp. i. 22), Eur. Cycl. 108, Ar. Ach. 1214 all have the accent παπαῖ³, in Vesp. 235 all ἀππαπαῖ, 310 all ἀπαπαῖ, 909 all ῥυππαπαῖ, Eq. 602 all ἱππαπαῖ. The accents vary in Aesch. Ag. 1255, Eur. I. A. 652, Ar. Lys. 215, Plut. 220, Nub. 706, Thesm. 1005, 1191, Ran. 649, 1073, 57 where R leaves ἀππαπαῖ without an accent; in Thesm. 223 R gives ἀττατα. ιατταταῖ, L in Soph. Phil. 745 παπαῖ ἀπα· παπαῖ· παπαῖ· παπαῖ· παπαῖ· παπαῖ· παπαῖ· παπαῖ· παπαῖ· παπαῖ, in 754 πάππαπαπάπαπαῖ, while others end in -ᾶ, in 790 for ἀτταταῖ A has ἀττατατᾶ, in Ar. Ach. 1190 for ἀτταταῖ ἀτταταῖ many have ἀτταπαττατᾶ and the lemma of the schol. is ἀτταπαττᾶ: finally in Eur. Cycl. 499 the MSS. have πᾶ πᾶ πᾶ for which Lenting restored παπαπαῖ.

¹ τὰμὰ δ' ἐρώτα MS. δ' ἐμ' ἐ. is read by Robert and Capps.

² See for instance, what they make of πόποι Aesch. P. V. 598, Cho. 404 (πόποι δᾶ restored for ποῖ ποῖ δᾶ Bamberger and Paley cf. Ag. 1056), ἐποποι Ar. Av. 227 p. 31 Blaydes, οἰοῖ Aesch. Pers. 929 Hermann, 970, τοτοῖ and ὀτοτοῖ Pers. 269, 271, 545, 546, 556, 1012, 1020, in Soph. Trach. 1009, El. 1245, Eur. Phoen. 1531, Andr. 1170, Tro. 1278, 1284, Ion 798 Kirchhoff. In Eur. Alc. 232 they give παῖ παῖ for παπαῖ. The doubling of the τ is an habitual feature.

³ παπαῖ still keeps its place in texts of Hdt. viii. 26, Plat. Legg. 704 B.

We see, then, that copyists who find the unfamiliar -αῖ are apt to write it -ᾶ: there is no reason to suppose it other than an error, for it is never recognised by the grammarians. Neither is εἰᾶ, which is found in Suid. s.v. Ἐποποι for εἰαῖ in quotation of Ar. Eccl. 1179. ὁᾶ in Aesch. Pers. 119, 125, 573, 577, 581, 584 (for which inferior MSS. have δᾶ) is intentionally Persian like ἰωᾶ in 1071-2, and no more Greek than the οὔαῖ made from Hebrew by the LXX, which appears in later writers as οὔᾶ: while οὔᾶ in Arr. Epict. iii. 22. 34 and Dio Cass. lxiii. 20 is a transliteration of the Latin *vah*.

εἰ τί σοι ζῶην 'ita tibi vivam' 'as I wish I may live' an asseveration common in Latin. In this form *si vivam* Plaut. Pers. 786, Cic. Ep. Att. xv. 2, and the joke of Brutus at his execution *praebebo (cervicem) ita vivam*; to be contrasted with *si vivo* 'as sure as I live' Ter. Eun. 989, Plaut. Pseud. 1325, Most. 1067, Menaechn. 903. Shakespeare *Lear* 'If ever thou wilt thrive.' In Greek the use may be Doric: elsewhere I know it only in v. 56 and Theocr. xv. 70 πὸτ τῷ Διῷ, εἴ τι γένοιο εὐδαίμων ('if you would be'—'as you hope to be')...φυλάσσειο. Compare, if the reading be sound, Theogn. 133. I αἰδέο μ'...εἴ ποτε καὶ σὺ ἔξεις Κυπρογενοῦς δῶρον ἰοστεφάνου ('as you mean yourself ever to have'). The subordinate use of the optative ζῶην may be compared with Eur. Med. 749 where the optative follows a direct interrogative τί δ' ὄρκῳ τῷδε μή μὲν πᾶσι; So Aesch. Theb. 692 νῦν ὅτε σοι παρίστακεν, Plato A. P. vii. 100 νῦν ὅτε μηδὲν ἄλεξαι, Plaut. Rud. 664 *nunc id est quum omnium copiarum viduitas nos tenet*, Capt. 516, Ter. Eun. 551 *nunc est profecto interfici quom perpeti me possum*, are parallel to Aesch. Supp. 638 νῦν ὅτε καὶ θεοὶ Διογενεῖς κλύοιτε. Similarly with the imperative Matthiae Gr. Gr. § 511, Rutherford *Babrius* p. 38, n. 4: οἶσθ' ὁ δρᾶσον; Ar. Eq. 1158 (see Blaydes for references) οἶσθ' ὡς ποιήσον; Soph. O. T. 543 Jebb οἶσθᾶ νυν ἂ μοι γενέσθω; Eur. I. T. 1177: with Eur. Supp. 934 ἀλλ' οἶσθ' ἂ δρᾶσαι βούλομαι τούτων περὶ; ζῶην: common in oaths, ἢ μὴ ζῶην Ar. Eq. 833, cf. Ap. Rhod. iii. 704, μὴ νυν ζῶην Lys. 531, μὴ γὰρ οὖν ζῶην ἔτι εἰ μὴ... Eur. Or. 1147, μὴ ζῶην ἔτι εἰ... Supp. 455, v. 70, ἀπολοίμην ἄρα, ἀναβιώην Ar. Ran. 177.

80 φέρειν ὅσας ἄν is an unusual order, but ὅσας ἄν naturally go together, and φέρειν is emphasized by its place, though σθένη might perhaps be able to take the accusative as in Antipat. Sid. A. P. vi. 93 βάρος οὐκέτι χεῖρες ἔσθενον. 'Taking φέρειν as imperative the scribe here wrote φέρ': the similar error in Aesch. P. V. 988 is harder to explain. ¹ βύρσα, *pellis* Ar. Eq. 369 Blaydes; the simile is explained by schol., Suid. s.v. ξαίνειν:...οἱ γὰρ βυρσεῖς τὰς βύρσας ξύλοις τύπτειν εἰώθασιν ἵνα ἀπαλαὶ γένονται διαλάβοιεν εὐχερῶς τοῦ φαρμάκου.

81 καὶ σὺ δὴ Liban. Ep. 413 παῦσαι δὴ καὶ σὺ, Aesch. P. V. 314, Plat. A. P. v. 101, Lucian iii. 162, 493. ² Callim. P. Oxy. 299 ὡς δὴ μί' ἡμέων καὶ σὺ μὴ με ποιῆσαι... II. 42, 65 n. Plut. M. 516 E.

82 I suspect that μή has been omitted as οὐ is omitted often from μή οὐ in MSS., being thought ἀργόν or περισσόν 'idle' or superfluous: cf. e.g. MSS. of Aesch. Theb. 181 (Hermann II. 284) and schol. Eur. Phoen. 1183 (1176 D).

¹ With Blass.

We might have οὐκέτ' οὐχὶ μὴ π., cf. Soph. *Aj.* 415 οὐκέτι μ', οὐκ ἔτ' ἀμπνοὰς ἔχοντα, 421 οὐκέτ' ἄνδρα μὴ τόνδ' ἴδῃτε, Ar. *Lys.* 492 οὐκέτι μὴ καθέλωσιν, *A. P.* xi. 117. 10 οὐκέτι μήποτ' ἴδῃ—οὐ οὐχὶ μηκέτι π., as οὐ μηκέτι recorded by Phot. from Menander (*fr.* 975) ἀντὶ τοῦ οὐκέτι. Otherwise I consider οὐκέτ' οὐκέτι π. (αὐτὰ) more probable than οὐκέτ' οὐχὶ τι π.

84 (repeated in v. 8) was perhaps a colloquial expression. 'καί, Menand. *fr.* 568 οἷος δὲ καὶ τὴν ὄψιν εἶναι φαίνεται 'and what an expression!' *E.* 346 ὡς κενὰ καὶ διαλογίζομαι. Lucian i. 414. ¹ Soph. *Phil.* 991 οἷα κάξανευρίσκεῖς λέγειν. Ar. *Vesp.* 900 ὡς δὲ καὶ κλεπτὸν βλέπει. Lucian i. 552 ὡς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον. 425 οἷα δὲ καὶ ἐλάλει. 689 ὡς δὲ καὶ ἀχάριστός εἰμι καὶ ἥκιστα συμποτικός. Heliod. x. 7 οἷαν κόρην.....ὡς δὲ καὶ εὐγενὴς τὸ βλέμμα. ὡς δὲ καὶ μεγαλόφρων πρὸς τὴν τύχην. Ap. Rhod. iii. 381 (?), Coluth. 179. Euphron. 10. 16 ὡς δὲ καὶ γλισχρὸν βλέπει. ² This exclamatory ὡς is often misunderstood: Aesch. *Ag.* 348 n. ὡς δ' ¹ εὐδαιμόνες ἀφύλακτον εὐδήσουσι 'and, how blest! they'.... ὅσσην...τὴν the predicate as i. 30, II. 3 n. Ar. *Pax* 524 οἷον δ' ἔχεις τὸ πρόσωπον. Plut. 748 ὅσσην ἔχεις τὴν δύναμιν. *An.* 670 ὅσον δ' ἔχει τὸν χρυσόν. Hermipp. 79 τὴν κεφαλὴν ὅσσην ἔχεις. ³ Lucian i. 369. ⁴ γλῶτταν μεγάλην Ar. *Nub.* 1018) (βαίαν 1013. Soph. *fr.* 843. 3 πολλὴν γλῶσσαν ἐκχέας. *Aj.* 1118 τοιαύτην γλ. Ἰσχηκας Tzetz. *Ep.* 1 ad in. 'Ατρανὴ μὲν καὶ ἄκομφον περὶ τὸ γράφειν τὴν γλῶτταν ἐσχέκαμεν. Lucian i. 131 χθές μὲν οὐδὲ ὀβολὸν ἐσχηκότας. ⁵ Plut. *Mor.* 154 c.

85 What τὸν μῦν is there is nothing to indicate except the context, which makes it probably a slang word for πνιγία, φιμόν, κημόν—a gag, compelling one to close (μύειν) the mouth, unable to do more than μύζειν², that is μῦ μῦ λέγειν. (For the silence of the mouse cf. Alcaeus Com. 22 εἴ τι γρύξομαι ὦν σοι λέγω πλέον τι γαλαθηνοῦ μνός.) Other instruments called by the names of animals—though not through an etymological play—are καρκίνος, λύκος, Hesych. Δράκαιναν: τὴν μαστίγα, τὴν ὑστρίχιδα ὁ Ἀριστοφάνης (*fr.* 767) and γέρανος. The threat is like³ Ar. *Thesm.* 222 τί κέκραγας; ἐμβαλῶ (Lucian i. 827) σοι πάτταλον ἢν μὴ σιωπᾶς (explained by *Eq.* 375 schol. ἐμβαλόντες αὐτῷ πάτταλον μαγειρικῶς ἐς τὸ στόμα, and drawing out his tongue...), and need not be meant literally any more than Lucian i. 562 ἀποφράττω καὶ σιωπᾶν ποιῶ, φιμόν ἀτεχνῶς αὐτοῖς περιτιθεῖς, Com. *fr. adespr.* 664 περίθες σεαυτῷ τὸν πνιγία 'shut your mouth.' (So κέντρον in Ar. *Nub.* 1297 φέρε μοι τὸ κέντρον is metaphorical (as for a horse,) 'I'll make him run!' cf. Pind. *P.* iv. 235 ἐμβάλλων τ' ἐριπλεύρῳ φυᾷ κέντρον.)

προσβάλλων is the regular word with the Medical writers for *applying* σικύην, βδέλλας *al.*, Crates *fr.* 41 Kock, Lucian ii. 560 τοὺς μύωπας (spurs) τῷ ἵππῳ: = προστιθέναι Polyb. xi. 18. 4, Ar. *Pax* 542 Blaydes.

The reading τὸν μὲν ὕν⁴ (as τό μὲν αἶμα v. 7) 'my rage' must be supported

¹ Read ὡς δ'... for ὡς θ' ἀναιδὴς ἦσθα in Menand. *E.* 310. A similar correction should be made in Damoxen. *fr.* 3. Compare Menand. *fr.* 563 on which see my note in *J. Phil.* xxx. p. 319.

² Musso, mutio, mutus: So βοῦς and βύειν Margoliouth (Aesch. *Ag.* 36).

³ Jackson.

⁴ In the similar expression *Vesp.* 373 ἐὰν γρύξῃ τι ποιήσω δακεῖν τὴν καρδίαν the last word may be παρὰ προσδοκίαν.

by Ar. *Lys.* 682 εἰ νῆ τῷ θεῷ με ζωπυρήσεις, λύσω τὴν ἐμαυτῆς ὕν, Lucian ii. 268 (to a Cynic) ὡς κάρχαρόν τινα ἔλυσας ἐφ' ἡμᾶς τὸν σαντοῦ κύνα. ὕν there (unless it is a mere joke, παρὰ προσδοκίαν for κύνα) is 'my (quality of) fury blind and uncontrolled'—of which it was the type, Hom. (Ebeling *Lex.* 206 b), Arist. 488^b. 14, Adamant. i. 320 (Foerster), Antisthenes *Ulyss.* 6, Diogen. VIII. 64 ὕς ὀρίνει: ἐπὶ τῶν βιαιῶν λέγεται καὶ ἐριστικῶν = Alcaeus *fr.* 9. 9, and with this προσβαλῶ (Dem. 332. 1 τοὺς καταράτους τούτους ὥσπερ θηρία μοι προσβαλλόντων 'setting them upon me') sounds to me less natural than λύσω or ἀφήσω.

87 μέθεσθε, Κόκκαλ', αὐτόν: in Attic we should have μέθεσθε αὐτοῦ or μέθετε αὐτόν, as laid down by schol. Philostr. *Her.* p. 401 μεθίημι καὶ ἀφήημι ἐνεργητικῶς αἰτιατικῇ, παθητικῶς δὲ γενικῇ, and schol. Ar. *Plut.* 42. The rule necessitates a few emendations; see Dawes *Misc. Crit.* p. 238, Valckenaer on *Phoen.* 522 (= 520) (about which passage Matthiae, however, hesitates in his note, and *Gr. Gr.* § 332), Porson, Schaefer, Elmsley on *Med.* 723. In Aesch. *Supp.* 862 the text is uncertain. With a partitive notion Homer has μεθίηναι χύλοιο, βίης (φ 126), ἀλκῆς, μάχης, πολέμοιο (Ebeling *Lex. Hom.* p. 1034), 'abate,' 'relax,' Hippocr. i. 404 τῆς δυνάμειος, and so Ar. *Eq.* 398 κοῦ μεθίστησι τοῦ χρώματος: but the following are contrary to the Attic rule and show that is not of universal application in Greek: Hdt. ix. 33 μετίεσαν τῆς χρημοσύνης τὸ παράπαν 'gave up their request,' Hom. Δ 841 οὐδ' ὡς περ σείο μεθήσω τειρομένοιο ('will not desert': schol. A *Ζηνόδοτος* σεί' ἀμελήσω· ποιητικώτερον δὲ τὸ ἔτερον), Quint. iii. 261 οὐ σε...μεθήσομαι, Lucian iii. 465 περὶ τῆς Συρίης θεοῦ 18 (Ionic, in imitation of Hdt.) φιλέων γυναικα ἐμήν, τὴν ἐγὼ οὔτι μεθήσομαι, Plut. *M.* 1106 Α τὸ εἶδωλον μεθέμενοι περιέσχον αὐτόν. ¹ Heliod. viii. 5 τούσδε δ' οὐ μεθήσομαι.

The plural verb includes the companions of Kokkalos (Euthies and Phillos) who are assisting him, his name alone being sufficient. So v. 73, vii. 16, 18, Hom. B 310, Y 98, Ap. Rhod. i. 793, Callim. *fr.* 71, Ar. *Ran.* 1479 Blaydes. With ὦ τάν Cratin. 360 Kock. Similarly εἰπέ μοι is followed by a plural, Ar. *Ach.* 319 Blaydes, Plat. *Protag.* 311 D, *Euthyd.* 283 B, Dem. 43. 6, 108. 13, 656. 1, 718. 15. Cf. Plat. *Laches* 186 E, Lucian i. 441, Aeschin. 47. 8, Orac. ap. Hdt. vii. 140, Lobbeck *Aj.* 191, Blaydes Ar. *An.* 204. ² Menand. *Ep.* 213 εἰπέ μ' ἱκετεύω σε. ³ In Priscian xviii. 241 b *Attici* ἀκούετέ τις ἡμῶν, λάβετέ τις τοῦτο, Terentius in *Adelphis* 'aperite aliquis actutum hostium,' *aperite* is a mistake for *aperito* (ἀνοιξάτω τις ὡς τάχος θύραν?).

88—93 How to divide the passage among the speakers is the most baffling thing in Herodas where the words are legible.—The foundations I would build upon are these: It is Lampriskos, not Metrotime (87) who is inclined to be merciful; it must therefore be Metrotime who insists (91) on twenty more lashes however well the boy may be going to read his book; and that remark must be a reply to a suggestion of Lampriskos that if he does his book he need receive no more. But now begin the difficulties: ὕδρης ποικιλώτερος cannot mean anything else but 'more cunning' or 'unmanageable': the ἀλλὰ that begins the line might express either an objection, 'But...' or a reluctant assent, 'Well, he is...'; but it will be found that upon either view we stumble. It has been suggested to me that a deprecatory answer by Lampriskos has been lost after v. 88:

unless this is so, the only way I can divide the lines intelligibly is as follows:

M. δείρον δ' Α. ἄχρῃς ἥλιος δὴ (or δύσῃ);
 M. ἀλλ' ἐστὶν ὕδρης ποικιλώτερος πολλῶ
 καὶ δεῖ λαβεῖν νιν Α. καπὶ βυβλίῳ δῆκον
 τὸ μηδέν M. ἄλλας εἵκοσιν γε, κῆν μέλλῃ
 αὐτῆς ἄμεινον τῆς Κλεοῦς ἀναγνῶναι.

It is in favour of combining δῆκον τὸ μηδέν that δῆπου is habitually added to excuse οὐδείς or πᾶς (as in V. 24 n. δῆκου πάντα). The interpretation 'at the least,' 'as a mere nothing' has no support in Greek: they say τοῦλάχιστον. 'The good-for-nothing' (Weil) would be τὸν μηδέν, Soph. *El.* 1166, *A. P.* xi. 364, τὸν μηδέν ὠφέλημα Macho Ath. 582 a, τὸν οὐδέν Eur. *Phoen.* 599: 'at the least' (Ellis) τοῦλάχιστον Axionik. 6. 5, Alexis 211, Antiphanes 147. 5, Lucian i. 371, 669, Dio Chrys. ii. 351, as τὸ πλείστον Ar. *Vesp.* 260, τὸ μακρότατον Callim. *Ep.* 10, τὸ μέγιστον Lucian i. 551. 'The only satisfactory explanation of γε involves in any case a change of speakers. 'I have ventured to suppose that ἀλλ' (89) is an answer to οὐκ (87), since the δ' after δείρον is uncertain (see crit. n.) and δείροντ(α) may be the original reading. As Kokkalus has put K. down, εἴδει, 'you ought not to have,' is needed. The division of 90-93 I find in marginalia of W.H.'s later than the above."

88 (1) ἄχρῃς ἥλιος δὴ is the reading one would expect, the subjunctive of εἶδεν (or δύω?), Hom. H 193, I 604, P 186, Φ 559, X 99, and in a repeated phrase A 192 τότε οἱ κράτος ἐγγυαλίξω κτείνειν εἰς ὃ κε νῆας ἐνσσελμούς ἀφίκηται δύη τ' ἥελιος, καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ=207=P 453. Dittenberger *Syllog.* 348 (522.) 18 μέχρις ἂν ἥλιος δὴ. Plat. *Cratyl.* 413 B ἐπειδὴν ὁ ἥλιος δὴ. Apoll. Rhod. iii. 1143 πρὶν φάος ἡελίοιο δὴ.

(2) δὴς ἦ here would be less natural than it is in Manetho iii. 604 εἰ δὲ... καθυπέρτερος εἴη, ἢ ὃ γε δὴς ὑπ' ἐκείνη ἔη; for there it is a *description*, a case in which participles are often used like adjectives, especially when an adjective has preceded. It is true, however, that in more Ionic language the combination of εἶναι with a participle is more freely used, and it is remarked especially in Hdt. by² Krüger II. p. 118, § 56, 1-3.

(3) Herodas might very well have used the famous phrase of³ Callim. *Ep.* 3 ἥλιον ἐν λίσσῃ κατεδύσαμεν, Ael. *N. A.* vi. 58, Verg. *Ecl.* ix. 51, Dio Chrys. i. 302 καταδύειν τὸν ἥλιον ἐπερωτῶν, Aristaeon. I. 24; which is like Plat. *Phileb.* 50 D (Stallbaum) μέσας ποιήσεις νύκτας, *A. P.* xi. 85 νύκτα μέσῃν ἐποίησε τρέχων (Boissonade in Dübner): only he would have written I think, ἄχρῃς ἥλιον δύσῃς (δέρων)—which takes us a little further from the MS.

(4) δύσῃ itself is not altogether unexampled; 'δύσαντος τοῦ ἡλίου Olympiod. ad 11 *Meteor.* p. 43, a, pro δύναστος, Hom. *h. Ap.* 443 ἐς δ' ἄδυτον κατέδυσε' Lobeck *Aj.* 40, p. 76, n. 1: and it is conceivable that Herodas used it here designedly. 'Add Hesych. δύσαντα: κατελθόντα. In *id.* I. 245. 22 the reading is uncertain: see Meineke Com. III. 491 (where add Eumath. ii. 14 προαπεδύσατο).'

¹ Rutherford.

² Meister, p. 874.

³ Crusius.

89 ἀλλ' ἐστὶν, with the text as we have it, 'well, he is,' in reluctant assent, for which cf. Cassandra's confession Aesch. *Ag.* 1205.... Plato *Gorg.* 475 D Polus admits ἀλλ' οὐκ ἂν δεξαίμην. 'Soph. *El.* 1203, Ar. *Nub.* 795, Lucian iii. 296, Menand. *S.* 197.¹ Plut. *Mor.* 987 A ἀλλ' οὐ δεῖ ψεύδεσθαι 'well, I must allow....' (If this is the sense Lampriskos is the speaker, and admits, though he is inclined to be merciful, the justice of Metrotime's severity.) But the sentence may equally well be a *remonstrance* on the part of Metrotime at the mildness of Lampriskos (perhaps a deprecatory answer of Lampriskos has been lost after v. 88, see above and *Classical Review*, XIII. p. 152). Aesch. *Eum.* 208 ἀλλ' ἐστὶν ἡμῖν τοῦτο προστεταγμένον and v. 74 ἀλλ' εἰς πονηρός. It cannot in any case be said by Metrotime in continuation of δείρον δ'...δύη. 'For οὐ...πρὶν...ἀλλὰ... compare e.g. Hom. Φ 580."

ὕδρης ποικιλώτερος Diogen. vii. 69 ποικιλώτερος ὕδρας: ἐπὶ τῶν δολερῶν. Macar. vii. 30 adds ἦτοι θαυμαζομένων: in Suidas we have ἐπὶ τῶν δολερῶν (ἦτοι add. ABV) θαυμαζομένων where Küster suggested ἐπὶ δόλω θ., which is no doubt the meaning. Another phrase is ὕδραν τέμνεις Zenob. vi. 26, or ὕδρας κεφαλὰς τέμνεις Apostol. xvii. 49 (both with an account of the Lernaean hydra as being the origin of the proverb) ἐπὶ τῶν ἀμηχάνων, Suid., Macar. viii. 25, 70, Diogen. viii. 61. This is invariably the application: Plat. *Rep.* 426 E, Plut. *Mor.* 341 F, *Cat. Maj.* 16, Liban. *Epist.* 50 ὁ γὰρ ἄνθρωπος ἀτεχνῶς ὕδρα, cut off one head, you have another to encounter, Lucian ii. 399 κάρηνα Λερναία, τῆς παλιμψυοῦς ὕδρας πολυπλοκώτερα, 916, 'Julian *Ep.* 22, Anaxilas *fr.* 22,' Otto *Sprichw.* p. 168. So Dio Cass. *Exc. Vat.* I. p. 63 Dind. ὕδρας ἔφη δίκην τὰ στρατόπεδα τῶν Ῥωμαίων κοπτόμενα ἀναφύεσθαι. And in Latin—Hor. C. iv. 4. 61 (Orelli-Hirschfelder) non hydra secto corpore firmior vinci dolentem crevit in Herculem, Ov. *Met.* ix. 69, Minuc. Felix 20. 3 h. felicibus vulneribus renascentem, Boeth. *Consol. phil.* 4. 6 talis namque materia est ut una dubitatione succisa innumerabiles aliae velut hydrae capita succrescant (Otto). 'See also Zenob. iv. 86 Δέρνη κακῶν.'

Here therefore ποικίλος means 'varying' (cf. Ael. *N. A.* ix. 23, Plat. *Rep.* 588 C, *Sophist.* 226 A), 'shifting'; as in another comparison Lucian i. 530 calls Zeus, who could assume various shapes ποικιλώτερος αὐτοῦ Πρωτέως: and describes the character of Kottalos, 'shifty,' 'artful,' 'cunning' (Plat. *Rep.* 365 C, Blomfield Aesch. *P. V.* 316, Blaydes Ar. *Eg.* 758, Lucian i. 671), implying that he is ἀμήχανος, ἀπρόσμαχος, unmanageable: 'of the character described by Aelian (Suid. s.v. Διονυσίων σκωμμάτων)...γγυλίου πολυστροφώτερος (cf. Pollux vi. 131 πολυστροφος τὴν γνώμην, Lucian i. 369 πολύπλοκος, ii. 740 ποικιλόμητις). That the phrase could refer to the state of K.'s skin is impossible: it would not yet be black and blue, and πελιδνός ἦδη e.g. would be a more suitable term. There may however be a sort of double meaning in the phrase: snakes are ποικίλοι, αἰόλοι, speckled, Hom. M 208, Callim. *fr.* 438, Hes. *Theog.* 300, Theognis 602, Pind. *P.* viii. 46, Anyte *Anth. Append.* ii. 154, Hdt. iii. 107, Nonn. *D.* xxv. 404, Pausan. viii. 4. 7, varia colubra Hor. *Sat.* i. 8. 42: ὕδρα and ὕδρος are to some extent interchangeable: and a moral sense easily attaches itself to diversity of colour Eust. 374. 47 ποικίλος τὸν τρόπον καὶ οἶον πολύστικτος τὸ ἦθος κατὰ τὴν πάρδαλιν, 787. 40 ἐς παροιμίαν ἐπὶ πανούργων κείται τὸ στικτὸν τῆς παρδάλεως, 'though the beast is cunning enough, Ael. *N. H.* v. 54,' and moreover is proverbially στικτή

Fab. Aesop. 43 Halm (the moral sense being here derivative), Dionys. Perieg. 181, Lucian ii. 801 (of people branded), Petron. 132 (beaten)(?), Shakspeare *Tempest* iv. 1 *ad fin.* (pinched), like the peacock Alexis 110. 14, Lucian i. 52, the lynx *Trag. adesp.* 349 ὁ μηχανήμα λυγρὸς αἰολώτερον, and the snake itself Plut. *Them.* 29 ὄφης Ἑλλήν ὁ ποικίλος, *Mor.* 564 D ὥσπερ οἱ ἔχεις—not, let it be noted, in either case the water-snake. But any such idea here is secondary. Callim. *P. Oxy.* 218 uses the γαστήρ of the ὕδρος as typical of whiteness.¹

90 κάπῃ βυβλίῳ 'tho' he pore over his book': Aristid. i. 145 μεθῆκας ἐπὶ τῷ βιβλίῳ τὴν ψυχὴν 'died at your books,' Plut. *Mor.* 796 D σχολὰς ἐπὶ βιβλίοις περαίνοντας.

91 εἰκοσὶν γε: γε is the correct answer ('yes') that contradicts a negative. Thus: Ar. *Vesp.* 415 B. μὴ κεκράγετε. XO. νῆ Δί', ἐς τὸν οὐρανόν γε, *Av.* 1391, *Lys.* 909, Eur. *Hel.* 1638 Θ. οὐ σὲ τὰμὰ χρὴ δικάζειν. XO. ἦν γε βελτίῳ λέγω, *I. A.* 400 M. φίλους ἄρ' οὐχὶ κεκτήμην. A. εἰ τοὺς φίλους γε μὴ θέλεις ἀπολλύναι, *Alc.* 508, *Herac.* 271, 255, 972.

92 Κλειῶς this form (perhaps Doric?) Pind. *N.* iii. 83; cf. *fr.* 308. E. M. 814. 35 Κλεῶ, Κλειῶ as Σπεῶ, Σπειῶ, Χρεῶ, Χρειῶ. 243. 53. Bacchyl. iii. 3 Κλειοῖ but Κλειῶ xii. 2, xiii. 195 Κλειῶ. As a woman's name Κλεῶ occurs not seldom, Pape, s.v. For the hyperbole see II. 90 n.

93 This line, though the papyrus affords us little indication, should not belong to Metrichē, who, as Crusius remarks, would naturally begin a speech at 94 (ἐρέω...λαμπρίσκε). But by whom is it said, and to whom? λαθεῖν τι ποιήσας is common in comedy Ar. *Pax* 32, Phoenikid. 3, [Ar.] *fr.* 898, Menand. *fr.* 5. 3, *Fr. adesp.* 109. 1, and if taken as a mere equivalent of ποιῆσαι ἴσῃ might belong to Metrichē and the remainder to Lampriskos, being a protest equivalent to εὐφήμεν. 'But λαθεῖν generally implies the sudden discovery that one is in unpleasant circumstances 'to find oneself...', and it is easy for Lampriskos to say 'may you find your tongue dosed—with honey.' γλάσσαν: P has λασσαν. There is a similar error in Hesych. Ἐς Ἰωνίαν: ἐς κοπρῶνα (IV. 204. 32) when Ἐς γωνίαν should be read: cf. Plut. *M.* 516 D.

ἴσσαί (accented in the MS.) is a lengthened form (like ταραί v. 79 n.), of the exclamation ἴσσα, which signified, we are told, triumphant exultation: Phot. ἴσσα: ἐπιφθέγμα ἐπὶ τῶν ἀπολαχόντων¹ καὶ ὅλως δυσπραγούντων. ἔστι καὶ ἐν Μεσσηνίᾳ Μενάνδρου (*fr.* 36) καὶ ἐτέρωθι. Bekk. An. 100. 26 ἴσσα: τὸ ἐπιχαρτικὸν ἐπιφώνημα. μέμφεται. Πλάτων Λαῖα (*fr.* 64). 'Fuit igitur malevolorum hominum exclamatio alienis malis gaudentium,' Meineke *Com.* iv. 80. Cf. Nauck *Ar. Byz.* 161. If it means that here, it is not easy to perceive the ground of triumph. Who is exulting? Metrotimē? But she appears in the context to be far from satisfied.

It may be that here as often the grammarians, using insufficient evidence have given too limited an explanation. In this case the whole of the line would belong to one speaker; and if that is so, the exclamation ἴσῃ must be closely coherent with the following words λάβοις τὴν γλάσσαν ἐς μέλι πλύνας, and be interpreted by means of them: it will be an expression, accordingly,

¹ Suid. by a common error (Cobet *V. L.* p. 275) gives ἐπὶ τῶν ἡλαχόντων.

not of triumph but of scornful reproof, as *Fie!* That is of course a most natural meaning for the hissing sound: 'Among the wild Veddahs of Ceylon, *Iss!* is an exclamation of disapproval, as in ancient or modern Europe,' Tylor *Primitive Culture*, I. 196, who shows at the same time that elsewhere it means quite the opposite. There were other adverbs by no means even in the same language limited to one emotion, as φεῦ, παπαί, ἰοῦ¹.

τὴν γλάσσαν ἐς μέλι πλύνας: I do not consider that we have here any such allusion as is suggested by Ellis, *Jour. Phil.* 45, p. 25: 'In the cultus of Mithras, as described in the third century A.D. by Porphyry *de Antro Nymphe*. 16, it was a symbol of purification to wash the hands in honey, instead of water: ὅταν μὲν τὰ Λεοντικά μουρμένοισι εἰς τὰς χεῖρας ἀνθ' ὕδατος μέλι νίψασθαι ἐγγέωσι, καθαρὰς ἔχειν τὰς χεῖρας παραγγέλλουσιν ἀπὸ παντὸς λυπηροῦ καὶ βλαπτικοῦ καὶ μυσαροῦ. Mithraicism was introduced into Asia Minor long before it spread to Greece and Italy: see C. W. King, *The Gnostics and their Remains*, Part II. p. 113² sqq., and the peculiarity of the word πλύνας in connexion with ἐς μέλι appears to me not improbably to allude to a rite which, at any rate, later became a recognised part of the Mithraic initiation.'

(1) It is questionable whether Herodas can possibly have been acquainted with the Mithraic cult.

(2) It is the tongue here, not the hands, which is to be 'washed in honey': and honeyed speech is among the metaphors most familiar to Greek: e.g. Hom. A 249, Ar. *fr.* 581 of Euripides ὁ δ' αὖ Σοφοκλέους τοῦ μέλιτι κεχρμένον ὥσπερ καδίσκου περιέλειχε τὸ στόμα. Nicet. Eugen. viii. 275 μεμιγμένον μέλιτι σὸν στόμα. Plaut. *Truc.* 176. Theocr. vii. 82 Fritzsche (Cornatas fed by bees) οὐνεκά οἱ γλυκὺ Μοῖσα κατὰ στόματος χέε νέκταρ quoted by Alciphron. iii. 65; (cf. Plat. *Ion* 530 A also of poets;) Cornatas is in fact the opposite of Archilochus who (Gaetulicus *A. P.* vii. 71) πικρὴν μούσαν ἐχιδναίῳ πρότος ἔβαψε χόλῳ. Zenob. vi. 26 τοὺς δῖστοὺς τῇ χολῇ of the hydra βάψας.

(3) πλύνας, the word which suggested Ellis' interpretation, I take to be merely substituted by Herodas for βάψας or βρέξας, with the same construction permitted to those verbs, as Artemid. v. 83 ἀποβάπτων εἰς μέλι, *A. P.* ix. 681 εἰς ἐμὲ Κύπρις λούεται, 770 χεῖλος εἰς ἐμὲ τέγγει. λούεσθαι αἵματι occurs Simon. *A. P.* vi. 2 (Bergk III. p. 494) and elsewhere Jacobs vi. p. 232. Normal expressions are Stob. *Fl.* 36. 23 ὁ δὲ Ζήνων 'ἐὰν μὴ τὴν γλῶτταν' ἔφη 'εἰς νοῦν ἀποβρέξας διαλέγῃ...', Suid. s.v. Ἀριστοτέλης, Plut. *Phoc.* 5 ὁ Ζήνων ἔλεγεν ὅτι δεῖ τὸν φιλόσοφον εἰς νοῦν ἀποβάπτουτα προφέρεισθαι τὴν λέξιν, Eunap. i. p. 12 εἰς ἀφροδίτην καὶ χάριν τὰ λεγόμενα βέβαπται.

Examples of the rhetorical phrases τὸν κάλαμον εἰς νοῦν ἀποβρέχειν, βάπτειν, πρὸς νοῦν ἀποβάπτειν, ταπεινοσύνην βάπτειν, are given by Boissonade on Choric. p. 187. Plut. *Mor.* 841 E has ὡς καὶ τῶν σοφιστῶν ἐνίους λέγειν Ἀνκυῶν οὐ μέλανι ἀλλὰ θανάτῳ χρίοντα τὸν κάλαμον κατὰ τῶν πονηρῶν, οὕτω συγγράφειν (*Sol.* 17 he quotes Demades on Solon to the same effect), Theocr. i. 149 θάσαι φίλος ὡς καλὸν ὁσδεῖ. Ὁρᾶν πεπλυσθαι νιν ἐπὶ κράναισι

¹ One grammatical view made ἰοῦ apply to grief, and ἰοῦ to joy: see *Thes.* s.v.

δοκησεῖς (of a cup), and Diod. *A. P.* v. 122 κὰν στίλβη χαρίτεσσι λελουμένος (of a boy), are but heightened synonyms of the common βάπτειν, βρέχειν. VII. 94 n.

94 Προμηθεύς was *Forethought*, and Ἐπιμηθεύς was invented as his pendant, *afterthought*, or *wisdom after the event*, Προμηθεύς μετὰ τὰ πράγματα, the man who marries in haste and repents at leisure, ὀψίνοος. Hes. *Op.* 89 ὅτε δὴ κακὸν εἶχ', ἐνόησε, *Theog.* 511. Plat. *Protag.* 320 D sqq. Lucian i. 37 ἐπεὶ τό γε μεταβουλεύεσθαι Ἐπιμηθέως ἔργον, οὐ Προμηθέως, ἐστίν, 26. Synes. ἀλλὰ τῷ Ἐπιμηθεὶ τὸ μὲν μέλειν, φασίν, οὐκ ἦν, τὸ δὲ μεταμέλειν ἦν. Pind. *P.* v. 27 τὰν Ἐπιμηθέος ὀψινόου θυγατέρα Πρόφασιν (*Excuse*): sch. Ἐπιμηθέως λέγουσιν ὡς ἐπίπαν θυγατέρα τὴν Μεταμέλειαν καὶ τὰ παραπλήσια. Cornut. *de nat. deor.* p. 98 of Epimetheus τῷ γὰρ ὄντι 'ῥεχθὲν δέ τε νήπιος ἔγνω.' διὰ τοῦτο γὰρ τῇ πρώτῃ γενομένην γυναικὶ συνοικῆσαι τοῦτον ἔφασαν· ἀφρονέστερον γὰρ πῶς δὴ καὶ τὸ θῆλυ εἶναι, καὶ ἐπιμηθεῖσθαι μᾶλλον ἢ προμηθεῖσθαι πεφυκός. Eumath. vi. 15 τῷ γὰρ τοι Ἐπιμηθεὶ τὸ μεταμέλειν ἀνωφελὲς ἀφωσίσται. Tzetz. *Chil.* vi. 910 ... Προμηθεά, παρὰ τὸ προμηθεύεσθαι... νῦν δὲ τὸν ὑστερόβουλον τὸν μετὰ πάθους γνόντα Ἐπιμηθεά λέγομεν· οὐπερ καὶ θυγατέρα φάμεν τὴν Μεταμέλειαν. Claudian *Eutrop.* ii. 496 Those moulded by E. *accepta clade queruntur et seri transacta gemunt*, II. 28 n. For ἐπιμηθής Liddell and Scott say 'thoughtful, like ἐπιμελής, Theocr. xxv. 79,' precisely the opposite of the sense, which there is 'thoughtless,' 'hasty,' 'precipitate': ὦ πόποι, οἷον τοῦτο θεοὶ ποίησαν ἄνακτες θηρίον ἀνθρώποισι μετέμμεναι (cf. Aesch. *Theb.* 242), ὡς ἐπιμηθής. *If he only had sense enough to know whom to be angry with and whom not, there would not be an animal could match him; νῦν δὲ λίην ζάκοτόν τε καὶ ἀρρηγὲς γίγεται αὐτῶς.* Mr Cholmeley alone among the editors has nearly seen the meaning, rendering it 'slow to think': but he is not right in explaining ἐπιμηθέως here as 'casually.' It means 'on second thoughts I will tell the old man after all'; and it was to lead up to this that Herodas had made Metrotime describe her husband slightly in v. 32 as γέρον ἀνὴρ ὡσὶν τε κῶμασιν κάμνων: otherwise it was superfluous information, but in Herodas there is no touch wasted, and in those two lines we have the woman's character.

The word does not occur elsewhere except in the passage of Theocritus above cited, and there ἐπιμηθής is the reading of the Junt. and Cell. editions. The MSS. reading ὡς Ἐπιμηθεύς may be defended by translating '*like Epimetheus*' (i.e. the gods were like him, thoughtless, hasty), after Plat. *Prot.* 320 D. It is not impossible indeed that ὡς ἐπιμηθέως is the true reading. ἐπιμηθικῶς is found in Eust. *Opusc.* 270. 64 ἀναφρονεῖν με καὶ ὑστέρῳ χρόνῳ ἐπιμηθικῶς αἰσθῆσθαι. ἐπίνοια in the sense 'afterthought' occurs Soph. *Ant.* 389, Greg. Cypr. M. iv. 53.

96 σύμποδα = συμπεποδισμένον τῷ πόδε (Lucian iii. 384). Strabo 704 σύμποδα δεσμεῖ (τὸν ἐλέφαντα). Schol. Plat. *Meno* 97 D πλαττόντων τὰ ζῷα ἔχοντα οὐ διεστηκότας τοῖς πόδας ἀλλὰ ἐστῶτα σύμποδα. Pollux vi. 159 records the word from Ar. (*fr.* 865). As σύμπους 'with feet together,' so also we find πρόπους 'with one foot advanced,' and many other such combinations.

97 αἱ πότνια: Pind. *N.* iii. 1 has ὦ πότνια Μοῖσα, but I do not find the epithet elsewhere of the Muses.

βλέπωσιν: 'may witness his disgrace.' Vengeance should be conspicuous: cf. the English expression 'I'll see him damned!' and conversely the wish to 'see one's friends happy.' Dem. 736. 15 ὅπως ὀρῶεν ἅπαντες αὐτὸν δεδεμένον and their own revenge. 'Qui malum alicui precantur maximam delectationem se percepturos putant si id suis oculis videant evenire; itaque cupiunt esse αὐτόπται' Bergk on Ar. *Ach.* 1156: e.g. Hom. v. 233 ἐπόψαι... κτεινομένους, Aesch. *Cho.* 266, *P. V.* 1004, Soph. *Trach.* 1038, *Phil.* 1113, *Aj.* 384, Eur. *Med.* 164, *H. F.* 729, Dem. 800. 18, Lucian iii. 305 ὃν κάκιστα ἐπίδοιμι ἀπολούμενον (ἀπολλύμενον? or ἀπολόμενον?) ἐλκόμενον τοῦ πώγωνος ὑπὸ δημίου.

MIME IV

DEDICATIONS AND
SACRIFICES TO ASKLEPIOS

IV

ΑΣΚΛΗΠΙΩΙ ΑΝΑΤΙΘΕΙCΑΙ ΚΑΙ ΘΥCΙΑΖΟΥCΑΙ

ΚΥΝΝΩ

Χαίροις, ἄναξ Παίηον, ὃς μεδεῖς Τρίκκης
καὶ Κῶν γλυκεῖαν κῆπίδαυρον ὤκηκας,
σὺν καὶ Κορωνίς ἧ σ' ἔτικτε κῶπόλλων
χαίροιεν, ἧς τε χειρὶ δεξιῇ ψαύεις
5 Ἵγεία κῶνπερ οἶδε τίμιοι βωμοί,
Πανάκη τε κῆπιώ τε κῆσῶ χαίροι,
κοὶ Λεωμέδοντος οἰκίην τε καὶ τείχη
πέρσαντες, ἱητήρες ἀγρίων νούσων,
Ποδαλείριός τε καὶ Μαχάων χαιρόντων
10 κῶσοι θεοὶ σὴν ἐστίην κατοικεῦσιν
καὶ θεαί, πάτερ Παίηον· ἴλεω δεῦτε
τοῦ ἀλέκτορος τοῦδ', ὅντιν' οἰκίης τοίχων
κῆρυκα θύω, τὰπίδορπα δέξαισθε.
οὐ γάρ τι πολλὴν οὐδ' ἐτοῖμον ἀντλεῦμεν,
15 ἐπεὶ τάχ' ἂν βοῦν ἢ νενημένην χοῖρον
πολλῆς φορίνης, κοῦκ ἀλέκτορ', ἱητρα
νούσων ἐποιεύμεσθα τὰς ἀπέψησας
ἐπ' ἡπίας σὺν χεῖρας, ὦ ἄναξ, τείνας.
ἐκ δεξιῆς τὸν πίνακα, Κοκκάλη, στήσον
20 τῆς Ἵγείης μοι.

ΚΟΚΚΑΛΗ

μᾶ καλῶν, φίλη Κυνοῖ,
ἀγαλμάτων· τίς ἦρα τὴν λίθον ταύτην
τέκτων ἐποίει καὶ τίς ἐστὶν ὁ στήσας;

ΚΥΝΝΩ

οἱ Πρηξιτέλεω παῖδες· οὐχ ὀρῆς κείνα
ἐν τῇ βάσει τὰ γράμματ'; Εὐθίης δ' αὐτὴν
25 ἔστησεν ὁ Πρήξωνος.

"The attribution of various sentences to persons in this dialogue has been much disputed: I have followed Mr J. T. Sheppard's suggestions in the following."
1 ἀναξ, παιηον, and μεδεις P. 2 γλυκεῖαν P. 3 κωπολλων P. 4 χεῖρι P.

IV

Dedications and Sacrifices to Asklepios

Ky. Hail to thee, Lord Paieon, ruler of Tricca, who hast got as thine habitation sweet Kos and Epidauros, hail to Koronis thy mother withal and Apollo; hail to her whom thou touchest with thy right hand, Hygieia, and those to whom belong these honoured shrines, Panake and Epio and Ieso; hail ye twain which did sack the house and walls of Leomedon healers of savage sicknesses, Podaleirios and Machaon, and what gods and goddesses soever dwell by thine hearth, Father Paieon; come hither with your blessings and accept the aftercourse of this cock whom I sacrifice, herald of the walls of my house. For we draw no bounteous nor ready spring; else might we, perchance, with an ox or stuffed pig of much fatness and no humble cock, be paying the price of cure from diseases that thou didst wipe away, Lord, by laying on us thy gentle hands.

Set the tablet, Kokkale, on the right of Hygieia.

Ko. La! Kynno dear, what beautiful statues! What craftsman was it who worked this stone, and who dedicated it?

Ky. The sons of Praxiteles—only look at the letters on the base, and Euthies, son of Prexon, dedicated it.

"the dot in a later hand?" 5 ἱγῑατεκ'ωνπερ P: corrected by Bl.: τε from v. 6.

7 χοι P. 10 κωσοι P. 11 -και P. 12 τουαλεκτορος P, the alteration being in a late hand. οἰκίης τοίχων was explained by W. H. 16 αλεκτορήτρα F. 18 χείρας P. 19 Κοττάλη P=88 Κοκκάλη R., Buech. 20 τησνγιησμάκαλων P: corrected by Ellis. No mark of a change of speakers. 21 ἀγαλμάτων τις P. τὸνλιθον P. 22 εποι P. No paragraphus before v. 23. 24 βασι τα P. αὐτά P: corr. Richards. 25 No paragraphus or space here or between vv. 26 and 27.

ΚΟΚΚΑΛΗ

ἰλεως εἴη

καὶ τοῖσδ' ὁ Παιὼν καὶ Εὐθύη καλῶν ἔργων.
 ὄρη, φίλη, τὴν παῖδα τὴν ἄνω κείνην
 βλέπουσιν ἐς τὸ μῆλον· οὐκ ἔρεῖς αὐτήν,
 ἦν μὴ λάβῃ τὸ μῆλον ἐκ τάχα ψύξειν;—
 30 κείνον δέ, Κυννοῖ, τὸν γέροντα.—πρὸς Μοιρέων
 τὴν χηναλώπεκ' ὥς τὸ παιδίον πνίγει.
 πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος, τοῦργον,
 ἔρεῖς, λαλήσει. μᾶ, χρόνῳ κοτ' ὠνθρωποι
 κῆς τοὺς λίθους ἔξουσιν τὴν ζοὴν θείναι—
 35 τὸν Βατάλης γὰρ τοῦτον, οὐχ ὀρής, Κυννοῖ,
 ὅπως βέβηκεν, ἀνδριάντα τῆς Μύττεω;
 εἰ μὴ τις αὐτὴν εἶδε Βατάλην, βλέψας
 ἐς τοῦτο τὸ εἰκόνισμα μὴ ἐτύμης δέισθω.

ΚΥΝΝΩ

ἔπεν, φίλη, μοι καὶ καλὸν τί σοι δείξω
 40 πρῆγμ' οἷον οὐχ ὥρηκας ἐξ ὅτεν ζῶεις.
 Κύδιλλ', ἰοῦσα τὸν νεωκόρον βῶσον.
 οὐ σοὶ λέγω, αὐτῇ, τῇ ὧδε κῶδε χασκούση;
 μᾶ, μὴ τιν' ὥρην ὧν λέγω πεποιήται
 ἔστηκε δ' εἰς μ' ὀρεῦσα καρκίνου μέζον.
 45 ἰοῦσα, φημί, τὸν νεωκόρον βῶσον.
 λαίμαστρον, οὐτ' ὀργή† σε κρηγύην οὔτε
 βέβηλος αἰνεῖ, πανταχῇ δ' ἴσου κείσαι.
 μαρτύρομαι, Κύδιλλα, τὸν θεὸν τοῦτον
 ὥς ἔκ με καίεις οὐ θέλουσιν οἰδῆσαι.
 50 μαρτύρομαι, φήμ'. ἔσσετ' ἡμέρη κείνη
 ἐν ᾗ τὸ βρέγμα τοῦτο τὸ ἀσυρὲς κνήση.

ΚΟΚΚΑΛΗ

μὴ πάνθ' ἐτοίμως καρδιηβολεῦ, Κυννοῖ.
 δούλην ὅστι, δούλης δ' ὦτα νωθρίη θλίβει.

26 ευθιη P: corrected by Bl. 27 φίλη R. Schulze. κειμένην P. 29 ψυξι P: corrected by Buech. 30 κεινον δεκυννοιοτογγεροντάπρος P: "γέροντ' ᾧ, πρὸς" Ed. 31 πνίγει P. 32 /πρωτων P. 33 λαλησει μακρονωι P. λαλήσειν R. 34-5 There is a paragraphus in P. 36 οπωσβεβη[κ]εν P: supplied by Bl. ἀνδρ[ε]αντα P. 37 εἰμη[τι]σ[αυ]την P: supplied by Hicks, R. 38 εικονισμα P. μητ[υ]μηδισθω P: supplied by Tyrrell, Cr. ἐκείνη Bl. ἐτέρης Rich. 40 στου P: corrected by M.

Ko. May Paeon bless them and Euthies for their beautiful works. See, dear, the girl yonder looking up at the apple; wouldn't you think she will swoon away suddenly, if she does not get it? Oh, and yon old man, Kynno. Ah, in the Fates' name, see how the boy is strangling the goose. Why, one would say the sculpture would talk, that is if it were not stone when one gets close. La! in time men will be able even to put life into stones. Yes, only look, Kynno, at the gait of this statue of Batale daughter of Myttes. Anyone who has not seen Batale, may look at this image and be satisfied without the woman herself.

Ky. Come along, dear, and I will show you a beautiful thing such as you have never seen in all your life. Kydilla, go and call the sacristan. It's you I am speaking to, you who are gaping up and down! La! not an atom of notice does she take of what I am saying, but stands and stares at me for all the world like a crab! Go, I tell you again, and call the sacristan. You glutton, there is not a patch of ground, holy or profane, that would praise you as an honest girl—everywhere alike your value is the same. Kydilla, I call this god to witness, that you are setting my wrath aflame, little as I wish my passion to rise. I repeat, I call him to witness that the day will come when you shall have cause to scratch your filthy noodle.

Ko. Don't take everything to heart so, Kynno: she is a slave, and a slave's ears are oppressed with dulness.

41 κυδιλλ'ιουσα P. νεωκ[ο]ρον P, supplied by K. 42 ουσοιλεγω αυτη P. αυτη Jackson. τηωδε P: supplied by R. χωδεχασκευση P: corrected by Bl. 43 μαμη (or μα μη) τινωρην P. 44 εισ P. καρκ[ε]ινου P: supplied by K. 45 λαίμαστρον ουτ P. οργησ[ε]κρηγυην P: supplied by K. ὀργῆς σε Ellis (= ὀργεῖς), ὀργῆς Danielss. (= ὀργεῖς), ὀρτή Bl. (once), ? ὀργή (-ός) or ὀργάς W. H. 47 αινι P, ισογκισαι P: read by W. H. 48 θ[ε]οιτουτον P: supplied by K. 49 κα[ε]ις P: supplied by Jackson. 50 μαρτυρομαιφμι εσσετημερηκεινη F: corrected by Palmer (φημι R, M). 51 ηε P. τωσυρ[ε]σκηση P: corrected by Bl. The penultimate letter of ἀσυρὲς has left a few traces. 52 καρδιηβαλλι P (the ο is doubtful): corrected

ΚΥΝΝΩ

- ἀλλ' ἡμέρη τε κῆπὶ μέζον ὠθείται.
 55 αὕτη σύ, μείνον· ἡ θύρη γὰρ ὠϊκται
 κἀνείθ' ὁ παστός·

ΚΟΚΚΑΛΗ

- οὔχ ὀρήσ, φίλη Κυννοῖ;
 οἷ' ἔργα κείν'—ἦν, ταῦτ' ἔρεῖς Ἀθηναίην
 γλύψαι τὰ καλά—χαιρέτω δὲ δέσποινα.
 τὸν παῖδα γοῦν τὸν γυμνὸν ἦν κνίσω τοῦτον
 60 οὐχ ἔλκος ἔξει, Κύννα; πρὸς γὰρ οἱ κείνται
 αἱ σάρκες οἷα θερμὰ θερμὰ πηδεῦσαι
 ἐν τῇ σανίσκῃ· τῶργυρεῦν δὲ πύραστρον
 οὐκ ἦν ἴδῃσι Μύλλος ἢ Παταικίσκος
 ὁ Λαμπρίωνος, ἐκβαλεῦσι τὰς κούρας
 65 δοκεῦντες ὄντως ἀργυρεῦν πεποιήσθαι;
 ὁ βοῦς δὲ κῶ ἄγων αὐτὸν ἦ θ' ὁμαρτεῦσα
 κῶ γρυπὸς οὗτος κῶ ἀνάσιλλος ἄνθρωπος
 οὐχὶ ζόην βλέπουσιν ἡμέρην πάντες;
 εἰ μὴ ἐδόκευν ἂν μέζον ἢ γυνὴ πρήσσειν,
 70 ἀνηλάλαξ' ἂν, μή μ' ὁ βοῦς τι πημήνη·
 οὕτω ἐπιλοξοῖ, Κυννί, τῇ ἐτέρῃ κούρῃ.

ΚΥΝΝΩ

- ἀληθιναί, φίλη, γὰρ αἱ Ἐφεσίου χεῖρες
 ἐς πάντ' Ἀπελλέω γράμματ', οὐδ' ἔρεῖς “κείνος
 ὠνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηρνήθη,”
 75 ἀλλ' ὁ οἱ ἐπὶ νοῦν γένοιτο, καὶ θεῶν ψαύειν
 ἡπείγεθ'· ὅς δ' ἐκείνον ἢ ἔργα τὰ ἐκείνου
 μὴ παμφαλήσας ἐκ δίκης ὀρώρηκεν,
 ποδὸς κρέματ' ἐκείνος ἐν γναφέως οἴκῳ.

ΝΕΩΚΟΡΟΣ

- κάλ' ὕμιν, ὦ γυναῖκες, ἐντελέως τὰ ἱρά
 80 καὶ ἐς λῶον ἐμβλέποντα· μεζόνως οὐτις

by Paton. 55 αυτησιν μινον η P. 55-56 There is no mark in P to show where Kokkale begins. 56 κἀνείθο P. παστός ουχ (?) P. 57 οιεργα κόνην P: explained by W. H., R. See *nn.*; καινήν... Ellis. 58 καλα χαιρετω P. 59 τον παιδαδη γυμνον P: corrected by W. H.: δη τον γυμνον K. 60 κύννα προς P. 61 θερμαπηδωσαι P. (The correction in a later hand.) 62 σαν ισκη P. πύραστον P: explained by M. 63 ιδημυλος P (the correction in a later hand?). 64 ιδησι Μύλλος or Γρύλλος? W. H. 66 χο P. 67 /χωγρυποσουτοσσυκω[αν]ασιμος P,

Ky. But it is day-time and the crush is getting greater, so stop there! for the door is thrown open and there is access to the sacristy.

Ko. Only look, dear Kynno, what works are those there! See these, you would say, were chiselled by Athene herself—all hail, Lady! Look, this naked boy, he will bleed, will he not, if I scratch him, Kynno; for the flesh seems to pulse warmly as it lies on him in the picture; and the silver toasting-iron, if Myllos or Pataikiskos, son of Lamprion, see it, won't their eyes start from their sockets when they suppose it real silver!

And the ox and its leader, and the girl in attendance, and this hook-nosed and this snub-nosed fellow, have they not all of them the look of light and life? If I did not think it would be unbecoming for a woman, I should have screamed for fear the ox would do me a hurt: he is looking so sideways at me with one eye.

Ky. Yes, dear, the hands of Apelles of Ephesus are true in all his paintings, and you cannot say that he looked with favour on one thing and fought shy of another: no, whatever came into his fancy, he was ready and eager to essay off-hand, and if any gaze on him or his works save from a just point of view, may he be hung up by the foot at the fuller's!

S. Your sacrifice is entirely favourable, ladies, with still better things in store; no one has appeased Paieon in greater sort

“but the μ is not of usual shape and may not have been meant.” 68 ζό ην P. σημερήν Jackson, νημερτέα Rich., Hardie, Herw. 69 ειμηδοκουνημεζον P: corrected by W. H., πρήξειν Richards. 70 ανηλαλαξαν P, with a dot below the last α.

μη μο P. πημηνη P. 71 ουτωσεπιλοξοι P. 72 χερες P. 74 ιδεν εν (?) P. ειδεν was explained by W. H.: see *nn.* 75 αλλωιεπι P: corrected by W. H. θεων is commonly read: see *nn.* 76 /ηπιγεθ P. ηεργαεκειων P (τα in a later hand). 77 δικης P. 78 εκεινος P. 79 εντελεωσστα·ι·ρα P. 80 μεζονωουτις P

ἡρέσατο τὸν Παιήον', ἥπερ οὖν ὑμεῖς.
 ἰὴ ἰὴ Παίηον, εὐμενῆς εἷς
 καλοῖς ἐπ' ἱροῖς ταῖσδε κεῖ τινες τῶνδε
 ἔασ' ὀπυιηταί τε καὶ γενῆς ἄσσουν.
 85 ἰὴ ἰὴ Παίηον· ὦδε ταῦτ' εἷς.

ΚΥΝΝΩ

εἷς γάρ, ὦ μέγιστε, κύγῃ πολλῇ
 ἔλθοιμεν αὐτὶς μέζον' ἱρ' ἀγινεύσαι
 σὺν ἀνδράσιν καὶ παισί—Κοκκάλη καλῶς
 τεμουσα μέμνεο τὸ σκελύδριον δοῦναι
 90 τῷ νεωκόρῳ τοῦρνιθος, ἔς τε τὴν τρώγλην
 τὸν πελανὸν ἔνθες τοῦ δράκοντος εὐφήμως
 καὶ ψαιστὰ δεῦσον· τᾶλλα δ' οἰκίης ἔδρη
 δαισόμεθα, καὶ ἐπὶ μὴ λάθῃ φέρειν.

ΝΕΩΚΟΡΟΣ

τῆς ὑγίης μοι πρόσδος· ἡ γὰρ ^{αὕτη} ἱροῖσιν
 95 μέζων †ἀμαρτίης ἡ ὑγίη †στὶ† τῆς μοίρης.

(the correction in a later hand).
 88 χυγιη P: corrected by R.

81 υμεῖς P.

83 χαλοῖσε προσταισδε κι P.
 88-89 Paragraphus, and space after παισι.

than you. Glory, glory to thee, Paieon, mayst thou look with favour for fair offerings on these, and all that be their husbands or near of kin. Glory, glory, Paieon. Amen, Amen.

Ky. Amen, Almighty, and may we come again in full health once more bringing larger offerings, and our husbands and children with us.

Kokkale, remember to carve the leg of the fowl off carefully and give it to the sacristan, and put the mess into the mouth of the snake reverently, and souse the meat-offering. The rest we will eat at home; and remember to take it away.

S. Ho there! give me some of the holy bread; for the loss of this is more serious to holy men than the loss of our portion.

Κοτταλη P. 88 τεμευσα P. 90 τω'νεοκορωιτουρνιθος es P. 91 πέλανον and ενθες του P. 92 ψαιστα P: read by W. H. δευσον ταλλα P. 93 δαισομεθα και P. λαθη P. Hardie gave αὕτη to the Neokoros. 94 δωι P: corrected by W. H. 95 με[ς]ων P. αμαρτησηγιηστι P: μέζων ἀμαρτεῖν W. H. (or ἀμαρτίη'στιν ἥδε).

NOTES

IV

1—11 A hymn found near the Asklepieum at Athens (C.I.A., iii. addend. 171 b) so much resembles this exordium that I transcribe it from Bergk (*Carm. Pop.* 47): Μακε[δών] or Μακε[δόνιος] ἐποίη[σεν]. Δῆλιον εὐφάρετρα[ν] ...εὐφρονι θυμῷ, εὐφρημ[εῖτ' ὦ] ἰκτῆρα κλάδον ἐν Παλά[μαις, Διὸς] ἀ[γλ]αὸν ἔρνος, κοῦροι Ἀθη[νέων]...η...αμε...ος ὕμνος ἀεὶ κλυτὸν η...ονυ...ἐπι- τάρροθον ὅ[ς] ποτ' [ἐγεί]νατο νούσω[ν ἡδὲ] δῦης Ἀσκληπιόν, εὐφρ[ον]α κοῦρον. τὸν δ' ἀνὰ Πηλιάδας κορυφὰς ἐδιδάξ[ατο τέ]χνη[ν καὶ σο]φίαν Κένταυρος ἀλεξι- πονος μερόπεσιν, παῖδα Κορωνίδος ἥπιον ἀν[δ]ράσι, δαίμονα σεμνότη[τον]. Τοῦ δ' ἐγένοντο κόροι Ποδαλείριος ἡδὲ Μαχάων, Ἑλλή[νων ἄκρα] λόγχης, ἡ Παιάν, ἡ δ' Ἰασώ Ἀκεσώ τε καὶ Αἴγλη καὶ Πανάκεια, Ἡπιόνης...ἀριπρέπτω Ὑγείᾳ. ἡ Παιάν. χαίρε βροτοῖς μέγ' ὄνειαρ, δαίμον κλεινότατε, ὦ...Ἀσκληπιέ, σὴν δὲ δίδου σοφίαν ὕμνουντας ἐς αἰ[εῖ θ'] ἄλλειν ἐν βιοτῇ σὺν τερπνοτάτῃ Ὑγείᾳ. ἡ Παιάν. σώζοις δ' Ἀθίδα, Κεκροπίαν πόλιν αἰὲν ἐπερχόμε[ν]ος, ἡ Παιάν. ἥπιος ἔσσο, μάκαρ, στυγερὰς δ' ἀπέρυκε νούσους. [ἡ] ἰέ, ὦ ἡ Παιάν. The form ἰέ occurs also in Isyllus, see *Fouilles d'Épidaure*, p. 36 (IV. 56). Other hymns to Askl. besides Hom. and Orph., by Sophocles in Bergk *P. L. G.* III. p. 248 sqq., Isyllus in *Fouilles d'Épid.*, *Anth. Append.* iv. 29, 28. Cf. Lucian iii. 510, *Ael. fr.* 186 D=98 T. The Leucadia of Menander opened with a prayer to Apollo (*fr.* 312 Kock).

χαίροις: The variations between the 2nd and 3rd person 1-13 are customary in invocations, for the sake of variety: Aesch. *Ag.* 513-26, *P. V.* 88-92, Soph. *Aj.* 831-63, *Trach.* 96-101, *O. C.* 1085-95, *O. T.* 159-64, 203-9, Eur. *Hcl.* 1106-10, Simonid. 37. 15. Cf. Aesch. *Cho.* 1-4, 130, Ar. *Thesm.* 107-129, Matth. *Gr. Gr.* 312. 5. Hence in Aesch. *Supp.* 23-7 rightly δέξαιθ', in *Theb.* 807-9 ρύονται for ρύεσθε?, in Eur. *Hipp.* 1092 stet χαίρετω?

ἀναξ Παιήον: though ἀναξ may be said of any god or all (Aesch. *Supp.* 228, 533, Ar. *An.* 781 sch., Theocr. xxv. 78, Pausan. x. 38. 7, Lob. *Aglaoph.* 1233), it is applied especially to Apollo (*Epitheta Deorum* Bruchmann, p. 20, supplement to Roscher's lexicon), and from him transferred with other titles and attributes to Asklepios. The same is the case with Παιήον, Leaf on Hom. E 401 of Apollo: of ὕπνος, in Soph. *Phil.* 829. Hes. *fr.* 194 distinguishes from Apollo Ἀπόλλων Φοῖβος...ἡ αὐτὸς Παιών. It is common of Askl. e.g. Kaibel *Ep.* 803. With other titles it is given to his attendant Telesphorus *Anth. Append.* iv. 31.

δς μεδεῖς Alcaeus 5, Soph. *Ant.* 1119, *fr.* 342. The participle Smyth *Greek Melic Poets* pp. 213-4, Callim. *fr.* 95, Pindar *fr.* 95, *Anth. Append.* iv. 27.

2 Κῶν γλυκεῖαν show that the speakers are Coan (*P. Oxy.* 33. i. 11 ὑπὲρ τῆς γλυκυτάτης σου πατρίδος) and the scene the temple of Asklepios in Cos. ἦαν is a mere error as e.g. προπετήαν Kaibel *Ep.* 1111. 4=Callim. *fr.* 43.

κήπιδαυρον: cf. II. 95. Trikka is acknowledged as the original seat from which the worship both at Cos and Epidaurus is derived: Cos claims that her worship is the sister not the daughter of the Epidaurian.

ῥηκας=οἰκίς (Soph. *El.* 1101) "Hath gotten as habitation." The perfect of a state is common in such words as γέγηθα, πέφρικα, δέδοικα, λέλακα, πέποιθα, ξυνῆκα, οἶδα, ἔγνωκα, κέκραγα, τέθηπα, τεθάμβηκα, τεθαύμακα, ἔστηκα, βέβηκα. Herodas uses it more freely, e.g. λελέπηκεν=λεπρῶ III. 50 n., ἔσχηκας III. 84 n., v. 8, κεκαύχηται I. 33 (as in Paull. ii. *Ep. Cor.* 7. 14), νενίκηκε II. 11. In general I suppose Herodas considered it reminiscent of the old Epic in which perfect forms are commonest. In many of the cases where the use is strained, it may be suspected that the perfect is employed *metri gratia*.

3 σὺν καὶ at the beginning of a clause is doubtless an archaic use, appearing in imitators of ancient Epic: Apoll. Rhod. i. 74 σὺν καὶ τρίτος ἦεν Ὀϊλεύς. 131 σὺν καὶ οἱ Ὑλᾶς κίεν. 557 σὺν καὶ οἱ παράκοιτις.... Theocr. vii. 2 σὺν καὶ τρίτος ἄμιν Ἀμύντας. Dionys. *Perieg.* 843 σὺν καὶ παρθεναί. Ath. 49 a τὴν βακτηρίαν σὺν καὶ τῷ πόδε ἀριθμῶν is perhaps an allusion to the riddle of the Sphinx in some poetical account.

Κορωνίς: Isyllus in his Paean (*Fouilles d'Épidaure* p. 35) identifies Coronis with Αἴγλα who is elsewhere called a daughter of Asklepios: ἐκ δὲ Φλεγύα γένετ', Αἴγλα δ' ὀνομάσθη· τόδ' ἐπώνυμον· τὸ κάλλος δὲ Κορωνίς ἐπεκλήθη. κατιδὼν δ' ὁ χρυσότοξος Φοῖβος ἐμ Μάλου δόμοις παρθεναίαν ὄραν ἔλυσσε κτέ. *Schol. Pind. P.* iii. 14 τὸν Ἀσκληπιὸν οἱ μὲν Ἀρσινόης οἱ δὲ Κορωνίδος φασὶν εἶναι. Ἀσκληπιῶδης δὲ φησι τὴν Ἀρσινόην Δευκίππου εἶναι τοῦ Περιήρους ἥς καὶ Ἀπόλλωνος Ἀσκληπιὸς καὶ θυγάτηρ Ἐριώπης. (Hes. *fr.* 107 Rz.) ἡ δ' ἔτεκ' ἐν μεγάρῳ Ἀσκληπιὸν ὄρχαμον ἀνδρῶν Φοῖβῳ ὑποδμαθεῖσα εὐπλόκαμόν τ' Ἐριώπιν. καὶ Ἀρσινόης ("Asios Kalkmann) ὁμοίως, Ἀρσινόη δὲ μιγείσα Διὸς καὶ Λητοῦς υἱὸν τίκετ' Ἀσκληπιὸν υἱὸν ἀμύμονά τε κρατερόν τε...καὶ Σωκράτης (*F. H. G.* IV. 496) γόνον Ἀρσινόης τὸν Ἀσκλ. ἀποφαίνει, παῖδα δὲ Κορωνίδος εἰσποιήτον...Ἀριστείδης δὲ ἐν τῷ περὶ Κνίδου συγγράμματι (*F. H. G.* IV. 324) φησιν οὕτως, Ἀσκληπιὸς Ἀπόλλωνος παῖς καὶ Ἀρσινόης, αὕτη δὲ πάρχενος οὖσα ὀνομάζετο Κορωνίς. See further Hom. *h. Askl.* xvi. 2, Ov. *Fast.* i. 291 Bruchmann, Apollodor. iii. 10. 8, Bruchmann *Epitheta Deorum* Asklep. s.v. υἱός, παῖς.

4 χειρὶ δεξιῇ ψάσεις: they describe an actual detail in the statue-group before them, which may include other of the divinities mentioned. Whether the position of Hygieia indicates her relationship to Asklepios I cannot say: if it does, his right side should mean that she is *child* and not *wife*, since Artemidor. ii. 10 says of the walls of a room ὁ μὲν μέσος τὸν δεσπότην σημαίνει ὁ δὲ δεξιὸς τὰ τέκνα ὁ δὲ εὐώνυμος τὴν γυναῖκα. *Perses A. P.* vii. 430 Ἀριστοτέλης δ' οὐκ ἀπάνευθε πατὴρ δεξιτερᾷ κεφαλῇ ἐπεμάσσατο, the attitude being one of protection, Theogn. 758, de Apollonio Tyrio *Scr. Erot.* p. 626 A (Didot) *et filiam ex aere inauratam a dextro brachio eius sedentem*.

5 βωμοί (Ath. 38c) were small chapels in the church of the greater divinity. The principle on which deities were associated (σύμβωμοι Plut. *Mor.* 708 c, 492 d, "Artemid. ii. 39 where see Reiff's note," Strabo 512) in temples is not yet clearly understood. We find the same divinities associated in C. I. G. 2230, 2293, 2297, 2302, etc. Equivalents of σύμβωμος are σύνναος Hesych., ὁμόβωμοι Thuc. iii. 59. 2 (Demeter and Persephone), ὁμοχέτας Thuc. iv. 97 (Poppo). For those especially connected with Asklepios, see *Anth. Append.* i. 62, Aristid. i. 79 (Valck. *Diatrib.* p. 291) οἷς Ἰασώ τε καὶ Πανάκεια καὶ Αἰγλή σύνεστι καὶ Ὑγία, ἡ πάντων ἀντίρροπος, "Ἡπιόνης δὲ παῖδες ἐπώνυμοι," Paus. ii. 29. 1. Suidas s.v. Ἡπιόνη gives as daughters Hygieia, Aegle, Panakeia, Akeso, Iaso; so Plin. *N. H.* xxxv. 40. 137 (except Akeso). See Ar. *Plut.* 701 (schol., Hemst., Blaydes). Dexione or Dectione is another name for the third daughter: see Ellis on [Ov.] *Ibis* 470. In Paus. ii. 11. 7 we find Ἀλεξάνωρ and Εὐαμερίων whom Paus. identifies with the Pergamene Telesphorus and Epidaurian Akesos; § 8 gives Coronis and other deities in the στοά. In i. 34. 3 Aphrodite, Panakeia, Iaso, Hygieia and Athene Paionia share a μοῖρα τοῦ βωμοῦ. ii. 10. 2 Ὑπνος and Ὀνειρος in temple of Asklepios. In Orph. *h. Askl.* (lxvii.) Hygieia appears as Asklepios' wife, "σύλλεκτρον (v. 7) according to Hermann=σύνεδρον vel πάρεδρον: 'nisi incestus etiam fuit Aesculapius.'" In *Anth. Append.* iv. 31=C. I. G. i. 477 (see p. 915) is a hymn to Telesphorus καὶ σ' Ἐπιδαύριοι μὲν... μέλπουσιν, ἀναξ, Ἀκεσιν καλέοντες. (A.=Ἀκέσιον surname of Apollo, Paus. vi. 24. 5.) See *Anth. Append.* i. 62 for ὁμόβωμοι of Asklepios, and Meibomius *Comment. in Hippocr. jusj.* p. 55.

6 Ἡπιώ: a form occurring only here for Ἡπιόνη. We have record of similar equivalents Δηώ=Δημήτηρ, Schol. on Dionys. Thrac. (Bekker Anecd. 856. 30) τῶν ὑποκοριστικῶν τύποι εἰσὶν ἐξ.....τῶν δὲ θηλυκῶν τρεῖς: ὁ εἰς ὦ, οἶον Ὑψώ Ὑψιπύλη, Εἰδῶ Εἰδοθέα καὶ Ἀφρώ ἢ Ἀφροδίτη. Et. Gud. p. 316. 30, corrected from E. M. cod. Par. 2638, Κερδῶ: ἡ ἀλώπηξ, ὑποκοριστικῶς, ὡς παρ' Αἰσχύλῳ ἡ Εἰδῶ καὶ Ὑψώ ἀντὶ τοῦ Εἰδοθέα καὶ Ὑψιπύλης, καὶ τὸ Κερδῶ ἀντὶ τοῦ κερδαλέα, ἡ ἀπατητική. Schol. Hom. δ 366 Εἰδοθέη: ἀπὸ τῆς εἰδήσεως καὶ ἐπιστήμης τοῦ πατρὸς ὄνομα. καὶ Αἰσχύλος δὲ ἐν Πρωτεί (fr. 212) Εἰδῶ¹ αὐτὴν καλεῖ. E. M. Τιτώ: οὕτω λέγεται ἡ ἡμέρα. παρὰ γὰρ τὸ Τιτάν, Τιτάνος γίνεται Τιτανίς: καὶ ἐκεῖθεν ὑποκοριστικὸν Τιτώ, ὡς Ὑψιπύλη Ὑψώ, Εἰδοθέα Εἰδῶ. But I should call Ἡπιώ with Ἀφρώ, Εἰδῶ, Ὑψώ personificatory forms (as Ἀκεσώ, Ἰασώ) rather than hypocoristic. Personifications were formed with the Greeks as naturally by a termination in ὦ as with us by a capital letter; e.g. Ἀελλώ, Ἀμφιρώ, Ἀλφιδώ, Ἀργώ, Ἀυξώ=Ἀυξησία, Δεξώ, Δενδρώ C. R. xiv. 6, Δοκώ, Δωρώ, Δωτώ, Ἐλευθώ, Ἐρώ?, Εὐδωσώ Hes. s.v., Ζευξώ, Ζηλώ, Θαλλώ, Θρασώ, Ἰουλώ, Καλλιστώ, Κινώ, Κλησώ, Κυμώ, Μαντώ, Μεγιστώ, Μελλώ, Μιλτώ, Μνημώ, Νησώ, Οἰνώ, Πειθώ, Περιβασώ, Πλουτώ, Σαώ, Σιτώ, Σπειώ, Σπερμώ, Τραπεζώ, Φυσώ, Χρυσώ. Ἡπιός was according to the E. M. 434. 15 the early name of Asklepios, Lycophr. 1054, v. 18 n.: for -ω=-ονή with masc. -ων cf. Γοργόνη, Γοργώ, Γοργών m.: Δωδώνη, Δωδῶ, Δωδών: Πρωτόνη, Πρώτω, Πρώτων: Γηρυνεύς, Γηρύων: Εὐφρόνη, Εὐφρώ, Εὐφρών, Εὐφροσύνη: Μναμόνα, Μνημώ, Μνημοσύνη. Συρακάς, Συρακοῦσαι (Strabo 364).

¹ Εἰδοθέαν cod.

7 Hom. B 731 Ἀσκληπιοῦ δύο παῖδε, ἱγῆρ' ἀγαθῶ, Π. ἡδὲ Μ., came to Troy with 30 ships bringing forces from the Thessalian towns Triikka (Luc. i. 219 ἀπὸ Τρίκκης ἄχρι Παφλαγονίας στύεσθαι), Ithome and Oechalia. According to Verg. *A.* ii. 263, Hygin. cviii., M. was among those concealed in the horse. See Aristid. *Asklepiadae*.

10 κῶσοι. Such might be e.g. Ὑπνος, Τελεσφόρος, Ἀκεσώ, Αἰγλή v. 5 n., C. R. xviii. 294, and perhaps Trophonius?.

11 δεῦτε, *praesentes*, the plural form of δεῦρο (Starkie on Ar. *Vesp.* 209), often in Hom. but rare in tragedy, should probably be read in the invocation Aesch. *Cho.* 796-8 οἱ τ' ἔσθωθε δωμάτων πλουτογαθῇ μυχὸν νομίζετε κλύετε σύμφρονες θεοί where metre requires a dissyllable for κλύετε: compare Callim. fr. 86 ἐς τὸ πρὸ τείχους ἱρὸν ἀλέες δεῦτε. In Ath. 427 a (Anacreon 63) δεῦτε v. 6 may be an error, or Ath. may have written it in v. 7 after ἄγε (Hom. H 350). δεῦτε is apparently used for δεῦρο, not as an imperative in Pind. fr. 112. 14. See I. 82 n.

οἰκίης τοίχων κήρυκα is an uncommon use of the genitive, but no stranger than ὄρνεις οἰκίης Babr. xvii. 1, and τοίχων is not idle, for it was on the walls that roosts were made for them: Nicand. *Ther.* 196 ἵκτιδος ἢ τ' ὄρνισι κατοικίδισιν (see J. G. Schneider on *Alex.* 59) δλεθρον μαίεται ἐξ ὕπνοιο συναρπάξουσα πετεύρων, Ar. fr. 839. Kock ἔνθα λέχος τεύχονται ἐπὶ κριοι. Columell. viii. 4 *siccus etiam pulvis iuxta parietes reponendus est ut sit quo aves se perfundant.* Ar. *Ran.* 566 schol. κατήλιφα: σανάδα ἐν ᾗ πάντα τὰ πωλούμενα τιθέασιν εἰς ἣν ἀναβαίνοντες οἱ κατοικίδιοι ὄρνιθες ἐκεῖ κοιμῶνται, while Galen on Hippocr. *de Art.* iv. 41 explains the word τὸ μέγα ξύλον τὸ ἀπὸ τοῦ ἐτέρου τοίχου πρὸς τὸ ἕτερον διήκον κτέ. Geopon. xiv. 7. 1. p. 985 n. τὰς κατοικίδιους ὄρνεις...ἐν δὲ τοῖς τοίχοις καὶ νοσσιᾶς εἰς τὸ ἐν αὐταῖς τίκτειν κατασκευάσμεν...δεῖ δὲ πηγνύναι ἐν τοῖς τοίχοις κάμακας, ἐφ' ὧν αὐλίζονται αἱ ὄρνιθες. For κήρυκα τοίχων compare δόμων ὀνειρόμαντις Aesch. *Cho.* 33, and οἰκίης Theocr. xxiv. 15 σταθμὰ κοῖλα θυράων οἴκου. v. 92 οἰκίης ἔδρη 'sitting on our chairs at home.'

This explanation disposes of the probability of Meister's conjecture (pp. 703-6) οἰκίη στοίχων κήρυκα, which requires us to assume what there is no evidence for—that because στοιχείον meant σκιά, the shadow of the sun-dial, therefore στοίχος could mean ὥρα, and was no more confined than ὥρα itself to the divisions of the sun-dial, but could signify the seasons of the day, and in fact the three cock-crows. The cock was herald of the day and sacred to the sun or moon: Diog. L. viii. 1. 34 Pythagoras enjoined ἀλεκτρούονος μὴ ἄπτεσθαι λευκοῦ, ὅτι ἱερὸς τοῦ Μηνὸς καὶ ἱκέτης: τὸ δ' ἦν τῶν ἀγαθῶν: τῷ τε Μηνὶ ἱερὸς, σημαίνει γὰρ τὰς ὥρας. Plin. *N. H.* x. 21. 46 *hi nostri vigilantes nocturni quos in opera excitandis mortalibus rumpendoque somno natura genuit...ternas distinguunt horas interdiu cantu. cum sole eunt cubitum, quartaque castrensi vigilia ad curas laboremque revocant, nec solis ortum incautis patiuntur obrepere, diemque venientem nuntiant cantu.* Oppian. *Igeut.* paraphr. 22 φωτὶ δὲ μάλιστα χαίρουσι, καὶ ἐπαγγέλλουσι τὴν ἡμέραν, ὡς ἡλίῳ κεχαρισμένοι. Pausanias v. 25. 9 ἡλίου δὲ ἱερὸν φασιν εἶναι τὸν ὄρνιθα καὶ ἀγγέλλειν ἀνιέναι μέλλοντος τοῦ ἡλίου. Lucian iii. 670 v. 114 ἐπεὶ δ' ἀλέκτωρ ἡμέραν ἐσάλπισεν. Ar. *Eccl.* 30 ὡς ὁ κήρυξ ἀρτίως...δεύτερον ἐκόκκυεν (Blaydes). Wetstein *N. T.* 1.629. Ov. *Fast.* ii. 767 iam dederat cantus

lucis praenuntius ales. His trumpet rouses men to their labours: Heliod. i. 18 *when the cocks crow* τοὺς συνοικοῦντας ἰδίῳ κηρύγματι ἐπὶ ἔργον ἐγείροντες (with reasons suggested cf. Cic. II. *de divin.* xxvii. 57). *A. P.* v. 3 πάλαι δ' ἡῶς ἀλέκτωρ κηρύσσων. ix. 418 κῆν ὄρθρον προλέγει. vii. 424. 7, 428. 8. Artemid. ii. 42. So much was he the 'herald' that Demades (Ath. iii. 99 d) could call τὸν σαλπικτὴν 'κοινὸν Ἀθηναίων ἀλέκτορα,' 'a frigidity the converse of that employed by Timaeus (*F. H. G.* I. 217) κοιμωμένους τὸν ὄρθρον ἐν μὲν τῷ πολέμῳ διεγείρουσιν αἱ σάλπιγγες ἐν δὲ τῇ εἰρήνῃ οἱ ὄρνιθες.'

13 τὰπίδορπα "the aftercourse of": so humble a gift she cannot offer as a βρῶμα, for the meal itself. Cf. Crinag. *A. P.* vi. 232 where Philoxenides makes an offering of dessert as a λιτὴν δαίτα to Priapus, *fr.* 124. ἐπιδόρπια is the form in Ael. *N. A.* xiv. 13, compare Lycophr. 607, 661, Theocr. xiii. 36: while Ath. xi d quotes a Philemon for the old name ἐπιδόρπις=δείπνον. 'The present formation is seen in ἐπαικλα Ael. *N. A.* xiv. 13.' Diphil. *fr.* 79 A. τράγημα (τρωγάλια *al.*) μυρτίδες, πλακοῦς, ἀμύγδαλα. B. ἐγὼ δὲ ταῦθ' ἡδιστά γ' ἐπιδόρπιζομαι (τρωγάλιον in Pind. *fr.* 124 δείπνον δὲ λήγοντος γλυκὺ τρωγάλιον καίπερ πεδ' ἄφθονον βοράν is equivalent to ἐπιδ. here). For the verb ἐπιδόρπιζεσθαι see Poll. vi. 79, 102.

14 πολλήν: πηγὴν δηλ. 'or κρήνην Diogen. ii. 93.' The metaphor is common: πηγὰι πλούτου Philostr. *Apoll.* viii. 7. 39 'living springs of wealth,' as *V. S.* i. Introd. § 3 σχεδίων πηγὰς λόγων *coriam*, Aeschin. 31. 3 πηγὰς λόγων ἀφθόνους. Choric. Boissonade p. 109 ἀπὸ τοιοῦτων οὖν πηγῶν ἀρυσάμενος πολλὴν γραμμάτων φορὰν of learning, p. 11. Aristid. i. 136, Plut. *Nuim.* 20. 'Ach. Tat. ii. 14 χρυσίου πηγῇ, Heliod. ii. 23. Ἀγαθὼν πηγῇ is given as proverbial in Graux *Textes* p. 120 n.' Hom. A 171 ἄφειος καὶ πλούτου ἀφύξειν 'draw wealth for thee.' Soph. *El.* 1290 πατρώαν κτήσιν ἀντλεῖ 'drains.' Philostr. *Apoll.* vii. 23, *V. S.* i. 21. 6 ἀπαντλεῖν τῆς οὐσίας, *Apoll.* vi. 36. 2 ἐπαντλεῖν τῶν ὄντων, viii. 21, *V. S.* i. 25. 2, Lennep *Phalaris* p. 295; developed by Lucian i. 129 where Πλούτος says πρὶν ὅπως εἰσρῆναι με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροὴν κτέ. Compare 'Artemid. ii. 27,' Alciph. iii. 64 fin., 'Trag. *fr. adesph.* 89 ἄλλην μὲν ἐξηντλούμεν ἢ δ' ἐπεισρέει, Theocr. x. 13 ἐκ πίθῳ ἀντλεῖς, on which Erasmus *Adug.* 1530 says 'Huic simillimum est quod subinde occurrit apud Chrysostomum ἐκ πηγῶν, id est, e fontibus, quoties uberem paratamque rerum copiam significat.'

πολλήν would suit οὐσίην (*e.g.* Dem. 842. 25, Aeschin. 6. 32, Isaeus 88. 13, 'Hyperid. iii. 32,' Menander *fr.* 612, Lucian ii. 534). 'συχνή is also a common epithet of οὐσία' *e.g.* Ar. *Plut.* 754, and so Antiphanes *fr.* 210. 4 has συχνή alone for συχνήν οὐσίαν (where Cobet reads συχνά). The other epithet ἐτοῖμον=πρόχειρον, *paratam* is suitable both of a river: so Straton. *A. P.* xii. 184 οὐδ' ἀμάρης (Hom. Φ 259) ποταμοῦ δ' ἐστὶν ἐτοιμότερος, Aesch. *Cho.* 446 λίβη ἐτοιμότερα of tears, Lucian i. 661 μὴ πονήσαντα μηδὲ καμόντα ἐτοιμον ἀργύριον λαβεῖν, and of riches: Plut. 'Cic. 14 ἀρπαγὰς καὶ διαφορήσεις πλούτων ἐτοιμῶν.' ἐτοῖμα χρήματα Hdt. v. 31, Dio Chrys. ii. 425, Xen. *Cyr.* viii. 2. 18.

15 χοῖρον: the use as fem. (VIII. 2) is Ionic according to Ath. 375 c, quoting Hipponax *fr.* 40. In Soph. *fr.* 210 quoted immediately afterwards read τῷ δέι for τοίγαρ (a gloss) ὠδη. δεσμίαν (MSS. -ων) is necessary if there is point in the quotation; but in reality it was probably predicative: τῷ δέι φυλάξαι, χοῖρον ὥστε, δεσμίαν.

16 Appul. *Met.* viii. 15 (p. 449 Oud.) *lupos vastis corporibus sarcinosos*¹. πολλῆς φορίνης may be a descriptive genitive of quality or material (Matth. *Gr. Gr.* § 316 f., Lob. *Phryn.* 215) such as are commoner perhaps in Latin imitations, as Phaedrus i. 5. 5 *ceruum vasti corporis*, iii. 3. 14 *naris emunctae senex*, *Append.* 8. 1 *miles vasti corporis*, 18. 1 *dominum naturae asperae*, Hor. *Sat.* i. 9. 20, Ov. *Fast.* i. 413 *inextinctae Silene libidinis*, Juv. xi. 154, iii. 4. 48 (Brenous *des Hellenism.* pp. 94-7, Roby §§ 1233, 1309); or may be dependent on *νενημένην*, as Hdt. iv. 62 ἀμάξας ἐπινέουσι φρυγάνων, Ar. *Eccl.* 838 τράπεζαι ἐπινεασμένοι ἀγαθῶν ἀπάντων, 840 κλῖναι τε σισυρῶν καὶ δαπιδῶν νενασμένοι, Joseph. *B. J.* i. 17. 6 πᾶσα οἰκία ὀπλιτῶν νένακτο (νάσσω): with gen. βεβυσμένοι Hom. δ 134, Nonn. *D.* xiv. 240, Lucian iii. 356, σεσαγμένος often, τοὺς αἰγιάλους...σεσωρευμένους ἀναμῖξ πάντων... Polyb. xvi. 8. 9; Bacchyl. xlv. 12 στείνεισθαι, *A. P.* v. 194 βριθομένην χαρίτων, ix. 669. 12 πληθόμενον χαρίτων=γέμοντα. With Dative we find νένασμαι Alciph. iii. 47, βριθοντας (ἀλοιφή) Quint. Sm. iii. 682 (cf. Hom. I 208, 467, Ψ 32).

φορίνη is thick hide or hard skin, as of pigs, Hippocr. ii. 92, Ath. 381 c, 585 e, Diphil. 90 χοιρίδια περιφόρινα, "with the crackling," as περίσαρκος: Pollux vi. 55 τὸ δὲ δέρμα τοῦ χοίρου φορίνην καλοῦσι: applied (like ῥύγχος v. 41 n.) to men, Harpocr. 249, 302, Plut. *Mor.* 57 A Wytt.; Nauck *Ar. Byz.* 226. 'Hesych. ἐπιφόρινα: ἐπίδερμα (em. Meineke) 'with the φ. on': see VII. 59 ἀμφίσφαιρα n., Bekk. An. 314. 30 φόρινα σημαίνει τῶν κρεῶν καὶ τὰ ἐσθίωμενα. 'On φορινώ see Meineke *Anal. Alex.* p. 149.'

ἀλέκτορα...βοῦν...χοῖρον. The cock is not especially suitable for sacrifice to Asklepios. It is true that a cock was owed to A. by Socrates (Plato *Phaed. fin.*, Lucian ii. 798) and often elsewhere is connected with him: Ael. *fr.* 186 (Didot=98, Teubn.). The cock is kept in A.'s temple; in Artemidor. v. 1. 9 it is sacrificed to him. So probably in Juv. xii. 95 (see Mayor on 96). Originally sacred to Apollo or Ἥλιος because of its matutinal habits (Ael. *l.c.*, Paus. v. 25. 9, Plut. *Mor.* 400 C, v. 12 n., *A. P.* vi. 155, xii. 24 τὸν ὄρθροβόην, 25, 27) it may well have descended with so many of his titles and attributes (v. 1 n.) to the healing god. It is indeed commonly sacred to such; in Madagascar (Sibree, *The Great African Island*, p. 300) it is the regular offering to Ramahavdy the god of healing, disease and serpents; so to Sarapis *A. P.* ix. 286 (compare Plut. *Pyrrh.* 3). But many other gods received it as an offering: Anubis Plut. *Mor.* 357 E, Μῆνη and Ἥλιος Iamblich. *Protrept.* 21. 17 and *ll.cc.*, Nox (Ov. *Fast.* i. 455), the Lares Juv. xiii. 233, Lucian ii. 659 *inf.*, Ares Plut. *Mor.* ii. 238 F, Athena and Heracles *Thes. s.v.*, Isis Paus. x. 32. 16, etc. Other animals were frequently offered to Asklepios; the goat (Servius on Verg. *G.* ii. 380 *per contrarietatem...cum...numquam sine febre sit!*), at a temple near Tithorea (Paus. x. 32. 12) τὰ πάντα ὁμοίως πλὴν αἰγῶν, 'Sext. Emp. *Pyrrh. Hyp.* iii. 221.' Philostr. *Ap.* viii. 7. 51 without mention of Askl. contrasts the Greek and barbarian (? Egyptian) use ἀλεκτρύνας καὶ σὺς καὶ ταύρους...οὐκ ἀξιοὶ τῶν ἐαυτῆς ἀπορρήτων. So Aelian *N. A.* x. 16, Hdt. ii. 47 Valck. Again neither ταῦρος nor ὄς, though often sacrificed to Askl. (Paus. ii. 11. 7 with Coronis θυομένων δὲ τῷ θεῷ ταῦρον καὶ ἀρνὸς καὶ ὄς...τοὺς ὄρνιθας) are especially attached to him. The ὄς is especially sacrificed in mysteries Ael. *N. A.* x. 16, Ar. *Ach.* 747 Blaydes,

¹ v.l. *saginosos*.

to Maia Porph. *Abst.* 353, Facciolati s.v. *Majalia*, 'χθονίους Julian Imp. 177 c, to the Lares Tibull. i. 10. 26, to Zeus Theocr. xxiv. 97, and most divinities except Sarapis, Sext. Emp. (*Pyrrh. Hyp.* iii. 220), and Aphrodite Paus. ii. 10. 5, doubtless because of her Phoenician origin. It was, of course, frequently offered to Askl. (Sext. Emp. *l.c.*) as is testified by the Epidaurian inscriptions (e.g. *Fouilles d'Épid.* p. 25 (i. 40) a silver pig). The ox has no special appropriation. In many countries it has a connexion with death. See Grimm *Antiquary* ii. c. 19, Jackson *Shropshire Folklore* p. 209.

We are here as often elsewhere concerned with the contrast of the poor man's offering with that of the rich. The ox is always the expensive offering, contrasted either with the cock or with ψαιστὰ (v. 92), οὐ βοὺν ἄν, οὐχὶ ψαιστὸν Ar. *Plut.* 138 Blaydes, *maxima taurus victima* Burmann *Anth. Lat.* i. 37 n. (Baehr. ii. 176), 'Hdt. i. 133, Porph. *de abst.* ii. 15, Philipp. *A. P.* vi. 231, Leonid. 300, Gaetulicus 190, Cornel. Long. 191, Juv. xii. 10, Liban. iv. 205. 20 the φιλάργυρος λαβὼν λιβανωτὸν καὶ στεφάνους... ἤλθον ἐς Διὸς Κτησίον... οὐ γὰρ δὴ βοὺν γε οὐδὲ κριὸν οὐδὲ κάπρον ἔθυσσεν. '659, 664 μέχρις ἀλεκτρύονος τὴν εὐχὴν στήναι ἔδει, Alciph. iii. 35 ὡς ἕκαστος δυνάμει¹ ἢ περιουσίας εἶχε συνεισενέγκατο ὁ μὲν κριὸν ὁ δὲ τράγον ὁ δὲ κάπρον, ὁ πένης πόπανον, ὁ δὲ ἐτι πενέστερος λιβανωτοῦ χόνδρους εὐ μάλα εὐρυτιῶντας ταῦρον δὲ οὐδεῖς. Themist. *Or.* 262 e (Kock iii. 427). Paus. x. 32. 16 θύουσι δὲ καὶ βοὺς καὶ ἐλάφους οἱ εὐδαιμονέστεροι, ὅσοι δὲ εἰσιν ἀποδέοντες πλούτῳ, καὶ χήνας καὶ ὄρνιθας τὰς μελεαγρίδας. 'Arr. *Cyn.* 34. Suid. s.v. βοὺς ἐβδομος (Graux *Textes* p. 132).² Propert. ii. 8. 28 *pauperibus sacris vilia tura damus*. Tibull. iii. 1. 14 *Paruaque caelestis placavit mica nec illis semper inaurato taurus cadit hostia cornu*. But the cock is as familiar a contrast. Lucian ii. 659 'from the same comic author as Alciphron' τοῦ Μνησιθέου τὴν σμικρολογίαν ὡς ἑκαίδεκα θεοὺς ἐστιῶν ἀλεκτρύονα μόνον κατέθυσε γέροντα ἀκείνῳ ἤδη καὶ κορυζῶντα, καὶ λιβανωτοῦ (Philostr. *V. S.* ii. 25. 5) χόνδρους τέτταρας εὐ μάλα εὐρυτιῶντας... καὶ ταῦτα ἐκατόμβας ὅλους ὑπισχνούμενος ὅποτε ἡ ναῦς ἤδη προσεφέρετο τῷ σκοπέλῳ. In i. 527 βοιδίου... βοῶν τεττάρων... ἐκατόμβης... εἰκάζειν δὲ χρὴ πολλὰ εἶναι καὶ ἀλεκτρύονος καὶ στεφάνου καὶ λιβανωτοῦ μόνου παρ' αὐτοῖς δῶρα. In *Plut. Mor.* 238 F = *Marcell.* 22³ the βοὺς is the large offering to Ἄρης, the ἀλεκτρύων the small. 'Julian Imp. 362 C ὄρνιν ὑπὲρ αὐτῆς οὐ προσάγει (not even VIII. 12 n.), ἣν ἐχρὴν μάλιστα μὲν καὶ κατὰ φυλὰς βουθυτείν, εἰ δὲ μὴ ῥάδιον, ἓνα κοινῇ... προσφέρειν τῷ θεῷ ταῦρον.

ἱατρα was the word in use at Epidaurus *Fouilles d'Épidaure* [i (45), 2 (35), 5 (159, 160)] and it may be supposed at Cos. Hesych. 'ἱατρα: μισθοὶ θεραπείας. The scribe at first intended ἱατρεία, the form familiar to him, *Exodus* xxi. 19, Pollux vi. 186 ἰδίως δὲ ἱατρῷ μὲν σῶστρα, σωτήρια, καὶ ἱατρεία. Equivalents existed also in θρέπτρα θρεπτήρια τροφέα, νικάθρον (Hesych. iii. p. 157) νικητήριον ἐπινίκιον, ἀνακάλυπτρα² ἀνακαλυπτήρια, φόρετρον φορεῖον (Poll. vii. 133), διδάκτρα³ διδασκαλεία οἱ διδασκάλια, ῥύτρα ῥύσια. Other words

¹ καὶ δυνάμιν ἐρδεῖν Hes. *Op.* 334, Phintys (Stob. 74. 61 *fin.*), 'Epictet. *Man.* xxxi. 5.²

² Diod. Sic. i. 331. 20 ἀνακάλυπτρα τῇ νύμφῃ δεδῶσθαι τὴν νύσον, not necessarily a mistake, as Cobet thinks (*Coll. Crit.* 253) for ἀνακαλυπτήρια. 'However see schol. Eur. *Phoen.* 682 where A has ἀνακαλυπτήρια clearly in error for -ήρια.³

³ The lexicons omit Theocr. viii. 88.

for reward or prize (mostly used in the plural) are εὐρητρα or -ετρα, θεώρητρα or -ετρα, κόμιστρα, λάτρα, λύτρα (cf. λυτήρια), μαίωτρα, μήνυτρα, μνήστρον, πλύντρα, ἐκτίματρα Ditt. *Syll.*² 779, ῥύτρα, σφάκτρα, τέλεστρα (*Inscr. of Cos* p. 51): ἀριστία, πρωτεία, δευτερεία, τριτεία, καλλιστεία, πρεσβεία, κοτταβεία οἱ κοττάβια, εὐαγγέλια, ζωάγρια: cf. λωφήα, ταφήα, θέλκτρα θελκτήρια, μελίκτρα μελικτήρια, ὀπτήρια, χαριστήρια, θύστρα (*Inscr. of Cos* 38. 24, 40 b 10), χύτλα. Lob. *Phryg.* 131, *Paral.* 451. 'Add ἀμάρτια, ἐπιτίμια, μοιχάγρια, and in Hesych. read Συνεύνιον: συγκοίτιον.

17 ἀπέψσας: *Plut. Mor.* 89 D uses the word metaphorically, καθάπερ οἱ παλαιοὶ τὴν κόριν, οὐχ ἑαυτῶν ἀποψῶσι τὰς λοιδορίας: but I do not think that is the notion in Herodas' mind. His practice elsewhere warrants the suspicion that he is substituting a synonym for another metaphorical word, ἀπέμαζας. This had a technical application to certain mystical rites of purification (Lucian i. 466, Soph. *fr.* 429, Casaubon on Theophr. *Char.* xvi. *fin.*, Lobeck *Aglaoph.* 653). Under the title Ἀγύρται Pollux vii. 188 includes καθαρθαί, τελεταί, ἀπομάκται, ἀπομάκτρια, καὶ τὸ ῥῆμα ἀπομάζομεν¹. Harpocr. s.v. Ἀπομάττων quotes a fragment (31) of Sophocles στρατοῦ καθαρτῆς ἀπομαγμάτων ἱδρις, in which we see the technical sense, and another, seemingly from Comedy, δεινότατος ἀπομάκτης τε δεινῶν συμφορῶν, in which we have exactly the metaphorical application that I suppose to be paraphrased by Herodas. 'Compare περιμάσσω Menand. *Ph.* 54, *detergeo*, 'ἀπολυμαίνεσθαι' Hom. *A.* 313.² This use of unfamiliar synonyms is part of Herodas' method: III. 25 πλύνας=βάψας or βρέξας, 'v. 50 παραστείξης=παρ-βῆς, II. 32 φυσῶντες=πνέοντες, VI. 33 ἀθρεῖτω=δράτω, VIII. 15 βόσκεις=τρέφεις, VII. 7 ἐκχέη=ἐκβάλλη.³

18 ἡπίας χεῖρας: ἡπιώχειρ is among the epithets of Apollo *A. P.* ix. 525. 8, and applied to Hygieia Orph. *L.* (Hermann) xxix. 18, lxxiv. 8. An established phrase is παιωνία χεῖρ, Eust. 138. 17, Aesch. *Supp.* 1077, Soph. *Phil.* 1345, Ar. *Ach.* 1223, *A. P.* xiv. 55, xvi. 270, Julian *Epist.* 61 *fin.* τῆς Ἀσκληπιοῦ χειρός, Tibull. iv. 4. 4 *Phoebe... medicas applicuisse manus*, Crinag. *A. P.* vi. 244 μαλακαῖς χερσὶ σὺν Ἡπιόνῃ, and we commonly (e.g. Solon 13. 62, Philostr. *Apoll.* viii. 7. 3, Pind.² *N.* iv. 4, *A. P.* xi. 114, 123) find mention of the physician's³ touch—mesmeric, I suppose; medicine being derived from Egypt and the East, where that influence has always been highly developed. Ἡπιος is a title of Asklepios (v. 6 Ἡπιώ n.).

ὦ ἀναξ: Hiatus e.g. Theocr. xv. 123, Soph. *Aj.* 89, *O. C.* 1627.

19 ἐκ δεξιῆς: according to ritual, doubtless. Cf. Hor. *Carm.* iii. 26. 4 Orelli. Ellis *J. Phil.* XLV. p. 26. ἐκ δ. is Ionic e.g. ἐκ δ' ἐτέρης Ap. Rhod. i. 1115; in Attic ἐν δ. is commoner. However Hdt. and his imitators e.g. Lucian *de Dea Syr.* use ἐν. Xen. *Cyr.* employs both forms e.g. viii. 5. 10 ἐν δεξιᾷ δὲ καὶ ἐν ἀριστερᾷ, 15 ἢ ἐκ δεξιᾶς ἢ ἀριστερᾶς.¹

πίνακα 'a painted tablet recording in some form the experiences of the sufferer. Such representations in wood or stone were in common use then,

¹ 'καὶ τὸ ῥῆμα <ἀπομάττειν...> ἀπομάζομεν' I conjecture, ἀπομάζομεν appearing to be the remnant of an illustrative quotation.

² See *C. R.* xix. p. 148.

³ Cf. Aesch. *Cho.* 1057 for which see my n. in *C. R.* 1905, p. 149.

as now 'in the shekh's tombs of modern Egypt¹,' and in Roman Catholic chapels. They might record an athletic or poetic victory *A. P.* vi. 213, C. I. G. *addend.* 2007 f., a sacrifice, a retiring magistrate *Ar.* 1341a 26, one who had done a public service *Plut. Mor.* 821 D, a vow to a god Mayor on *Juv.* x. 55, *Aesch. Suppl.* 472, an escape from sudden danger (*A. P.* vi. 166, an *εἰκὼν κήλης* dedicated by a shipwrecked traveller), 'Hor. *A. P.* 20, or thanks to any patron, e.g. Aphrodite *A. P.* v. 178.² But they were especially common in cases of sickness *Burmman Anth. Lat.* 11. 52 (*Priap.* 37) *Cur pictum memori sit in tabella membrum quaeritis unde procreamur?* 1. 36 *Non ego ture modo aut picta tua templa tabella ornabo* (since they were generally cheap and bad *Isocr.* 310 b, *Poll.* vii. 197): and were commonly placed in temples as of Aphrodite 'Ath. 573 c,' Isis *Tibull.* i. 3. 28 *Brookhus, Egeria Ov. Fast.* iii. 268 *Burmman*: but most of all in those of Asklepios, *Strabo* 374 καὶ τὸ ἱερόν at Epidaurus πλήρες ἔχοντος αἰὲ τῶν τε καμνόντων καὶ τῶν ἀνακειμένων πινάκων ἐν οἷς ἀναγεγραμμένοι τυγχάνουσιν αἱ θεραπείαι, καθάπερ ἐν Κῶ τε καὶ Τρίκκῃ. *Plin. N. H.* xxix. 1. 4 *Hippocrates ... cum fuisset mos liberatos morbis scribere in templo eius dei* (this temple at Cos) *quid auxiliatum esset ut postea similitudo proficeret, exscripsisse ea traditur.* The *ἐταῖραι* prayed for the victory of Greece: διὸ καὶ Σιμωνίδης ἀναθέντων τῶν Κορινθίων πίνακα τῇ θεῇ καὶ τὰς ἐταῖρας ἐπιγραφάντων τὰς τότε ποιησάμενας τὴν ἰκέτιαν... συνέθηκε τότε τὸ ἐπίγραμμα (*fr.* 137). *Herzog Forschungen* pp. 130, 1. *Fouilles d'Épid.* pp. 24, 25, 37, 61 (a carved pair of ears with Latin inscription). *Aristid.* i. 804 ἔξω μὲν τὰ μνήματα ἀνερίπτει τοὺς κειμένους, ἔνδον δὲ ἐκρύπτοντο οἱ τελευτήσαντες· τῶν δ' ὥσπερ τὰ εὐκταῖα ἀναθήματα χεῖρες ἐπ' ἄκρων τοίχων τῶν δὲ πόδες τῶν δ' ἄλλο τι λείψανον ἑωρᾶτο. *Stratonikos* the jester (*Ath.* 351 c) πρὸς βαλανεῖον ψυχρῶ καὶ φαύλῳ κεκοσμημένον ἰδὼν ἥρῳον λαμπρῶς, ὡς ἐξῆλθεν λελουμένος κακῶς, οὐ θαυμάζω, ἔφη, ὅτι πολλοὶ ἀνακείνται πίνακες, ἕκαστον γὰρ τῶν λουομένων ὡς σωθέντα ἀνατιθέναι—the word that gives its title to this mime. These πίνακες were commonly laid against the knees *Juv.* x. 55, thighs *Appul. de Mag.* 54, *Lucian* iii. 48, feet *Lucian* iii. 48, 320 (cf. *Propert.* ii. 8. 26), i.e. base (*Hecker Anth.* pp. 124, 350) of the divinity. *Cebes' Πίναξ* was, of course, a dedicatory picture.³

Κοκκάλη: see note on III. 60.

20 My note on III. 7 will show that there need be no objection to lengthening the first syllable in 'Υγίης. If however it was meant to be scanned 'Υγίης as in v. 94 the most likely supplement is τῆς 'Υγίης <μοι>. The article <τῶν> καλῶν is not required in exclamations *Theocr.* xv. 75 χρηστῷ κῶκτίρμονος ἀνδρός 'what a good kind man!' 'Plat. *Euthyd.* 303 A Παππὰς ὁ 'Ηράκλεις, καλοῦ λόγου.' *Aesch. Cho.* 1007 αἰαὶ αἰαὶ μελέων ἔργων. *Philodem. A. P.* 132 ὁ ποδός, ὁ κνήμης, ὁ τῶν ἀπόλωλα δικαίως μηρῶν, ὁ γλουτῶν ὁ κατατεχνοτάτου κινήματος, ὁ περιάλλων γλωττισμῶν.... *Liban.* iv. 1015 ὁ κάλλους νιέων, ... ὁ στέρων φιλάτων. 'Lobeck on *Soph. Aj.* 1004. *Lucian* ii. 175.⁴

Κυννώ is a hypocoristic form of *Κύννα* as *Μελινώ* of *Μελίνα*, *Γυρινώ* of *Γύρινα*⁵, *Κοριννώ* of *Κόρινα*, besides which we find probably a feminine

¹ 'Wilkinson *Ancient Egyptians* III. 395, who reproduces some examples.'

² 'Γ' μὲν ?'

³ *Bergk* III. 4 p. 114 on *Sappho* fr. 76. In 77 and 88 I take ὦ'ραννα with Hartung to be ὦ'Εραννα, from which we have 'Εραννώ like *Ναννώ*, *Κοριαννώ*.

Κοριννίς (Pape), as *Νάννα*, *Ναννώ*, *Ναννίς*: the series for our word is happily completed now by the *Inscriptions of Cos* p. 150 *Κυννίδα Εὐκλείτου*. All the three forms are here applied to the same person: where metre needs, the vocative *Κυννοί* (20, 30, 35, 52, 56) gives place to *Κύννα* (accented in the MS.) in v. 60 or *Κυννί* in v. 71. *Κοριττί* in vi. 46 and 97 is as readily substituted for *Κοριττοί* (12, 18, 86). For *Κυννώ*, *Κύννα*, Pape compares *Ψαπφά*, *Ψάπφα*. *Κυνώ* occurs in *Hdt.* i. 110 and *Xen. Ephes.* iii. 12. 3; *Κύννα* *Ar. Pax* 755, *Eq.* 765, *Vesp.* 1032, and as the name of one daughter of Philip of Macedon. We find also *Κύννις* masc. in *Suid.* The *Lexx.* deal unkindly with the name (*Hesych.* *Κύννα*: ὄνομα πόρνης. *Κυνώ*: ἡ ἀναιδιστάτη). *Phot.* *Κύννα*: πόρνης ὄνομα. *Suid.* *Κύννα* καὶ *Σαλαβακχώ*: ὀνόματα θαυμαζομένων παρ' Ἀθήνησιν ἐταῖρων.⁷

21 τίς ἦρα=τίς ἄρα *Archil.* 95 τίς ἄρα δαίμων, *Eur. I. T.* 460, *Tro.* 292, *Ion* 575 (πότε ἄρα), *A. P.* vii. 478.

τὴν λίθον of the sculpture, but 34 τοὺς λίθους of mere stones—a difference of gender agreeing with the distinction mentioned by *Stephanus*: 'gramm. quidam putarunt λίθος masculinum esse quum simpliciter Lapidem significat, at fem. quum de Lapide pretioso dicitur aut polito.' This distinction, which applies to Attic, is truer if put negatively. In *Homer* λίθος is always masc. except in τ 494 στερεὴ λίθος, *M* 287 λίθοι...θαμναί. *Porphyr. Quaest. Hom.* 8 p. 229 πολλὰ (οἱ Ἴωνες) χαίρουσι θηλυκῶς ἐκφέροντες, οἷον τὴν τε λίθον...and the feminine is used of simple stone by *Theocr.* vii. 26, *Bion* xv. 2. But in Attic the feminine was confined to wrought, special or precious stones.

The gender varies also in *A. P.* ix. 756. 'On *A. P.* ix. 429 see *Jacobs* III. 327: ἀ...πετρός is probable. II. 17 n.

23 We have record of several works in which *Kephisodotos* and *Timarchos*, the sons of *Praxiteles*, collaborated. From the hand of *Kephisodotos* *Pliny* xxxvi. 24 mentions an *Asklepios* (then at Rome) and a celebrated σύμπλεγμα at Pergamus. *Overbeck Schriftqu.* pp. 255-6.

24 Εὐθίης δ' 'and it was Euthies who' as *VI. 20* Νοσσίς εἶχεν, 25, 47-8 *M.* εἰπέ τὸν ῥάψαντα. *K.* ...Κέρδων ἔραψε.⁸

αὐτὴν (*Richards*): the Greeks did not say στήσαι γράμματα.⁹

26 τοῖσδε 'bless the artists!' as *Antiphan.* 163 πολλὰ καγάθ' οἱ θεοὶ τῷ δημιουργῷ δοῖεν. *Antipater Anth. Append.* iii. 169 τίς πλάστης τοιοῦτο τεχνήσατο; τρισμακάριστος κείνος ὃς ἐργοπόνους τῷδ' ἐπέθηκε χέρας.

ἔργων 'for' as with τίσασθαι, τιμωρεῖσθαι, 'μνησικακεῖν'—the reward, price of—: *Eur. Or.* 1399 ἔρροι τὰς ἀσύχου προνοίας. *Soph. El.* 626 θράσους τοῦδ' οὐκ ἀλύξεις. *Ant.* 931. *Alciph.* i. 30 πολλὰ τοῖνυν ἀγαθὰ γένοιτό σοι τῆς φιλανθρωπίας. *Ach. Tat.* iv. 15 ἀλλὰ σοὶ μὲν ἀγαθὰ γένοιτο τῆς διακονίας. i. 6 εὐλοιδορῶμην αὐτῷ τῆς ἀκαιρίας. 7 ἔσχωπον τῆς ἀμεριμνίας. *A. P.* vi. 228 αἰδεσθεῖς ἔργων. *Lucian* iii. 513 τῇ γλώττῃ ἣν ἐχρην τῆς ἀγνωμοσύνης ἐκτεμεῖν.

27 *Cynno's* friend is addressed φίλη **27, 39, 72**, and no other name is given her; whence some have taken Φίλη for a proper name. Adjectival names, even in Attic, usually end in -α (*Cobet V. L.* p. 202 gives a list), on purpose no doubt to distinguish them from the adjective: but Φίλη also is known from *Inscriptions* (Pape), apparently even at Cos (p. 104, P. and H.), and in any case Φίλα would probably be Ionicised by *Herodas*.

"I have followed a different view in the edition: Dr Headlam did not finally decide how to allocate the parts (Ed.)."

27 = κείνην τὴν ἄνω βλέπουσαν ἐς, the order, as in 35-6, being disturbed by the speaker's excitement. Alexis 45. 6 τὴν ἄνω ταύτην ἄνοιαν ἐπιπολάζουσιν. For ἄνω βλέπειν Eur. *fr.* 82 ἐς ὄγκον δ' οὐκ ἄνω βλέπειν τύχης, Liban. iv. 561. 3 ἀναβλέπειν...ἀλλ' ἐὰν βλέπῃς ἄνω γυναῖκα νέαν, Philostr. *V. S.* ii. 5. 4 ἄνω βλέψαντος (from stage) ἐς τοὺς ἀκρωμένους, Plut. *Mor.* 335 B 'Ἀλέξανδρον πλάσαντος ἄνω βλέποντα τῷ προσώπῳ πρὸς τὸν οὐρανόν. VII. 80 n. Compare *A. P.* xvi. 54 a and b on Myron's statue of Ladas in the race: ἐπὶ παντὶ χαράξας σώματι Πισαίῳ προσδοκίην στεφάνου...πηδήσει τάχα χαλκὸς ἐπὶ στέφος, οὐδὲ καθέξει ἡ βάσις.

29 ἐκψύχειν like ἐκθυήσκειν means properly to swoon, lose consciousness, λιποθυμεῖν: Aeschylus is said by his manner of introducing the Eumenides τοσοῦτον ἐκπλήξει τὸν δῆμον ὡς τὰ μὲν νήπια ἐκψύξαι,...*Vit. Aesch.*, which may be added to the *Thesaur.* with this and Babr. CV. 11.

"Mr A. S. Murray has contributed a note on this passage, stating that a girl looking up at an apple on a tree, and stretching up her hands towards it, as implied in these lines, may be seen on a vase of the painter Assteas (Miller, *Gal. Mythol.*, pl. 114). She is there a central figure in a scene of the Garden of the Hesperides. Round the tree is coiled a serpent; and if we can suppose that this was also the case with the group described by Herodas the appropriateness of it as a dedication to Asclepius would be complete....There is also a vase painted by Sotades, containing a similar group; but as the vase is broken it is uncertain whether there was a serpent coiled round the tree in this case also." Kenyon p. 9. These examples have their interest, at any rate as proving a successful theme—for a subject would be welcome to an artist if it gave an opportunity for a graceful attitude of the human figure. The Greek artist must have been no less grateful for such a theme as ἀστραγαλίζοντες or ἀστραγαλίζουσαι than the Renaissance painter for St Jerome, St Sebastian or St John. If the presence of a serpent—supposing a serpent to have been present here—was held to make the offering appropriate, the conditions cannot have been strict; for Asklepios has nothing to do with the Garden of the Hesperides¹, and the function of the snake as guard of treasure, "compare e.g. Eur. *Hyps.* 16 (18)," is not his function with the healing god. But what was the especial appropriateness of the Ἀφροδίτῃ ἀναδυομένη that Apelles painted for this very temple? It is true that Ach. Tat. v. 21 says οἶσθα δὲ ὅτι ὑγείας χωρὶς οὐδὲν ἐστὶν Ἀφροδίτῃ, alluding probably to the famous hymn of Ariphron to Ὑγεία (Bergk III. 4 p. 595): εἰ γὰρ τις ἢ πλούτου χάρις ἢ τεκέων, ἢ τὰς ἰσοδαίμονος ἀνθρώποις βασιλῆϊδος ἀρχᾶς, ἢ πόθων, οὐς κρυφίοις Ἀφροδίτας ἔρκεσιν θηρεύομεν, ἢ εἴ τις ἄλλα θεόθεν ἀνθρώποισι τέρψις ἢ πόνων ὑμῖν πόνος πέφανται, μετὰ σείῳ, μάκαιρ' Ὑγεία, τέθαλε [πάντα] καὶ λάμπει Χαρίτων ἔαρι, σέθεν δὲ χωρὶς οὐτις εὐδαίμων ἔφυ.

Ἐκψύξει is the MS. reading, the nasal being commonly dropped in Egyptian papyri: compare e.g. in Hyperid. *Lyc.* II. 44. 1 συγκατηγορεῖ<ν>. Even after a short vowel the final ν provided considerable difficulty to barbarians: e.g. Plut. *Alex.* 27 and commonly in our MSS. of Aristophanes.

¹ They are represented in connexion with Herakles and Atlas: Pausan. vi. 19. 8.

30 κείνον δέ, Κυννοί, τὸν γέροντα ὄρη δηλ. (v. 27) cf. Eur. *Ion* 211-216. "See also the similar scene in Ar. *Pax* 543 sqq."

There can be no reasonable doubt that this is the original work of Boethus mentioned in Plin. *N. H.* xxxiv. 84 *Boethi quamquam argento melioris, infans ex animo¹ anserem strangulat*. It was evidently popular, for copies of it exist now in the Vatican, the Louvre, and at Munich. Boethus had been held, even before the discovery of Herodas, to have lived in the first part of the third century B.C., and we know from Pliny that work of his was to be seen in Rhodes: *N. H.* xxxiii. 154 *mirum auro caelando neminem inclaruisse, argento multos. maxime tamen laudatus est Mentor...proximi ab eo in admiratione Acragas et Boethus et Mys fuere. exstant omnium opera hodie in insula Rhodiorum, Boethi apud Lindiam Minervam*,...His art was chiefly, as we see, the silversmith's, embossing metal (τορευτική); Cicero in *Verr.* iv. 14. 32 speaks of a water-urn by him, *hydriam Boethi manu factam praeclaro opere et grandi pondere*, an heir-loom belonging to Pamphilus of Lilyba. He found unmistakable pleasure in representing the forms of children; in the temple of Hera at Olympia, says Pausan. v. 17. 4 παιδίων ἐπίχρυσον κάθηται γυμνὸν πρὸ τῆς Ἀφροδίτης. Βοηθὸς δὲ ἐτόρευσεν αὐτὸ Καρχηδόνιος²; and there are two epigrams found at Rome (*Anth. Append.* Cougny p. 82) on a new-born infant of his workmanship dedicated by a physician Nicomedes to Asklepios, to represent the deity himself as he appeared at birth. It does not follow that this was the intention of the artist; Nicomedes says θῆκε δ' ὁμοῦ νουσῶν τε κακῶν ζωάγρια Νικο—μήδης καὶ χειρῶν δείγμα παλαιγενέων: but that such a significance should have been given by the dedicator may lend colour to the view that the healthy child with the goose was also offered as a representation either of Asklepios himself or of a power associated with him.

31 The χηναλώπηξ according to Ael. *N. A.* v. 30 (Jacobs) was so called from being as wicked as the fox: ἔχει μὲν γὰρ τὸ εἶδος τοῦ χηνός, πανουργία δὲ δικαιοτάτα ἀντικρίνοιτο ἂν τῇ ἀλώπεκι· καὶ ἐστὶ μὲν χηνὸς βραχύτερος, ἀνδρείότερος δέ, καὶ χωρεῖν ὁμοίε δεινός: cf. schol. Ar. *Av.* 1295. It was a sacred bird in Egypt, Hdt. ii. 72 Stein, honoured by the Egyptians because φιλότεκνος, Ael. *N. A.* x. 16, xi. 38, Horapoll. i. 53, *Thesaur.* and Bonitz *Index Aristot. s.v.* It is masc. in Hdt. ii. 72, Ael. *N. A.* v. 30 (ὁ δὲ χ. with wrong *v.l.* ἢ δὲ χ.), x. 16, xi. 38, but the fem. here need cause no trouble. χήν too is usually masculine (*Thes. s.v.*), but fem. in Hom. *o* 161, 174, Arat. 1021, Geopon. i. 3. 9, xiv. 22. 9: Eust. 1876. 46 remarks Ἰωνικὸν μὲν ἢ χήν, κοινὸν δὲ οἱ χῆνες. ἀλώπηξ itself is fem., but κυναλώπηξ is masc. in an 'oracle of Bakis' Lucian iii. 352, fem. in Ar. *Eg.* 1069. "Further similar formations are γυνπαλώπηξ a nickname Hipp. iii. 629 and ἐχινλώπηξ Steph. Byz. *s.v.* Ἀζανοί. It is probable that -αλώπηξ has really nothing to do

¹ That is, ἐκ θυμοῦ: and certainly any one who knows the group will allow that to be a true description. This is L. Ian's conjecture for *sex anno* (altered to *sex annis*) of cod. Bamb.; codd. SRVdh give *eximie*. Other conjectures may be seen in Ian's Pliny v. p. xxv. and Overbeck *Schriftquellen* p. 302, who prefers *ex aere* 'in bronze' from H. Stein.

² K. O. Müller's conjecture Καρχηδόνιος is generally accepted, see Frazer I. p. 585. "Confirmed by Inscr. Cos 10^c. 68."

with fox; cf. the form *χηνάλοψ* Hesych. iv. 284, II. 364, *πηνέλοψ* Aristotle *H. A.* 593 b 23, *θυμάλωψ*, and VII. 72 n. From *πηνέλοψ* (?) comes the bird name *Πηνελόπη* which may be added to those mentioned by Smyth *Greek Melic Poets* on Ibycus p. 268 (Αἴγιθος, Ἐποψ, Κύπελος). As to the *χηναλώπηξ* itself, the Egyptian goose that I know has brown wings and a broad dark-brown stripe down the top of the neck.

32 γοῦν often has this effect in corroboration: Lucian i. 101 'your wonderful weapon is quite cold—why, an intending perjurer would fear an extinct lamp-wick sooner than your all-quelling thunderbolt!' i. 116 'We must not forget a man who has offered us so many juicy sacrifices—why, I can smell them still!' i. 8, ii. 342. ii. 653 'Who is to take precedence of me with my size?' asks the Colossus, 'why they might have made 16 golden statues out of me!' 733 v. 59 n.

πρὸ τῶν ποδῶν γοῦν εἴ τι μὴ λίθος means 'immediately before you,' 'close to it as you stand': *A. P.* ix. 755 Εἰ μὴ χαλκὸς ἔλαμπεν, ἐμάνυε δ' ἔργον ἀνακτος ἔμμεναι Ἡφαίστου..., αὐτὴν δὲ τὴν Σκύλλαν οἷσσαντο τηλόθι λεύσσων, ἐστάμεν. Cf. Plat. *Sophist.* 234, Paus. i. 21. 3, Quint. i. 306 καὶ τὸ μὲν ἀτρεκέως φῆς ἔμμεναι ὁππότ' ἄρ' αὐτὴν τηλόθεν ἀθρήσεις· ἐπὶ δὲ οἱ ἐγγὺς ἴκηαι φαίνεται αἰπήσασα πέτρῃ.... εἴ τι μὴ, 'that is if' *siquidem*.

33 λαλήσει Hippocr. *Ep.* iii. 804 δοκεῖ λαλεῖν τὸ ἄγαλμα, 'a speaking likeness,' Ap. Rhod. i. 763 sqq. Philostr. *Imagg.* ii. 5. 5 κὰν παρακοῦσαι βουλευθῶμεν τάχ' Ἑλληνεῖ. Onomarchos in *V. S.* ii. 18. 2 ὁ τῆς εἰκόνος ἐρῶν says τάχα τι καὶ λαλεῖς. Christodor. *Ecphras.* 29. *Anacreont.* 15. 34. Antipater *A. P.* vii. 728. Geminus *ibid.* 740. Aristaen. ii. 10 καὶ εἵποις ἂν ὡς ἐπ' ἄκρων τῶν χειλῶν προκύπτει τις λόγος καὶ ὅσον οὖπω τοῦ στόματος ἐκπηδᾷ. The effect is calculated with Greek painters: in Aesch. *Ag.* 252 Iphigenia, appearing at her execution constrained (248) βία χαλινῶν τ' ἀνάδωφ μένει, is spoken of as πρέπουσα ὡς ἐν γραφαῖς, προσεννέπειν θέλουσα.

34 ἰοῖν Theocr. xv. 83, Trag. *fr. adesp.* 46; *A. P.* ix. 774, 826 (Plato), 594, xvi. 327, Petron. 83, 88, Stat. *Silv.* i. 5. 43.

35 'yes, for only see': 23, 56, Ar. *Pax* 545, 548, *Eccl.* 46, 49, *Ach.* 344, *Eq.* 419, *Av.* 294, *Vesp.* 420, Alcman 16. 50, Macho (Ath. 582 A), Callim. *h.* ii. 4 οὐχ ὁράς; sch. δεικτικῶς. *non vides...* Menand. *Pk.* 160.

Βατάλη and Μύττης 'may well be chosen, as Hicks supposed, merely from their obvious significations. But Battaros of Mime II has a name that suggests (*v.* 75 n.) his calling, and Μύττης has no more respectable associations: Hesych. Μύτις:ὁ πρὸς τὰ Ἀφροδίσια ἐκλελυμένος, Μύττιες: οἱ ἔ[γ]κλιτοι καὶ παρειμένοι.

36 ὅπως βέβηκεν: Lucian i. 279 Helios says of Phaethon ὑπεθέμην ὅπως μὲν χρή βεβηκέναι αὐτόν in the chariot. Eur. *H. F.* 163. Pollux iii. 90 βάθρον...ὠνομάζετο καὶ ἡ τῶν ἀνδριάντων βάσις, ἀφ' οὗ τὸ βέβηκε. Philostr. *Heroic.* iii. 2 τὸ δ' ἄγαλμα τοῦτο βέβηκε μὲν ἐπὶ νεώς, the πρῶτα being the βάσις: = ἔστηκε *e.g.* Tzetz. *Chil.* ii. 130 Archimedes is reported as saying πᾶ βῶ, which is often said of statues, as Hdt. ii. 141 (and *stare* Burm. *Anth. Lat.* i. p. 39). Cf. Nossis *A. P.* ix. 605 on a portrait, ὡς ἀγανῶς ἔστακεν. Philipp. *A. P.* ix. 777 ἴδ' ὡς ὁ πῶλος...κορωνιῶν ἔστηκε. Theocr. xv. 82 ὡς ἔτυμ' ἔστάκαντι in the tapestry. Plat. *Phaedr.* 275 D of painting, τὰ ἐκείνης ἔκγονα ἔστηκε μὲν ὡς ζῶντα. 'Of the gait or stance of Batale's statue, her name

leaves us in little doubt—she is no better than she should be': Philo ii. 265. 37, contrasting Virtue and Pleasure, says that Ἡδονὴ προσέρχεται πόρον καὶ χαμαιτύπης τρόπον τεθρυμμένη κεκλασμένῃ τῷ βαδίσματι ὑπὸ τρυφῆς καὶ τῆς ἄγαν χλιδῆς, whereas Ἀρετὴ comes (267. 8) ἐλευθέρας καὶ ἀστῆς προφερομένη πάντα σταθερὸν βάδισμα, κτέ. 'In both sexes the manner of walking denotes chastity or its opposite: Clem. Al. 293 αὐτοῖς τοῖς κινήμασιν τοῖς ἀβροῖς καὶ τοῖς ὑγροῖς βαδίσμασιν...δέλεαρ ἡδονῆς ἐξησκημένοι. J. Chrys. i. 515 (Migne) οὐκ ἐφθέγξω τῷ στόματι, ἀλλ' ἐφθέγξω τῷ βαδίσματι, vii. 645. *Scriptores Physiognomici* Adamant. i. 397 περὶ δὲ κινήσεως...ἕτεροι δὲ ἀβρύνονται αὐτῶν, οἱ μὲν γὰρ παιδικοῖς ἀρεταῖς βουλόμενοι, οἱ δὲ ἄνδρας ἐφ' ἑαυτοὺς ὥσπερ γυναῖκες προκαλοῦμενοι. Plutarch *Mor.* 89 E Λακύνῃ...βάδισμα τρυφερώτερον εἰς μαλακίαν διέβαλε. Lucian iii. 12 διασεσαλευμένον τὸ βάδισμα...γυναικεῖον τὸ βλέμμα...πάναβρόν τινα Σαρδανάπαλλον ἢ Κινύραν ἢ αὐτὸν Ἀγάθωνα.... Clem. Al. p. 266 βατάλους...ἐλεγχόμενοι τὸν τρόπον ἔξωθεν ἀμπεχόνῃ, ὑποδέσει, σχήματι, βαδίσματι, κουρᾷ, βλέμματι, cf. p. 296 οὐ τὸ βάδισμα τὸ μελλητικὸν οὐδὲ τὸ ἐν ταῖς ὁδοῖς σαλεύειν καὶ ἐξυπτιάζοντα περιβλέπειν (Foerster for παραβλέπειν) εἰς τοὺς ἀπαντῶντας εἰ ἀποβλέπουσιν εἰς αὐτόν, as Adamant. i. 399. 10 (cited by F.) εἰ δὲ ἐκὼν βραδύνει καὶ ἐφιστάμενός γε ἐν ταῖς ὁδοῖς περιβλέποι ὑψαυχεῶν ἰσθί ὑβριστὴν ὄντα καὶ ὑπερήφανον καὶ μοιχικόν. Cram. *An. Ox.* iv. 254. 13 ἀναίδες βλέμμα καὶ μετέωρος αὐχὴν καὶ βάδισμα σεσοφισμένον...σημεῖα ψυχῆς ἐστὶν αἰσχίστης.... Hesych. Σαλακωνίαι: ἔλεγον τοὺς διαθρυπτομένους σαλάκωνας· ἀπὸ τοῦ ἀβρῶς καὶ μετὰ θρύψεως βαδίζειν. According to [Aristotle] i. 31 (807^b *fin.*) the ἀναίδης is ἐν ταῖς κινήσεσιν ὀξύς, the κόσμος is ἐν ταῖς κινήσεσιν βραδύς,—κινεῖσθαι for 'walking' is the original term of the old Ionic physiognomists—. Cic. *de Off.* i. 36 (130). Seneca *Ep.* 52. 12 *inpudicum et incessus ostendit. Nat. Quaest.* vii. 31. Juv. ii. 17 *qui vultu morbum* (he is a secret *cinaedus*) *incessuque fatetur. Phaedr. Aphrod.* viii. Quintil. *Decl.* iii^b *non amo femininam cutis curam in milite, non furtivos et obliquos intuitus, non affectatum gestuum seu verborum molliem non denique remissiorem incessum. Jos. B. J.* iv. 563 γυναικίζόμεναι τὰς ὄψεις...θρυπτόμενοι τοῖς βαδίσμασιν.

ἀνδριάντα 'perhaps as cured by Asklepios. Statues and portraits of men and women were commonly offered to the gods, though victors in games were apparently placed outside the temples: *e.g.* Theocr. x. 32 αἶθε μοι ἥς ὅσσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι· χρύσειοι ἀμφοτέροί κ' ἀνεκείμεθα τῇ Ἀφροδίτῃ. Aristotle's will in Diog. L. v. 1. 15–16 ending καὶ τὴν τῆς μητρὸς (εἰκόνα) τῆς ἡμετέρας ἀναθεῖναι τῇ Δημητρὶ εἰς Νεμέαν. Theophrast's v. 2. 51 ἔπειτα τὴν Ἀριστοτέλους εἰκόνα <ἀνα-?> τεθῆναι εἰς τὸ ἱερόν. At Delphi of Gorgias Ath. 505 d, of Phryne Ath. 591 b between those of Archidamus and Philip, Stob. *fl.* vi. 69. ἀνακείμεναι εἰκόνες of Plato are spoken of by Olympiodor. *viz.* p. 1. 30 Westermann. To Bacchus Leonid. *A. P.* vi. 355 ἁματὴρ ζῶν τὸν Μίκυθον οἷα πενιχρά Βάκχῳ δωρεῖται ῥωπικὰ γραφάμενα.

37 μὴ ἐτύμης δεῖσθω *A. P.* vi. 40 a farmer offering imitation oxen prays δὸς δὲ βόε ζῶειν ἐτύμῳ, *Carm. Priap.* xlii. 3 *sacرات contentus imagine pomi fac veros fructus ille, Priape, ferat. Ov. Met.* vi. 104 *verum taurum, freta vera putares. Claud. Rapt.* ii. 43. *A. P.* ix. 593 οἶκτον...καὶ λύσσαν ἐτήτυμον...μαρμάρῳ ἐγκατέμειξε. Theocr. xv. 82 ὡς ἔτυμ' ἔστάκαντι καὶ ὡς ἔτυμ' ἐνδινεῦντι· ἔμψυχ', οὐκ ἐνυφαντά. Nossis *A. P.* vi. 353 ὡς ἐτύμως...προσάκει. ἐτύμως γράφειν Erinna *A. P.* vi. 352, xvi. 117 (em. Jacobs).

So ἀληθινόν: "Alkidam. *de soph.* § 28 ἀνδριάντων καλῶν ἀληθινὰ σώματα πολλαπλασίους ἐπὶ τῶν ἔργων τὰς ὠφελείας ἔχουσιν." Theocr. *A. P.* ix. 600 χάλκεόν νιν ἀντ' ἀλαθινοῦ...ἀνέθηκαν. *Carin. Por.* 46. 19 (Ath. 253 e) οὐ ξύλινον οὐδὲ λίθινον ἀλλ' ἀληθινόν.

40 ἔξ ὅθεν ἴσως the present, as with πάλαι etc. Lucian i. 325 ἀφ' οὗ γε εἰμι καὶ πνέω. Soph. *Ant.* 1092, Ar. *Ach.* 17, Isocr. 117 c, Alexis 195. Liban. *Ep.* 762 ἔξ ὅτου περ [as Ar. *Ach.* 596, *Plut.* 85, Xen. *Cyr.* viii. 2. 15, *Apol.* 16 for ἔξ ὅσου περ] εἰσὶν ἄνθρωποι.

41 Κόδιλλα v. 9 n.

λοῦσα Aesch. *Cho.* 775, Crates 14. 7, Hermipp. 8.

νεωκόρον. The νεωκόρος *aedituus* is an official of subordinate rank, distinct from ἱερεύς (Plat. *Legg.* 759 A, 953 A). He is the πρόπολος of Ar. *Plut.* 670 (schol. νεωκόρος, δοῦλος. Hesych. Πρόπολοι: ὑπηρεταί. δοῦλοι. νεωκόροι. προφήται), who is not the ἱερεύς of v. 676. Philo ii. 236. 29 says that νεωκόροι belong to the second class (of Levites) and enumerates their functions: after speaking of priests he goes on to say οὐδὲ τῶν ἐν τῇ δευτέρᾳ τάξει κατωλιγώρησεν· εἰσὶ δὲ νεωκόροι. τούτων οἱ μὲν ἐπὶ θύραις ἴδρυνται, παρ' αὐταῖς ταῖς εἰσόδοις πυλῶροί· οἱ δ' εἴσω κατὰ τὸν πρόναον, ὑπὲρ τοῦ μή τινα ὄν θέμις ἐκόντα ἢ καὶ ἀκόντα ἐπιβῆναι· οἱ δ' ἐν κύκλῳ περινοστοῦσιν as watchmen day and night: ἕτεροι δὲ τὰς στοὰς καὶ τὰ ἐν ὑπαίθρῳ κοροῦντες τὸν φορυτὸν ἐκκομίζουσιν, ἐπιμελούμενοι καθαρότητος. Compare Artemid. ii. 33, Hermann *All.* pp. 216-7, 223-4. The best illustration of the office is the *Ion* of Euripides, for Ion himself (though never named so in the play) is a νεωκόρος, as the argument calls him. He is θεοῦ δοῦλος v. 320, 183, and his duties (which are very fully described by himself 102-184) agree entirely with those defined by Philo. 'He is dependent on charity v. 334.' He is hailed with σέ τοι τὸν παρὰ ναὸν αὐδῶ v. 222 by visitors to the temple, *Heliod.* vii. 11, *Plut. Mor.* 267 D, who enquire from him and receive information about ritual; and his business is to keep the portals of Apollo's temple clean and tidy and undefiled by birds, watering the floor and polishing the rest with laurel-branches; v. 79, 103-8. Thus his functions in the temple of Apollo correspond with those of the δμῳαί in the house of Merops, who form the chorus of the *Phaethon* Eur. *fr.* 773. 11-14 αἱ πατρὸς σαίρουσι δῶμα κτέ., and slaves in 'the *Hypsipyle*,¹ *Andr.* 166, *Hec.* 361, *Cycl.* 29. Thus Tzetz. on Lycophron 1141, Euphorion *fr. dub.* 1. 'Compare Hdt. vi. 134, Hom. v. 149, *Plut. Num.* 13. So in Catholic countries you may often see a young sucking-priest sprinkling the dust with a watering can.' Though in later times the title appears with the office to have acquired a higher dignity (*Thesaur.* s.v.¹), the associations of it were probably too mean for Euripides to use it. But he alludes to it in several places: in v. 114 Ion addresses his προπόλευμα δάφνας ἃ τὰν Φοίβου θυμέλαν σαίρεις, again in 121 he says μυρσίνας ἱερὰν φόβαν ἃ σαίρω δάπεδον θεοῦ, and is spoken of in 803 as τὸν νεανίαν δὲ τόνδ' ἔσαιρε ναόν². 'Compare Cavvadias on *Fouilles d'Épid.* 77.'

¹ 'Like that of φαίδρυνης (Paus. v. 14. 5) which was clearly of humble origin.' In Eupolis *fr.* 444 read σιοκόλος for σιοκομος.

² Liddell and Scott are mistaken therefore in saying that 'there is no trace of the meaning *temple-sweeper* till Philo and Hesych.' Euripides plainly adopted the

βῶσον Ionic Hdt. etc. Aesch. *Pers.* 1055 κάπιβῶα. 'See Dind. *Lex.* Aesch. s.v. ἐπιβῶα.'

42 οὐ σοὶ λέγω, αὐτῇ; 'Menand. *Pk.* 536 παῖδες, παιδίον, ἀνοιξάτω τις. παῖδες, οὐχ ὑμῖν λέγω; *Pk.* 220 σοὶ λαλῶ. An. *P. Oxy.* 413. 99 τί μέλλετε; σοὶ λέγω Πρωρεῦ, 122.' Lucian iii. 585 σοὶ λέγω, ὃ καλὲ Κριτία, οὐκ αἶεις ἐμοῦ...; Aesch. *Ag.* 1031 σοὶ τοι λέγουσα παύεται to the unresponding Cassandra. Ar. *Plut.* 926 οὗτος, σοὶ λέγει. *Plaut. Curc.* 515 *heus tu, tibi ego dico.* *Miles* 217, *Pseud.* 243, Ter. *Hec.* 523 *Myrrhina, heus tibi dico.* *Eun.* 337 *heus heus tibi dico, Chaerea, 379 tibi equidem dico, mane.* Petron. 64. Soph. *O. C.* 1485 Ζεῦ ἄνα, σοὶ φωνῶ. VII. 5 n.

ὦδε καὶ ὦδε is used by Callim. *Ep.* 30, Automed. *A. P.* v. 129, Hesych. II. p. 44 to explain τῇδε κάκείσε: that is the usual phrase, and ἐκείσε κάκείσε is common, or δεῦρο κάκείσε Dem. 786. 5, *Plut. Mor.* 705 A, *Marcell.* 15, 'schol. Ar. *Av.* 4': one finds also 'ὦδε κάκείσε Lucian i. 739, *Plut. Mor.* 34 A, κάκείσε καὶ ὦδε *A. P.* xi. 162, τῇδε καὶ τῇδε Alciph. i. 39, τῇ καὶ τῇ in Epic 'Ar. Rhod. ii. 160: Paul. Silent. *A. P.* x. 74, xi. 345.'

χασκούση: Babrius CX. I μέλλων ὀδεύειν τῆς κυνὸς τις ἐστῶσης εἶπεν 'τί χάσκεις;' Lucian i. 50 μέγα κεχρηνότες οὐδὲν φθέγγονται. So ii. 516 of προσωπεία. To slaves Ar. *Lys.* 426 τί κέχρηνας, ὦ δύστηνε; ποῖ δ' αὖ σὺ βλέπεις; Mnesim. *fr.* 4. 21 πρόσσεχ' οἷς φράζω. χάσκεις, οὗτος; βλέψον δευρί. κτέ. Caecil. *Stat. fr. inc.* 24 *tu, quid enim oscitans inhiansque restas?* *Plaut. Poen.* 259 *astans obstipuisti?*

43 μᾶ, μὴ τιν' ὥρην...πεποιήται, ἔστηκε δέ... I am led to believe that this phrase is of the nature of an oath, μὴ with the indicative taking the place of οὐ after that ancient use¹ in asseveration which survived colloquially in Attic: Hom. K 329 ἴστω νῦν Ζεὺς αὐτός..., μὴ μὲν...ἐποχήσεται ἄλλος. O 36 ἴστω νῦν τόδε γαῖα καὶ οὐρανός..., μὴ δι' ἐμὴν ἰότητα...πημαίνει Τρῶας. T 258 ἴστω νῦν Ζεὺς...γῆ τε καὶ ἥλιος καὶ ἑρινύες..., μὴ μὲν ἐγὼ...χείρ' ἐπένευκα (Stephanus for ἐπενείκαι). Apoll. Rhod. iv. 1019 ἴστω δ' ἱερὸν φάος Ἡελίοιο, ἴστω δ'..., μὴ μὲν ἐγὼν ἐθέλουσα...ἀφωρμήθην, στυγερὸν δέ με τάρβος ἔπεισεν. Hom. h. *Herm.* 275 πατρὸς κεφαλὴν...ὀμοῦμαι, μὴ μὲν ἐγὼ μήτ' αὐτὸς ὑπίσχομαι αἴτιος εἶναι, μήτε τιν' ἄλλον ὀπωπα. Ar. *Av.* 194 μὰ γῆν, ...μὴ γὰρ νόημα κομψότερον ἤκουσά πω. *Ecc.* 998 μὰ τὴν Ἀφροδίτην, μὴ γὰρ σ' ἀφήσω. *Lys.* 917 μὰ τὸν Ἀπόλλω, μὴ σ' ἐγὼ...κατακλινῶ. *Ran.* 508 μὰ τὸν Ἀπόλλω, μὴ σ' ἐγὼ (the right reading) περιόψομαι. Lucian iii. 395 καὶ εἶπε αὐτοῖς ὅτι 'ἦν μὴ τοῦτο ποιῶσι, μὴ μάτην ἐγὼ τὴν ἄρπην ταύτην ὀξείαν περιφέρω, ἦ...' τοιαῦτα ἠπεῖλησεν. The equivalent in English would be 'I'll be damned if...'

Taken as a question, μὴ τιν' ὥρην πεποιήται; would be an appeal, 'I ask you, does she take any notice?' as Aesch. *P. V.* 991 μὴ τί σοι δοκῶ ταρβεῖν; 'surely you do not think I quail?', *Pers.* 347, *Plat. Gorg.* 512 B, *Rep.* 486 E;

ordinary interpretation, Hesych. Νεωκόρος: ὁ τὸν ναὸν κοσμῶν· κορεῖν γὰρ τὸ σαίρειν ἔλεγον: though Suid. is probably more accurate in saying Νεωκόρος: ὁ τὸν νεῶν κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαίρων, for κορεῖν had originally a wider signification than *to sweep*.

¹ Monro *Homeric Grammar* § 358 p. 324, Goodwin *Moods and Tenses* § 686 p. 270, who has 'no explanation, even to suggest, of the strange use of μὴ in the Aristophanic examples.'

and I do not see how that could be followed by ἔστηκε δέ...at least earlier than Rufinus *A. P.* v. 20. 5 μή τίς σοι, μετέωρε, προσέρχεται ἡ κολακείων λίσσεται; ὡς δὲ τάφον νῦν σε παρερχόμεθα. Buecheler indeed renders it *hem numquid curavit quae dico? immo adstat*...but that in Greek would be οὐκ, ἀλλ' ἔστηκεν. It might be possible, taking the interrogation as equivalent to an assertion, to render 'She takes no notice of what I say!—And she stands staring...', but (not to insist that the form of interrogation would have been τίν' ὥρην πεποιήται;) that would make ἔστηκε δέ a *nein* offence. The meaning to be expected surely is 'She takes no notice, but (instead of that) stands staring,' and that I do not think the words admit except upon my supposition.

ὥρην...πεποιήται *Hdt.* i. 4, ix. 8, Lucian *de dea Syr.* iii. 466, *Astrol.* ii. 372 as λόγον π. Theocr. iii. 63; passive ὥρα γίγνεται Timocreon i. 12, Tyrtaeus x. 11 as λόγος γ. *Hdt.* i. 10, Cobet *N. L.* 263; ὥραν ἔχειν Soph. *O. C.* 386, Alciphron i. 27; ὥρη ἔσται *Hdt.* iii. 155. An Ionic word.

44 ἔστηκε: v. 40 n. καρκίνου μέζον 'with your eyes protruding from their sockets': in Xen. *Sympr.* v. 5 Socrates ὁ ἐξόφθαλμος (*Plat. Theaet.* 209 C) humorously maintains the superiority of his prominent eyes: 'mine see καὶ τὰ ἐκ πλαγίου διὰ τὸ ἐπιπόλαιοι εἶναι. λέγεις σὺ' is the reply 'καρκίνον εὐοφθαλμότατον εἶναι τῶν ζώων;'. In Plut. *Mor.* 54 B is a riddle describing a καρκίνος,—πανταχῇ βλέπων ὀφθαλμός. For μέζον compare Hom. *Υ* 342 μέγ' εἴσιδεν ὀφθαλμοῖσιν, Straton. i. 5 (iii. p. 361 K.) προσβλέψας μέγα, Sim. Amorg. 19 (ii. 455 Bgk.). Callimedon was called ὁ Κάραβος ὅτι καὶ φίλιχθος ἦν καὶ διάστροφος τοὺς ὀφθαλμούς (*Timocles* 27).

45 φημί *inquam*: 'I repeat' the command VIII. 6, v. 20, *Menand. E.* 182 τὸν δακτύλιον θίς, φημί, Lucian i. 423, the assertion Dinarch. 93. 14 ἀροῦται καὶ σπείρεται, 16 ἀροῦται, φημί, καὶ σπείρεται. Lucian i. 85. 3, iii. 447 and often.

46 λαίμαστρον is formed most naturally from λαίμᾱν, λαίμασσειν, λαίμαζειν, to be hungry, ravenous, vi. 97 λαίμασσω, Ar. *Eccl.* 1178 λαίματτονσί που. Zonar. Λαίμασσω: ἀμέτρως ἐσθίω. Hesych. Λαίμα: εἰς βρώσιν ὥρμηται. Λαίμαζονσιν: ἐσθίουσιν ἀμέτρως. Λαίμᾱν: ἐσθίειν ἀμέτρως. Λαίμαζειν: ὁμοίως. Nicand. *Alex.* 352 καὶ κε...κορέσαιο ποτοῖο ἀνέρα λαίμασσοντα οἱ λαίμωσσοντα (see *vv.* ll. in Schneider). *Theoc.* 470 schol. μαίμωσσαν: ἀντὶ τοῦ ζητῶν καὶ ὁρμῶν. γράφεται καὶ λαίμωσσαν, ἀντὶ τοῦ πεινῶν, ὡς Ἰππῶναξ [*fr.* 76] 'λαίμωσσει δέ σου τὸ χεῖλος ὡς ἐρωδιοῦ' (see *vv.* ll. in Schneider). For verbs in -σσω see Herodian *Lentz* i. 446. The substantive need not be from a verb (see my note on *πύραστρον* v. 62); and *gluttony* is only one application of this root, which expresses *greediness* generally, violent *appetite*, *unrestraint in desire*, *wantonness*, as in λαμυρός: see Liddell and Scott *s.v.* λάω. Theognost. *Cram. Anecd.* ii. 9. 21 Λαίμῶ: τὸ συνεχῶς μαίνεσθαι. Λαίμασσειν: τὸ ἀμέτρως ἐσθίειν. Hesych. Λαίμαργος: φάγος, ἀπληστος, ἐπὶ τὸ φαγεῖν μανιώδης. Cf. schol. Ar. *Av.* 1563...παραπεποιήκει δὲ παρὰ τὸ λαίμῶν. ἔστι καὶ παρὰ Μενάνδρῳ ἐν Δαρδάνῳ [*fr.* 106] 'καὶ λαίμᾱ [Bentley for λῆμα R, λαίμα cett.: Hesych. Λαίμᾱ: λαμυρά] βακχεύει [probably a quoted phrase] λαβῶν τὰ χρήματα'...οἱ δὲ ὁρμημα τὸ λαίμα. ἔτι μέντοι τῶν περὶ τὴν Ἀσίαν τινὲς ἐπὶ τῶν ἀναιδῶν καὶ εὐτόλμων οὕτω λέγουσιν, ὅπερ συμφωνότερόν ἐστι τῷ παρὰ Μενάνδρῳ.

Other similar neuter forms applied to a person are νόβυστρα vi. 16. Ar. *Pax* 552 πανούργος ἦν...καὶ κύκηθρον καὶ τάρακτρον. Phryn. Bekk. An. 48. 28 κύκηθρον: ἐπὶ τοῦ πάντα κυκῶντος καὶ ταραττοντος. Λάληθρον: τὸν λάλον καὶ διὰ τοῦ λαλεῖν κακουργοῦντα *Id. ib.* 50. 6 is probably another. Forms in -μα are common, especially thus in contempt, λάλημα, τρίμμα, περιτρίμμα, κρότημα, τέχνημα, ἄλημα, παιπάλημα, παροψώνημα, ἀπαιόλημα, δούλευμα, δραπετεύμα *al.*

The epithet like ληστρί in vi. 10 is used without any special application as in Plaut. *Pers.* 421, among a string of abusive terms to a slave, *lurco edax*, quoted by Nonius p. 11, 6 M. who says *lurcare enim est cum aviditate cibum sumere*: Servius on Verg. *A.* vi. 4 *lurcho id est vorax*.

ὀργή appears to be either a synonym of ὀργάς or an error for it¹. ὀργάς meant properly a tract of land devoted to a god: Pollux i. 9 εἴη δ' ἂν ὁ μὲν εἶσω περιρραντηρίων τόπος, ἐνθεος, καθιερωμένος, ἀβέβηλος (καίτοι οὐδέπω ἐπετύχηκα τῷ ὀνόματι), ὁ δ' ἔξω, βέβηλος...ἡ δ' ἀνετος θεοῖς γῇ, ἱερὰ καὶ ὀργάς. Heliod. x. 2 εἰς τὴν ἀφιερωμένην τοῖς πατρίοις ἡμῶν θεοῖς...πρὸ τοῦ ἄστεος ὀργάδα: *ib.* 4 cattle for sacrifice driven to it. See Ruhnken *Tim.* s.v., E. M. 629. 28 Ὀργάδα γῆν, Dindorf *Harpocrat.* ii. p. 364, Paley on Eur. *Rhes.* 282, Phot. s.v., Tzetz. *Chil.* x. 955.

This makes a natural antithesis, as Soph. *O. C.* 10 ἡ πρὸς βεβήλοις ἡ πρὸς ἄλσεσιν θεοῦ: and since with ὀργάς γῇ or χώρῃ is implied (as with *πενδιάς* *Hdt.* ix. 122 λυπρὴν οἰκόντες μᾶλλον ἢ πεδιάδα σπείροντες), it is easy to understand it with βέβηλος. The following πανταχῇ, too, though not decisive, is in harmony with an idea of place.

But ὀρτή I do not think is tenable, for it does not imply ἡμέρα: and besides, though the ceremonial epithets of ἡμέρα are many (as ἀποφράς, ἐπίβδαι Ruhnken. *Tim.*, ἀγόραιος, δικάσιμος, ἀδικος, ἀπρακτος, μιανὰ, ἀνέξοδος, εὐφημος, δύσφημος, βούθυτος, κρεουργός), yet βέβηλος is not found among them.

Buecheler takes ὀργή to mean *sacrificula*. It had occurred to others that we might have here a corruption of ὀργεῶν or some other form of it. Hesych. records a feminine Ὀργεῶναι: ἱέρειαι, but the form ὀργεῦς (though the existence of it does not in itself appear improbable) rests only on the following statements of grammarians: Harpocr. Ὀργεῶν: ἀντὶ τοῦ ὀργεῶνων Λυσίας ἐν τῷ περὶ τοῦ Θεοπόμπου κλήρου. Suid. p. 1150 Bernhardt Ὀργεῶν (*sic*): ἀντὶ τοῦ ὀργεῶνων. Λυσίας. Hesych. Ὀργεῶν: ἱερῶν ἢ ἱερέων. They are generally held to have been deceived by a defective text (*Thes.*, M. Schmidt *Hesych.* iii. p. 216), and certainly no one was less likely than Lysias to employ an unfamiliar form. It may be remarked, however, that the verse of Aeschylus (*fr.* 144) quoted by Phot. and Suid. s.v. Ὀργεῶνες, admits of ποταμοῦ Καῖκου χαίρει πρῶτος ὀργεῶν in place of ὀργεῶν. In any case the word contrasted with βέβηλος must be in the singular, as Aesch. *fr.* 377 οὔτε δῆμος οὔτ' ἔτης ἀνὴρ, Soph. *Trach.* 1060 οὔθ' Ἑλλάς οὔτ' ἀγλωσσος, Eur. *Phoen.* 1512 τίς Ἑλλάς ἢ βάρβαρος ἢ τῶν προπάραιθ' εὐγενετῶν ἕτερος 'where the scholl. disagree as to the substantive implied between γῇ (which is correct as in Soph. *Trach.* 1060) and γυνή: compare Pind. *I.* vi. 24 οὐδ' ἔστιν οὕτω βάρβαρος ἢ

¹ Or for ἀργή, a frequent form for ἀργός whether correct or incorrect: e.g. Artemid. ii. 66, Sturz *Lex. Xenophont.* s.v., Demetr. *de eloc.* § 53, Dio Chrys. i. 196 (Arnim), Lob. *Phryn.* 105.¹¹

παλίγγλωστος πόλις. Lycophr. 408.⁷ It is perhaps worth suggesting that the personal use of βέβηλος that seemed worth comment to the schol. on Soph. O. C. 10 may have arisen from a misunderstanding of some older passage of this nature where the country is put instead of the person, which would be a more familiar use: Lucian i. 290 ὑμῶν δὲ οὐκ ἔστιν ἥντινα ἡ ποιμὴν ἢ ναύτης ἢ πορθμεὺς ἐπαινεί, Philostr. Her. iii. 20 (quoted below).

κρηγύην VI. 39 n.

47 αἰνεῖν never means to 'call' as καλεῖν, ὀνομάζειν. Aesch. Ag. 1482 ἡ μέγαν οἴκοις δαίμονα καὶ βαρυμῆνιν αἰνεῖς, φεῦ, φεῦ, κακὸν αἶνον, = λέγεις 'tell of,' as in fr. 300. 1. The most plausible case I can find is Anth. Append. vii. 21 where Sarapis says ἐπτά με φωνήεντα θεὸν μέγαν ἄφθιτον αἰνεῖ 'which may be rendered either 'tell of' or 'praise as,' compare Callim. fr. 117 ὅπερ Φεραίος αἰνεῖ θεός, Callim. h. iv. 6 ὡς θεὸν ἦνεσε πρώτη, and *te deum laudamus*, Propert. iv. 8. 46 *me deum clament*.⁷ In Leon. Tar. A. P. ix. 25 αἰνεῖσθω δὲ καμὼν ἔργον μέγα καὶ Διὸς εἶναι δεύτερος the word is used with two constructions, a practice not infrequent in Greek (e.g. Id. ib. 107 τὴν μικρὴν με λέγουσι καὶ οὐ...διευθύνειν ἄτρομον εὐπλοῖην) 'Let him be celebrated for having accomplished a great work, and as being second only to Zeus.' In the second clause the infinitive is used as with αἰτιάσθαι and its passive αἰτίαν ἔχειν commonly: Timocreon fr. 1. 2 Ἀριστείδαν ἐπαινέω...ἐλθεῖν ἔνα λῶστον. Eur. Heracl. 811 στρατὸς δ' ἐπήνεσε...καλῶς λελέχθαι μῦθον. Antiphon 141. 22 τοὺς μὲν νόμους...πάντες ἂν ἐπαινέσειαν κάλλιστα νόμων κείσθαι. Plat. Rep. 404 D ψέγεις ἄρα καὶ Κορινθίαν κόρην φίλην εἶναι ἄνδρασι. Liban. iv. 27. 17 οὐς καταμέμφεσθε ταῦτα ἡμαρτηκέναι. Aristid. ii. 180 Περικλεῖ μοί τις ἂν ἐγκαλέσαι δοκεῖ λόλους ποιεῖν. Aesch. Theb. 369 θείναι δ' ὀνειδεῖ μάντιν...σαίνειν μάχην. Zenob. ii. 68 ὀνειδίζετο ὑπόβλητος εἶναι. Sch. Callim. h. ii. 16 σκώπτουτας αὐτὸν μὴ δύνασθαι. The construction is imitated by Verg. A. ii. 585 *extinxisse nefas laudabor*. Pers. i. 86 *doctas posuisse figuras laudatur*. For the participle 'which is common' cf. Aesch. Ag. 529 ἄλλ' εὖ νυν ἀσπασασθε· καὶ γὰρ οὖν πρέπει Τροίαν κατασκάψαντα. Theb. 760 ὅσον τότε Οἰδῖπον τῶν τῶν ἀρπαξάνδραν κῆρ' ἀφελόντα χώρας. Smyth. 174 καὶ τότε οὐ δικαίως Ζεὺς ἐνέξεται λόγοις τὸν τὰς βοῶς παῖδ' ἀτιμάσας. Plut. Mor. 1089 C οὐδ' ἄπερ ἔσκαπτε τὸν Καρνεάδην πρῶτοντα. With the simple predicate Zenob. iii. 27 'χαλαζῶσαν' αὐτὴν ἐπέσκαπτον. Com. fr. adesph. 635 κενταύρους ἐπαιζε. Plut. Mor. 635 A Δαμπρίαν εἰς ἀδδηφαγίαν Βοιωτίον ἐπέσκαψεν. Palladas A. P. xi. 54 γηραλέον με γυναικες ἀποσκώπτουσι. Plut. comp. Lyc. et Num. 3 φαινομένης τε γὰρ αὐτὰς ἀποκαλοῦσι καὶ ἀνδρομανεῖς λοιδοροῦσι. Mor. 98 A ἦν τυφλὴν λοιδοροῦμεν. Philo ii. 626 ἐλοιδοροῦν γόητα. Sch. Ar. Plut. 177 τερατώδης καὶ λάλος διαβάλλεται. Theocr. xiii. 73 ἐκερτόμεον λιπονάυταν. Soph. O. T. 412 τυφλὸν μ' ὀνειδίσας. Juv. iv. 71 *cum laudatur dis aequa potestas*. These constructions are common with ἄδειν and similar verbs: Antiph. Byz. A. P. vii. 141 σὲ μὲν πολὺς ἄσσεται αἰὼν...ἀρξάμενον. Pind. P. viii. 25 ἄδεται...θρέψαισα. Ael. N. A. xvii. 35 ἄδονται ἔχειν, xviii. 35 ἄδονται χαλκοειδεῖς. Liban. i. 293 ὃν γὰρ μέγιστον ἄδουσι θεὸν Περσαὶ τὸν ἥλιον. Antip. Sid. A. P. vii. 424. 8 ἀνία δ' αὐδάσει δώματος ἀνίοχον, ἱππαστὴρ δ' ὅδε κῆμος αἰείσεται οὐ πολὺμυθον 'will celebrate her as,' 'proclaim her as.' Id. ib. 423. 1 τὰν μὲν αἰεὶ πολὺμυθον αἰεὶ λάλον, δ' ἔξενε, κίσσα φάσει. 425. 3. Damocharis xvi. 310. 4 δηλοί..., 8 ἀπαγγέλλει.

πανταχῇ δ' ἴσον κείσαι. 'κείσαι in itself can bear an apposite meaning; Philostr. Her. iii. 20 εἰ μήτε ἀρότης τι ὑπὲρ αὐτοῦ λέγει μήτε αἰπόλος ἀλλ' ἀφανὴς ἐστὶ τοῖς ἀνθρώποις καὶ ἀτεχνῶς κείται, Plat. Legg. 721 C ἀνώνυμον κείσθαι, Simonid. A. P. xiii. 26. Propert. i. 6. 25 *me quoque quem semper voluit fortuna iacere*.⁷ Ov. Fast. i. 217 *dat census honores, census amicitias: pauper ubique iacet*. ἐγκείσαι should mean of a person to 'press on,' be actively urgent (v. 3 n.). Hesychius does indeed give ἔγκειται: ἐπικείται ['λίαν ἐπιθυμητικῶς διάκειται addit. C. 39. 171 Athan. Suid." Schmidt]; and Hom. Z 76 ἐπεὶ πόνος ὕμμι μάλιστα Τρώων καὶ Λυκίων ἐγκέκλειται, 'the burden presses chiefly,' Apollon. explains by ἔγκειται, Hesych. by ἔγκειται, ἐπῆρεσται, schol. by ἐρήρεσται, ἐπικείται. The nearest¹ I can find to the required sense 'you are a nuisance, burden' is Dio Chrys. i. 553 ἰσχυροτέροις γὰρ οὖσιν αὐτοῖς κεχαλᾶσθαι τὸν δεσμόν καὶ λαγρότερον ἐκάστω περικείσθαι· τοῖς δὲ βασιλεῦσι καὶ τυράννοις, οἷα δὴ πεφυσημένοις τῇ ψυχῇ καὶ σφόδρα εὐεκτοῦσι μᾶλλον ἐγκείσθαι ('presses more') καὶ θλίβειν· ὥσπερ ἐν τοῖς τὰ σώματα δεδεμένοις τοὺς παχείς τε καὶ ὀγκώδεις τῶν λεπτῶν τε καὶ ἀτρόφων μᾶλλον ὁ δεσμός πιέζει ('pinches'). I would read ἴσον κείσαι='everywhere you are valued at the same rate': Aristid. ii. 127 ἦν ἂν πλείστον θῆς, Alexis 15. 13 τὸ τάριχος τέθεικας διπλασίον 'put it down at double.' The passive of τιθέναι of course is κείσθαι as γίγνεσθαι of ποιεῖσθαι (v. 43 n.). Philostr. V. S. 2. 21 ἐν σπανιστοῖς ἔκειτο is passive of ἐν σπανίῳ (Valck. Diatr. 11) ἐτίθει: κάλλιον ἢ σπάνιον ἡγείτο (Thom. Mag.), 'compare Alexis fr. 182. 2.' The same disparagement will be conveyed in the phrase as in Plat. Symp. 173 D αἰεὶ ὁμοῖος εἶ, etc. The form of censure may be illustrated by III. 75, πανταχῇ ἴσον by VII. 24, Meleag. A. P. v. 177. 5 ...πάντη γὰρ καὶ πᾶσιν ἀπέχθεται.⁷

48 τὸν θεὸν τοῦτον: Suid. Ναὶ μὰ τὸν...οἱ ἀρχαῖοι οὐ προπετῶς κατὰ τῶν θεῶν ὠμνουν ἀλλὰ κατὰ τῶν προστυγχανόντων. ὡς καὶ Μένανδρος (740) 'μαρτύρομαι τὸν Ἀπόλλω τουτονὶ καὶ τὰς θύρας.' Ar.² Thesm. 748 μὰ τὸν Ἀπόλλω τουτονὶ. Nub. 83 νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον and schol., Fritzsche on Theocr. v. 14. Ach. Tat. viii. 5.⁷ μαρτύρομαι ὡς is usual Greek as Eur. Med. 616 δαίμονας μαρτύρομαι ὡς...θέλω: μάρτυρας δὲ τοῖσδε δαίμονας καλῶ ὡς is the right reading in Phoen. 493.

49 ἐκκαίει *ira incendis*. Like θερμαίνειν (I. 20 n.) and its synonyms, the verb is used of inflaming *hope, desire*, etc. (Lucian ii. 520 προσεκαῦσαι 'add fuel to his passion,' iii. 350 ὑπεκκαίουσι τὴν γνώμην 'fire his resolution'); *anger* as here, Lucian iii. 129, Dion. Hal. iii. 1388, Plut. Mor. 455 A, Fab. 7, Tib. Gracch. 13, Pallad. A. P. ix. 165,⁷ ἀνακαίονμενον Hdt. v. 19. So οἰδεῖν, ἀνοιδεῖν, ζεῖν, ἀναζεῖν, ἐκζεῖν.

κοὺ θέλουσαν is not necessary, 'compare Eriphus fr. 1, fr. in Ath. 428 a, Eur. Or. 521 (Alc. 1119).⁷

50 ἔσσει' ἡμέρη κείνη ἐν ᾗ refer to Hom. Δ 164, Z 448 ἔσσεται ἡμᾶρ ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή, of which Crusius and Meister consider this a parody. Eustathius indeed says of it p. 459 σχῆμα δὲ καὶ τοῦτο προαναφωνήσεως ὅπερ

¹ Add Ael. N. A. i. 19 βαρὺς ἄνω ἐγκείμενος καὶ πιέζων. Herwerden in Lex. Smyth. s.v. 'Passim Procopius h.v. usurpat pro ἐπικείσθαι de oneribus alicui impositis e.g. iii. 1, 23, 19, 22': cf. Ach. Tat. iv. 4.⁷

² And so I have restored in Menand. S. 94, Ph. 172.⁷

παρῳδήσει τις καὶ ἐπὶ ἐτέραις ὑποθέσει προμαντευόμενός τι κακόν, and I find the first words quoted by Procop. *Ep.* 26 'ἔσσεται ἡμάρ' ὅτε πάλιν ὄψει τὴν Ἑλοῦσαν. The whole line was quoted too by Scipio on seeing the ruins of Carthage (Polyb. xxxix. [p. 1357 Hultsch] from Appian *Pun.* 132). But the form of expression is too usual in prophecies, threats of vengeance, warnings, to warrant us in supposing an allusion to the Homeric phrase: Pind. *P.* xii. 30 ἔσται χρόνος οὗτος δ...δώσει. 'Soph.' *fr.* 1021 ἔσται γάρ, ἔσται κείνος αἰῶνος χρόνος ὅταν...σχάση. Theocr. xxiv. 86 ἔσται δὲ τοῦτ' ἄμαρ ὁπανίκα καὶ τὸ φιλασεῖς. xvi. 73 ἔσσεται οὗτος ἀνὴρ ὃς ἐμεῦ κεχρήσεται αἰδοῦ. Polyb. xxxix. 2. 8 οὐδέποτε ταύτην ἔσεσθαι τὴν ἡμέραν ἔφασκεν ἐν ᾗ... Heliod. viii. 5 ἔσται καιρὸς ἐν φ... Greg. Naz. i. 173 ἡνίκα... Arr. *Epict.* i. 29. 41 ἔσται χρόνος τάχα ἐν φ... A. P. xi. 25 ἔσσεθ' ὅτ' οὐ πτόμεσθα πολὺς πολὺς. Hom. Θ 373 ἔσται μὲν ὅταν...εἴπῃ. Eur. *Alc.* 1112 ἔσθ' ὅθ' ἡμᾶς αἰνέσεις. A. P. xii. 16 ἔσθ' ὅτε καὶ σύ αἰτήσεις. All these forms appear in Latin: *erit ille dies quo...* Stat. *Theb.* viii. 206; *ergo erit illa dies qua...* Silv. iii. 2. 127, Ov. *de art. am.* i. 213; *en erit unquam illa dies cum...* Verg. *Ecl.* viii. 7; *illa dies veniet qua...* Trist. iv. 2. 73; *dies aderit qua...* Met. iii. 519; *tempus erit quo...* Medicam. fac. 47, *de art. am.* iii. 69, or *quum...* Fast. i. 529, Tibull. i. 4. 79, Stat. *Theb.* i. 32; *tempus veniet quum* Verg. *G.* i. 493, A. x. 11; *veniet aetas quum* i. 283; *venient saecula...quibus* Seneca *Med.* 378; *erit ubi te ulciscar* Plaut. *Pseud.* 1325; *est ubi vos ulciscar* probe Ter. *Phorm.* 989.

So of the past, Linos (Diog. L. *Prooem.* 4) ἦν ποτὲ τοι χρόνος οὗτος ἐν φ... Moschion *Trag. fr.* 6. 3 ἦν γάρ ποτ' αἰὼν κείνος, ἦν, ὁπηνίκα... Callim. *fr.* 87 ἦν κείνος οὐνιαυτὸς φ... Ov. *Met.* xv. 216 *fuit illa dies qua...* ἦν χρόνος ὅτε and (in verse) ἦν ὅτε are common; but it will have appeared already that the addition of the demonstrative pronoun is characteristic of the more archaic or poetic style: add *Anth. Append.* vi. 216. 67 ἦμος ἂν ἔλθῃ ἕμμι χρόνος μάλα κείνος ἐν φ... Soph. *Philoct.* 199 πρὶν ὃδ' ἐξήκοι χρόνος φ... Plaut. *Capt.* 518 *hic illest dies quum nulla...salus sperabilist.* Aesch. *Ag.* 1300 ἦκει τὸδ' ἡμάρ. Dem. 185. 29 εἰν δὲ ποθ' ὁ καιρὸς οὗτος ἔλθῃ. Plut. *Coriol.* 35 Volumnia says οὐ γὰρ ἐκείνην με δεῖ τὴν ἡμέραν ἀναμένειν ἐν ᾗ... Aristid. i. 765 ἡδέως ἂν εἰς ἐκείνην τὴν ἡμέραν ἀφικοίμην ἐν ᾗ... Arr. *Epict.* iii. 17 μὴ γένοιτο ἐκείνη ἡμέρα. Dio Chrys. ii. 238 μὴ γὰρ ἴδοιμι τὴν ἡμέραν ἐκείνην ἐν ᾗ... Liban. iv. 1042. 21 μὴ ποτ' ἐκείνην ἴδοιμι τὴν ἡμέραν. Soph. *O. T.* 830 μὴ ἴδοιμι ταύτην ἡμέραν. Eur. *Cycl.* 434 τήνδε, *Rhes.* 453 τὸδ' ἡμάρ.

But the article is not to be desiderated here (as by Jackson and Meister), for it is studiously omitted by Diog. L. vi. 56 ἦν ποτὲ χρόνος ἐκείνος ὅτε... and Alciph. i. 38. 4 οὐ γὰρ ἐκλήσομαι ποτε Βακχίδος, οὐχ οὗτος ἔσται χρόνος. That shows that these were treated as established *formulae* belonging to the older language; they are of the same class as the following²: Hom. ζ 201 οὐκ ἔσθ' οὗτος ἀνὴρ...οὐδὲ γένηται, ὅς κεν...ἴκηται, π 437 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται ὅς κεν...ἐποίσει. Hdt. iii. 155 οὐκ ἔστι οὗτος ἀνὴρ ὅτι μὴ

¹ And ἔσται ἡμέρα in some form must have preceded *fr.* 339 ἐν ᾗ παύσεται...

² In which (as shown on vii. 65) the article is omitted when οὗτος and ἐκείνος are followed by a relative to specify them, as Soph. *El.* 278 εὐροῦσ' ἐκείνην ἡμέραν ἐν ᾗ... Thuc. iii. 59. 2 ἡμέρας τε ἀναμνησκόμεν ἐκείνης ᾗ...

σύ, τῷ... 'the man lives not that...' Soph. *fr.* 620. 2 οὐκ ἔστιν οὗτος ὄντιν' εὐρήσεις ἔνα. Eur. *fr.* 1064 ἐμοὶ μὲν οὗτος οὐκ ἔσται νόμος τὸ μὴ οὐ...

51 βρέγμα or βρέγμα? (cf. ἐρεγμός=ἐρεχμός 'Herw. *Lex. Suppl.* II. p. 1602, δραχμή=δραγμή)=βρεχμός Hom. E 586, Nicand. *Ther.* 219, Quint. Sm. xiii. 155; 'pate,' 'skull,' 'crown,' 'scalp': the forepart of the skull immediately above the forehead where the hair begins to grow and to recede: Arist. 491 a 31 κρανίου μέρος τὸ πρόσθιον (Bonitz *Index*), Pollux ii. 39 τὸ δὲ μεταξὺ τοῦ ἰνίου καὶ τοῦ βρέγματος στεφάνην καλοῦσι, τὸ δὲ ὑπὲρ τὸ μέτωπον βρέγμα καὶ βρεχμόν, Suid., E. M. τὸ ὑπερμετώπιον μέρος, Hesych. τὸ μέσον τῆς κεφαλῆς. Hippocr. iii. 348-9, 351, 568, Aelian *N. A.* xii. 20, A. P. vi. 115, ix. 519, Babr. xxxiii. 19, *Batryomach.* 231, Alex. Aphrod. *Probl.* 2 ἐπὶ τῶν φαλακρῶν τὸ μὲν βρέγμα ψιλοῦται, and it is used of a bald head by Diog. L. vii. 2. 164 (choliamb. epigr.), Orph. *Lith.* 252, A. P. ix. 317, 439; which may be the reason it is applied to a slave here and viii. 9, or it may be merely contemptuous: cf. Alciph. iii. 66 (with Kenyon) κατὰ τοῦ βρέγματος πατάξαι τὸν ἀλιτήριον, iii. 5, Strattis 34. It appears also in the epigram (*vit. Aesch.*) αἰετοῦ ἐξ ὀνύχων βρέγμα τυπείς ἔθανον. Here the phrase may imply (1) merely that the slave is rubbing her head in perplexity (Crusius); (2) 'I will beat your head'; (3) most probably 'you will have good cause to scratch your head,' i.e. 'I will brand you': see Cobet *Coll. Crit.* 122 who quotes Libanius ii. 68. 29 where στιγματίζας allowed to grow τὰς ὑπὲρ τοῦ μετώπου τριχὰς γελῶν ἂν ὡς δὴ οὐκ ἐστιγμένους and Diphil. ap. Ath. vi. 225 a (ii. 562 K.) κόμην τρέφων...ἀλλ' ἐστιγμένους πρὸ τοῦ μετώπου παραπέτασθ' αὐτὴν ἔχει. See also Lucian i. 613 τὸ τριβώνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρῶ πάνυ τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐκκαυσάτω μετὰ τὸ μεσόφρυον. *Fouilles d'Épid.* i. 48, 49. v. 79 n. This is Herwerden's explanation.

τῶσυρές seems the likeliest reading: the word ἀσυρής may have been unfamiliar to the scribe. I cannot add¹ to the citations of Stephanus and L. Dindorf in the *Thesaurus*: Polyb. iv. 4. 5 ἄνθρωπος ἀσυρής, xviii. 38. 7 ἀσελγειαν καὶ βίον ἀσυρῆ, xxxix. 4 μετὰ χλευασμοῦ καὶ λοιδορίας ἀσυροῦς. Sirach xxiii. 13 ἀπαιδευσίαν ἀσυρῆ. Ath. v. 220 d Πλάτωνα μετονομάσας Σάθωνα ἀσυρῶς καὶ φορτικῶς. Hesych. Ἀσυρές: βδελυρόν. προπετές. βλοσυρόν. θρασύ. Ἀσυρῆ: ἀκάθαρτα. It might well be used therefore by Herodas in abuse, like μιάρός, ἀκάθαρτος, ἐναγής, ἀναγνος (see my notes on viii. 7, ii. 70). ἀσελγής, the nearest synonym of ἀσυρής, was applied by Eupolis to a wind, *fr.* 320 ὥσπερ ἀνέμου ἑξαίφνης ἀσελγοῦς γενομένου. Herodas perhaps fancies a connection with αὐσταλέον: A. P. xvi. 92 κεφαλὴ αὐσταλέη. Theocr. xiv. 4 A. πρᾶσσομες οὐχ ὡς λῶστα, Θυώνιχε. Θ. ταῦτ' ἄρα λεπτός, χῶ μύσταξ πολὺς οὗτος αὐσταλέοι δὲ κίκιννοι (as Warton and Naeke read). The true connexion may be with ἀση or ἄσις.

52 μὴ πάνθ' ἐτοιμῶς καρδιοβολεῦ=μὴ ἐπὶ παντὶ λυποῦ, an ancient maxim of the Seven sages attributed to Periander. Hom. Ω 65 Ἥρη, μὴ δὲ πάμπαν ἀποσκύδμιναι θεοῖσιν. The verb is recorded by Hesych. καρδιοβολεῖσθαι: λυπεῖσθαι: for it is of course the same verb whether formed with ο or η, see

¹ Now add ἀσυρῶς from Philodem. *de rhet.* p. 348 Sudh. from Herw. *Lex. Suppl.*

Lobeck *Phryn.* p. 634 sqq. 'Ap. Rhod. ii. 256 μή μοι ταῦτα νόφ ἐνὶ βάλλεο. Tymnes *A. P.* vii. 477 μή σοι ταῦτα, Φιλαινί, λίην ἐπικάρδιον ἔστω, Macho Ath. 579C. πάντα is adverbial as in Hdt. iii. 36 ὁ βασιλεὺς μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτραπε 'in allen Dingen, durchaus' Stein rightly, vii. 18 τὰ πάντα τῇ ἡλικίῃ εἴκειν, Soph. *O. T.* 1522, *A. P.* xi. 326. 5 μὴ πάντα βαρὺς θέλει μηδὲ βάναντος εἶναι, 329. 1, Menand. *monostich.* 335. ἐτοίμως = ῥαδίως, προχείρως, προπετῶς as Dem. 621. 1 μηδεὶς ὑμῶν νομίσῃ... ἐμέ... μικρὸν ὀρῶντά τι καὶ φαῦλον ἀμάρτημα ἐτοίμως οὕτως ἐπὶ τοῖς προάγειν ἑμαυτὸν εἰς ἀπέχθειαν, 1137. 26, 1424. 2. "Dio Chrys. i. 274 ταύτων δὲ ἡ μὲν ὀργὴ πρὸς πάντα ἐτοίμος."

καρδίῃ βάλλεν would be possible here: βάλη (Bl.) cannot stand, as I have explained in ¹ *C. R.* xvii. 294, 5. The aorist subjunctive (which is close to the future in form) is in effect a future perfect, and contains always a reference (more or less) to future time: τοῦτο μὴ ποιήσης = hoc ne feceris just as ὅταν (more or less) = hoc cum feceris. Thus μὴ σπεῦδε in Theocr. v. 31 elicits the rejoinder ἀλλ' οὐτι σπεύδω and in Soph. *El.* 395 μή μ' ἐκδίδασκε... ἀλλ' οὐ διδάσκω, Lucian i. 747 Δ. ὁκνῶ. 'ΕΡΜ. ἀλλὰ μὴ ὁκνεῖ, Hdt. iii. 140 δίδωμι... μὴ δίδου: whereas Soph. *El.* 830 μηδὲν μέγ' αὖσης, *Aj.* 386 μηδὲν μέγ' εἵπης are interruptions in anticipation, as is μὴ εἵπης in Plat. *Gorg.* 521 B. Cf. further Ter. *Andr.* 868 ah ne saevi tantopere, Herodas vi. 37, i. 17, v. 73, iii. 58 μὴ ἐπέυχεο, Ar. *fr.* 41, Babr. lxxviii. 2, Plaut. *Pers.* 490 ubi ne iura, 656, Ter. *Heaut.* 84, *Phorm.* 664. In Soph. *Phil.* 1286 μὴ 'πεύξης πέρα is *verbum ne addideris*: cf. Ter. *Phorm.* 742 ne me istoc nomine posthac nomine appellassis.

53 νωθρή: in Attic νώθεια, νωθής are the more usual forms.

54 We are confronted here first by the grammatical uncertainty whether ἀλλὰ means 'well' (in agreement) or 'but': secondly whether ἡμέρη is 'day' or 'docile'; thirdly whether ὠθεῖται is used absolutely, or means 'she is pushing.' The first alternatives give perhaps the best sense: Philostr. *Ap.* viii. 1 ἡλίον γὰρ ἐπιτολαὶ ἤδη καὶ ἀνεῖται τοῖς ἐλλογίμοις ἢ ἐς αὐτὸ (the law-court) πάροδος. Seneca *Ep.* xcv. 47 *vetemus salutationibus matutinis fungi et foribus adsidere templorum.* Aristid. i. 452 fin. δευτέρῃ ἐδόκου ἐν τῷ ἱερῷ εἶναι τοῦ Ἀσκληπιοῦ ὄρθριον ἥκων... καὶ χαίρειν ὡς ταχέως ἀνεφύγνυτο. In such phrases, which are very common, the omission of ἦν, ἐστί, is usual, but it is also common to have ἤδη or some mark of time: Philostr. *Ap.* viii. 12 δέιλῃ τε γὰρ ἱκανῶς ἤδη καὶ βαδίζειν ὥρα (13 ἐπειδὴ πλησίον ἐσπέρα), *Her.* 19. 49 ἐσπέρα δὲ ἤδη καὶ βοῦς πρὸς ἀναπαύλῃ. Lucian ii. 584 ἡμέρα τε ἤδη ἦν καὶ ἐσπέρα δὲ ἤδη καὶ βοῦς πρὸς ἀναπαύλῃ. (750 ἡμέρα γὰρ ἤδη), *Carm. Por.* 27 Bgk ἀμέρα καὶ δῆ, Meleager *A. P.* xii. 72 ἤδη μὲν γλυκὺς ὄρθρος, xi. 37 ἤδη τοι φθινόπωρον, Nicet. vii. 1 ἤδη μὲν ὄρθρος καὶ κροκόχρως ἡμέρα, cf. xi. 1, Theocr. xxi. 24 κούδέπω αἴς. Ar. *Vesp.* 206 ἀλλὰ νῦν γ' ὄρθρος βαθύς. Eur. *Rhes.* 978 φῶς γὰρ ἡμέρας τόδε. Lucian ii. 591 νῦξ μὲν αὕτη καὶ σελήνη πολλή. Without ἤδη or ἐστί we find *Anth. Append.* ii. 196 φίλῃ ἡμέρῃ (if this be the true reading), Eur. *Rhes.* 507 καὶ γὰρ εὐφρόνη, Sappho *fr.* 52 μέσαι δὲ νύκτες: cf. Propert. iii. 14. 1 *nox media, et...* ὠθεῖται in form may be passive, or middle. It must refer to the crowd at the doors: Theocr. xv. 44 sqq. Lucian i. 609. "Chariton

¹ See Hermann in Schaefer on Greg. Cor. *addend.* p. 864 sqq.

² Therefore there should be a stop at ἀτάμενος v. 384.

v. 5 Ἔωθεν οὖν ὠθισμός ἦν περὶ τὰ βασίλεια. It is perhaps better here to take ὠθεῖται as impersonal rather than 'she is pushed about,' despite the rarity of the use 'which occurs (in the present) chiefly in technical phraseology: Ar. *Av.* 1160 ἐφοδεύεται, κωδωνοφορεῖται, Lucian ii. 68 ὡς πυρσεύοιτο ἀπ' αὐτοῦ (the lighthouse at Pharos), Arist. 739a 35 εὐοδεῖται 'there is a free passage' L. & S., 937a 14 ἀπολιθοῦται, 17 λιθοῦται 'petrification occurs.' Pind. *O.* viii. 10 ἀνεται 'accomplishment comes,' Aesch. *Suppl.* 447 are different since there is an implied subject τὸ πρᾶγμα III. 7 n. On τε...καί... used temporally see Aesch. *Ag.* 189 n.

55 ὠϊκται is a new form. ὠϊξα is the Epic Aorist and is found in Hippocrates (Veitch, Kühner-Blass II. p. 496).

56 παστός is in origin a verbal adjective unconnected etymologically with παστάς with which compare προστάς, βουστάς: Hesych. Ἐνέπασσεν: ἐποίκιλεν, ὅθεν καὶ παστός. Αὐτόπαστοι πύλαι: παστάδας ἔχουσιν, ποικίλαι. Compare *id.* Πολύκεστος: πολυκέντητος. ἐξ οὗ τὸ ποικίλον δηλοῖ: Epictet. *Man.* 39 κεντητὸν ὑπόδημα more costly than κατὰ χρυσον, πορφυροῦν: κεστός, all, like *census*, from the same root as κεντέω. So πλεκτός (στέφανος), πλεκτή (σείρα), στρεπτός (ὄρμος), σχιστός (χιτών). But what is the noun with παστός, and what is the meaning conveyed? The common meaning of the word, as of παστάς, is 'torus nuptialis' Jacobs on *A. P.* viii. (ii. 1) p. 94, Ach. Tat. p. 794, Musaeus v. 280: also of the hangings round: Dio Chrys. i. 323 ἀποδιδράσκων εἰς τὴν γυναικωνίτην καθῆστο ἐπὶ χρυσηλάτου κλίνης, ἀναβάδην, ἐπὶ ἀλουργεῖ παστοῖς, ὥσπερ ὁ θρηνούμενος ὑπὸ τῶν γυναικῶν Ἀδωνίς, with which compare Theocr. xv. 125, Plut. *Mor.* 839 A (as I punctuate the passage) ἐγένετο δὲ καὶ πρὸς τὰ Ἀφροδίσια καταφερέης, ὡς ὑπὸ <...λέγεται...> παστῷ παρελκυσμένῃ ἐν τῇ κοίτῃ χρῆσθαι, κρόκη διάβροχον ἔχοντα τὸ προσκεφάλαιον. In Leon. Mag. *Ap. Anacr.* 3. 7 χρυσόπαστος οἶκος = παστάς v. 22: cf. v. 24 ἀργυρόπαστα δώματα. There is no difficulty in supposing that it can refer, not only to the bridal couch, but to any other sanctuary guarded, like the 'Holy of Holies,' for which see Lobeck *Aglaoph.* pp. 56, 59 (notes r, t), Hermann *Alt.* § 19, nn. 12-14, Ach. Tat. iii. 6, Dio Chrys. i. 325, called τὰ τῆς αὐλαίας χωρία Ach. Tat. viii. 2. Appul. *Met.* xi. 257 (p. 805 Oud.) *sic ad instar solis exornato, et in vicem simulacri constituto, repente velis reductis, in aspectum populi errabam.* 252 (795) *Dum velis candentibus reductis in diversum deae venerabilem conspectum apprehecamur.* Pausan. v. 12. 4 οὐκ ἐς τὸ ἄνω τὸ παραπέτασμα πρὸς τὸν ὄροφον ἀνέλκουσι, καλῶδίοις δὲ ἐπιχαλῶντες καθιᾶσι. The two substantives I take to be οἶκος and χιτών. It is perhaps unnecessary to warn the reader that, though καθεῖται can mean 'is let down,' or 'hangs down,' ἀνέται cannot possibly bear the same meaning as ἀνέλεται, and that therefore the παστός cannot here be the curtain itself. For the various uses and meanings of παστός, παστοφόροι see Wesseling on Diod. Sic. i. 34, Cuper. on Harpocrat. p. 128, Oudendorp on Appul. *Met.* p. 815. This passage does much to settle an old difficulty. See Meister's note and Herwerden *Lex. Suppl.* on these words and their cognates. The ladies enter the ὀπισθόδομος and begin admiring the pictures: Ach. Tat. iii. 6.

ἀνέται: *patet* 'there is free access.' Hesych. ἀνέται: ἀπολέλυται. In the literal sense Hom. Φ 537 ἀνέσαν πύλας, Eur. *Bacch.* 437 κλῆδες ἀνήκαν θύρετρα

¹ *Lexx.* cite only Poll. iii. 37.

'loosed'; but oftener, as here, of *temples*, etc., *thrown free*: Dion. Hal. x. 14 *ιεραὶ πύλαι κατὰ τι θέσφατον ἀνεμίναι*, Apollon. Tyan. *Epist.* 67 ἀνείται τὸ *ιερόν* to all classes. See also Philostr. *Ap.* iv. 40, i. 21, 34, vii. 11, viii. 1, Aristid. i. 78 *κλισιάδες αὐτοῖς ἀνείνται* (=ἀναπεπτιάται Hdt. ix. 9), "schol. Aeschin. p. 14 fin. of the ἐκκλησία, Joseph. *B. J.* v. 199, *A. J.* iii. 122, viii. 95, Synes. *Epist.* 110 αὐτῷ ἀνείται τὰ βασιλέως ὄτα.

56 sqq.: cf. Theocr. xv. 78—ΓΟΡ. Πραξινόα, πόταγ' ὦδε. τὰ ποικίλα πρῶτον ἄθρησον· λεπτὰ καὶ ὡς χαρίεντα· θεῶν χερνήματα φασεῖς. ΠΡΑΞ. Πότνι' Ἀθαναία, ποῖαί σφ' ἐπόνασαν ἔριθοι, ποῖοι ζωογράφοι τὰκριβέα γράμματα' ἔγραψαν, ὡς ἔτυμ' ἐστάκαντι, καὶ ὡς ἔτυμ' ἐνδινεῦντι· ἔμψυχ', οὐκ ἐνυφαντά. σοφὸν τοι χρῆμ' ἀνθρώπος. αὐτὸς δ' ὡς θαητὸς ἐπ' ἀργυρέας κατάκειται κλισμῶ πρῶτον ἰουλον ἀπὸ κροτάφων καταβάλλων, ὁ τριφίλιτος Ἀδωνις, ὁ κῆν Ἀχέροντι φιλητός. There as here and in vi. 64 (n.), vii. 81, 116, Athene is mentioned as the goddess of cunning handiwork. See note on i. 35. In the passage of Theocritus quoted we have also an excellent parallel to the idiomatic use of the future *ἐρεῖς* where ordinarily *εἴποις ἂν* would be said. It is frequent with Herodas: iv. 28 οὐκ ἐρεῖς αὐτήν, ἣν μὴ λάβῃ τὸ μῆλον ἐκ τάχα ψύζειν: 33 εἴ τι μὴ λίθος, τοῦργον, ἐρεῖς, λαλήσει. 57. v. 56 μὰ δόξει τις οὐχὶ σύνδουλον αὐτὸν σπαράσσειν ἀλλὰ σημάτων φῶρα. vi. 59 αὐτὸ ἐρεῖς εἶναι Πρηξίνον· οὐδ' ἂν σῦκον εἰκάσαι σύκῳ ἔχοις ἂν οὕτω. 65 τῆς Ἀθηναίης αὐτῆς ὄραν τὰς χεῖρας οὐχὶ Κέρδωνος δόξεις (as I read). There is another example in Theocr. xv. 125 πορφύρεοι δὲ τάπητες ἄνω μαλακώτεροι ὕπνω, ἃ Μίλατος ἐρεῖ χῶ τὰν Σαμίαν κατὰ βόσκων "and in i. 149, 50 ὡς καλὸν ὁσδε...δοκησεῖς." There are several exactly similar in the *Eikónes* of Philostratus: i. 23. 3 πεπηγέναι φήσεις αὐτόν, 27. 3 τὸν δ' ἀνακεκυφέναι φήσεις ἐκ βιβλίου, 30. 2, ii. 28. 1 οἰκίας οὐκ εὖ πρᾶτ-τούσης· φήσεις αὐτὴν χηρεύειν δεσποτῶν, 25. 1. *V. S.* ii. 5. 9. These are used just in the same way as the commoner phrases i. 17. 1 εἴποις δ' ἂν, ii. 8. 2, i. 30. 3 φαίης δ' ἂν: but are a rather more vivid mode of expression. Cf. Aristaen. i. 12 ὁ μὲν οὖν τράχηλος αὐτῆς ἀμβροσίας ὁδῶδε καὶ ἄσθμα ἡδύ· ἡ δὲ μήλων ἢ ῥόδων πόμασι συμμειγνόντων ἀπόζειν φιλήσας ἐρεῖς. *A. P.* xvi. 167. "Add Antipat. Sid. *A. P.* xvi. 167. 1 φάσεις...ἀθρῶν, Anon. *ibid.* 169. 3 δερκόμενος...βοήσεις, = 170 *κεν εἴποις*, Callim. *Ep.* 58, Christodor. *Ecphras.* ii. 102 ἐνίψεις, and Epigr. in Burmann *Anth. Lat.* ii. 743; Hermodor. *ibid.* 170 λεύσσων ἀνδάσεις, Euenos ix. 718 αὐτὸς ἐρεῖ τάχα τοῦτο Μύρων; Antip. Sid. and Damocharis quoted on *αινεῖ v.* 47." Pausanias *εἰκάσεις* x. 29. 7, 28. 1, = 25. 5 *τεκμήραιο ἂν*, Philostr. *V. S.* iii. 10 *περὶ πολλῶν...ταῦτ' ἐρεῖς, φήσεις id.* x. 31. 8, *ἐς τοῦτόν τις ἰδὼν...φήσει* i. 21. 5, *δόξεις id.* § 5. So Ach. Tat. i. 8 ἐρεῖ τις, Aelian *N. A.* ii. 19¹ ἰδὼν ἐρεῖς τοῦτο ἄρκτου σκυλάκιον, iv. 36 ἐρεῖς ἰδὼν ἀμυγδαλῆς δάκρυον εἶναι, xvii. 23 ὁρῶντος μὲν ἄλλοσε οὐκ οἶδας οἶους ὀφθαλμοὺς ἔχει· εἰ δὲ εἰς σὲ ἀπίδοι, ἐρεῖς κινναβάρινον εἶναι τὸ ὄμμα. Bato *fr.* 2. 19 (iii. 326 K.) ὥστε περιφέρειν ὠρολόγιον δόξει τις οὐχὶ λήκυθον (δόξεις *ti* Bergk, κοῦχι Kock). Plut. *Mor.* 396 B ἡ δὲ λεπτότης δόξει μὲν (at first sight)..., 937 D. Ach. Tat. v. 18 fin. οὐκ ἀπιστήσεις (would not) ἰδὼν.... Eur. *Med.* 300 προσφέρων...δόξεις, *Bacch.* 469 δόξει τις. Aesch. *Ag.* 424 δόξει." Arche-strat. (Ath. i. 29 b) εἰν γὰρ ἐξαίφνης αὐτοῦ γεύση...δόξει...κείνος δὲ δοκήσει. Heraclides of Cyme (*F. H. G.* II. 96) τὸ δὲ δειπνον τὸ βασιλέως καλούμενον

¹ Add *N. A.* ix. 37 *κατανόσεις*, iv. 40, xi. 10 ὁψεῖ, xiv. 22 *τις...οἰήσεται.*

ἀκούσαντι μὲν δόξει μεγαλοπρεπὲς εἶναι, ἐξεταζόμενον δὲ φανείται.... "Lucian *de dea Syr.* iii. 478 ἡ δὲ Ἥρη σκοπέοντί σοι πολυειδέα μορφήν ἐκφανέει) (484 *δοκέοις ἂν ἰδὼν*. "Marcell. Sidet. quoted in Foerster's *Scr. Physiogn.* II. 282 *θεάση...γνωρίσεις*. Adamant. i. 303." Pollux i. 11, 84, 114, ii. 15, 17, iii. 46, etc. *ἐρεῖς*=*εἴποις ἂν*, as Phryn. p. 127 οὐκ ἐρεῖς. "Dion. Hal. v. 230, 270, 274." Tzetz. *Chil.* viii. 67 ὅθεν ἡ παροιμία 'τέττιγα' λέγει 'τῶν πτερῶν δόξεις κατεσχηκέναι.' xii. 719 *γεννᾷ μὲν ὠά, χηνικὰ δόξεις βλέπειν*. Aristides i. 357 *κατάχαλκον ὄραν* *πεδίον τότε φήσεις ἀληθῶς*) (ii. 456 *ἴδοις ἂν*. Hdt. iv. 74 *ὅς δὲ μὴ εἶδὲ κω τὴν κανναβίδα λίνεον δοκήσει εἶναι τὸ εἶμα*. "It appears from an examination of these passages that, since this construction is not Epic, it comes from the old Ionic descriptive style of narration, adopted by Aelian and Pausanias from their authorities. It is common in Latin, cf. Martial i. 109. 6, *ib.* 21-3, iii. 38. 8, iv. 64. 26, ix. 45, xiii. 58 *aspice...dices*, 124, x. 83. Appul. *Met.* 319 Oudendorp (p. 88)."

καινήν Ἀθηναίην would imply 'the artist is another Athene!' a common form in comparisons: Apollod. Caryst. 24 *καινὸν Χαιρεφῶντα*. Athenion i. 27 κ. Παλαίφατος. Lucian iii. 336 he was called *καινὸς Σωκράτης*. *A. P.* vii. 692 ὁ *καινὸς Ἀτλας*, xii. 217 κ. Ἀχιλλεύς, Meleag. xii. 56 κ. Ἐρωτα. Appul. *M.* iv. 87 (314) *cum novam me venerem nuncuparent*. νέος¹ Musaeus 58 ν. Κύπρις, Meleag. *A. P.* xii. 54 Πόθον, *A. P.* vii. 691 Ἀλκῆστις. Plut. *Pericl.* 24 Aspasia in Comedy Ὀμφάλη τε νέα καὶ Δηάνειρα προσαγορεύεται. Aristocreon (Plut. *Mor.* 1033 E) *τόνδε νέον Χρυσίππον Ἀ. ἀνέθηκεν*. Christodor. *A. P.* ii. 96 Caesar οἶα Ζεὺς νέος ἄλλος ἐν Ἀysonίοισιν ἀκούων. "Κούρητα νέον Plut. *Sol.* 12." Ἀσκληπιὸς Lucian ii. 249. Ἥως Nonn. *D.* xvi. 46. Plut. *Ant.* 54 *νέα Ἴσις*. ἄλλος Liban. iv. 116. 6 Ἑλένην ἄλλην καὶ Πάριν δεύτερον· *τάχα καὶ Τροίαν ἐτίραν*. Meleag. *A. P.* xii. 54 Ἰμερον, Musaeus 33 Κύπρις, Chariton vi. 3 Θέτις. *Paroem.* ἄλλος οἶτος Ἡρακλῆς, Φρυνώνδας ἄλλος. Eur. *Tro.* 620 ἄλλος τις Αἴας δεύτερος. *A. P.* ii. 416 Ὀμηρος, ix. 386. 3 Κύπριν, xi. 354. 1 Ἀριστοτέλην, xvi. 112. 1 Ὀδυσσεύς, xvi. 278 Ἀγχίστης, Ἀδωνις. Eumath. xi. 12 Πρωτεύς. Liban. iv. 116. 6 (*sup.*). Nonn. *D.* vii. 232 Κύπριν, xxiv. 44 Διόνυσον, 194 Λαοδάμεια, xiii. 300, xv. 171 Ἀρτεμις, xlviii. 77 Τυφωεύς, ii. 119 Ἥχώ, xlv. 26 νεώτερον ἄλλον Ὀρόντην. ἕτερος Ehipp. 17. 1 Ἡρακλῆς. Plut. *Mor.* 717 E Χείρωνος. Liban. *Ep.* 260 Φάων, 1135 Τάνταλον. Nonn. *D.* i. 391 ἐ. νόθου Διὸς. δεύτερος Eur. *Tro.* 620 *sup.*, Aesch. *Ag.* 861 Γηρύων ὁ δ. *A. P.* xii. 55 ὁ δ. Ἀθίδι Φοῖβος, xvi. 52 ὡς Ἀτλαντα δ. Meleag. *A. P.* v. 165 δ. Ἐνδυμίων. *A. P.* vii. 6 δ. ἀελιον. Euphron. *fr.* i. 12 ἐπτά δ. σοφοί. *A. P.* ix. 281. 4, xi. 95, Diog. L. vii. 5. 170 Ἡρακλῆς. ὀπλότερος Euphorion *fr.* 53 Ἀχιλλῆος. *A. P.* v. 218. 3 Πολέμων. Nonn. *D.* xvi. 47 Σελήνη, 125 and xlviii. 245 Ἀρτεμις. Greg. Naz. *A. P.* viii. 79 Ρώμη. So in Latin *novus* (Appul. l.c.), *alius* and *alter*. Other epithets may be used in the same way: of **nationality** Αἰγύπτιε Ζεῦ Νεῖλε Parmenon Byz. (Ath. 203 c), Nonn. *D.* iii. 291, xl. 399: Σαπφῶ τὰν *θνατὰν* Μοῦσαν *A. P.* vii. 14. 1, τὴν *θνητὴν* Κυθήρειαν vii. 218. 5, τὰν μερόπων Πειθῶ vii. 2. 1, θῆλυν Ὀμηρον ix. 26. 3, ἀσκαροτέρην Ἀφροδίτην v. 102, ἀρουραίη Μοῦσα vii. 195. Cato *grammaticus*, *latina Siren* Bibaculus, *Romanus Hercules* Lamprid. *Commod.* 8.

¹ In Ath. 505 e 'ἡ καλὸν γε αἰ Ἀθηναίη καὶ νέον τοῦτον Ἀρχίλοχον ἐννῶχασιν,' where Meineke ejects *καί*, perhaps the true reading is *καινὸν τοῦτον*.

Further suggestions are *Κῶν*, for which *cf. Il.cc.*, and *κοινήν*, *sociam* 'in collaboration,' which might be in some degree supported by Lucian i. 27 where Prometheus, moulding man, ἀρχιτέκτων αὐτὸς ἦν, συνειργάζετο δὲ τι καὶ ἡ Ἀθηνᾶ, i. 195, Procop. *Ep.* 49 τὸν Μουσαγέτην αὐτὸν συνεργάσασθαι σοι μετὰ τῶν Χαρίτων τὸν λόγον. But in this position the whole stress of the sentence would fall upon the word, and there is no meaning in such emphasis. Against *καινήν* and *Κῶν* one fatal objection holds in common. They said in Greek or Latin 'The artist is a new Athena!,' but when they said 'Athena might have made it!' no epithet was ever added but 'herself.' This may be seen by comparing the passages quoted above with the following: VII. 116, *A. P.* vi. 284. 3 αὐτὴ Κύπρις ἔριθος (though Philaenion made it), xvi. 172 αὐτὰ που τὰν Κύπριν ἀπηκριβώσατο Πάλλας, Clearch. 5 οἶνος δὲ αὐτὸς ἐποίησεν ὁ Μάρων, Procop. *Ep.* 49 above; or no epithet at all as vi. 65, Philostr. *Her.* xix. 2 τὸ ὑπ' ἐνίων λεγόμενον ὡς Ἀπόλλων αὐτὰ ποιήσας Ὀμηρον ἐπέγραψε τῇ ποιήσει, Eriphus 7. 3 οὗτος δὲ φησι ταῦτα τὴν Λῆδαν τεκεῖν. *A. P.* xvi. 268 ἡ δὲ τὴν φωνήν, Ἰππόκράτης, ἔγραψε Παιάν. Lastly if we keep to the MSS. *κείνην* would mean that an image of Athena is pointed to. I do not know how Athena should be found in the temple of Asklepios, but if she is to be seen in a picture surely we might expect more information than this. It remains to read οἱ ἔργα κείν' ἦν, since the common phrase¹ τοῦτ' ἦν (Starkie, *Ar. Vesph.* 183, 1509) does not strike one as sufficient warrant for *κείν'* ἦν; ἦν (l. 4 n.) *en* is used thus without any addition by *Ar. Eq.* 26, *Plut.* 75, Menand. 377 and probably Antiphanes 153. ¹Menand. *E.* 174, *S.* 90, 98.¹¹

58 γλύψαι means that the work is in relief: not sculpture in the round: that is *πλάσαι*.

δέσποινα is a conciliatory title of Athene: *Ar. Eq.* 763, *Pax* 271, *Soph. Aj.* 38, 105, *Eur. Suppl.* 1235, *Cycl.* 248, *Rhes.* 599.

The speaker is careful to add *χαρίτω* lest Athene's dignity might be offended, *cf. l. 35 n.*, vi. 35 n., *Eur. Ion* 1442. *Plut. Mor.* 983 E (Halcyon's nest is compared to Apollo's altar) ἱλεως δ' ὁ θεὸς εἶη. *Aristid.* ii. 99 ὥσπερ ἂν εἰ ὁ Ἡρακλῆς, ἱλεως δ' εἶη τῷ παραδείγματι, 562. *Arat.* 637 Ἀρτεμὶς Διήκοι, προτέρων ἔπος. *Apoll. Rhod.* iv. 984, 1511, ii. 708. *Ael. N. A.* xv. 11. [*Lucian*] ii. 431. *Alciph.* ii. 3. 104 *I never knew a more tiresome festival*—Δήμητερ ἱλεως γενοῦ. *Liban.* iv. 128. 19 μονονουχὶ βοᾷς (ἀλλ' οὐκ ἐμὸς ὁ λόγος ὦ Πύθιε), ὡς ἡδίκησεν Ἀπόλλων. *Nonn.* 4. 50 Διήκοι Κρονίδης (8. 74), 30. 213 ἱλάτε Μοῖραι. *Synes. laud. calv.* p. 49 (§ 39 Migne) perhaps even the deity is bald—ἱλεως δὲ εἶη τῷ λόγῳ. *Ov. Amor.* ii. 2. 60, 5. 1, *ex Pont.* iii. 1. 7.

59—71 "probably give the description of one panel-painting by Apelles containing (1) a nude boy.... This boy was (2) probably holding a silver *πύραγρον*... (3) an ox led by a man; the ox is either two-thirds *en face* or in profile, as 'he glares so with one eye.' Several Pompeian wall-paintings illustrate this scene. (4) An attendant maid and two men, one 'with a hook-nose' and the other 'with a snub-nose.' The whole represents a sacrificial offering; and such scenes with the *πύραγρον* may be illustrated

¹¹ Menand. *S.* 208 has simply τοῦτ' ἦν (as *Lucian* i. 119 οἶον ἦν). Compare with van Leeuwen Menand. *Ep.* 574. In all these cases ἦν=ἦν ἄρα which does not seem to have any point here.¹¹

from vases (Gerhard *Arch. Zeit.* 1845, p. 162 sq. pl. xxxv., *Auserlesene Vasenbilder*, pl. clv.). The whole represents a sacrificial offering." Waldstein in *C. R.* vi. 135. Compare for **66 sqq.** *Heliod.* iii. 1, 2, esp. 2 init. ταύτας τὰς ἀγέλας καὶ τοὺς ἄνδρας τοὺς βοηλάτας κόραι θέτταλαι διεδέχοντο.¹

59 Chariton ii. 2. 2 τρυφερά δὲ σάρξ, ὥστε δεδοικέναι μὴ καὶ ἡ τῶν δακτύλων ἐπαφὴ μέγα τραῦμα ποιήσῃ. 'γούν τὸν' seems the most likely supplement, *Ar. Pax* 545 ἐκείνῳ γούν τὸν λοφοποιὸν οὐχ ὄρας; 'κνίσω: κνίγω was read at first: so in *Suidas s.v.* Ἰούνιος there are *vv. ll.* ταγηνοκνισοθήρας and ταγηνοκνιγοθήρας.

60 ἔλκος ἔξει=τετρώμενος ἔσται whereas ἔλκος λήψεται=τρωσθήσεται: so with τραῦμα, πληγὴν, βλάβην, χρήματα, δόξαν, ἔπαινον, διαβολήν.

πρόσκενται 'lie' on his bones, or 'are laid on' by the artist—the word may imply more or less. *Cf. Hom. Σ* 378 οὔατα δ' οὐπω...προσέκειτο, *A. P.* xii. 75 εἰ πτερά σοι προσέκειτο 'attached,' 'affixed,' 'added,' ix. 717 τὸ δέρας χάλκειον ὅλον βοὶ τᾷδ' ἔγκειται. *Hes. Theog.* 145 ὀφθαλμὸς ἔεις ἐνέκειτο μετώπῳ 'was situated.' *Quint.* x. 186 ὑσμῖναι ἐνέκειντο on the shield.

61 θερμὰ θερμὰ πηδεῦσαι 'throbbing,' 'pulsing,' the usual word of the heart, *Ar. Nucl.* 1391 *Blaydes*, *cf. Eur. Hipp.* 1343 κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.

Adjectives are used quasi-adverbially in the neut. plur. throughout poetry; with greater freedom by the later verse writers; and not uncommonly by late writers of ornate prose. The superlative adverb was always of this form normally, and in Modern Greek it has supplanted all adverbs. From a large collection I select enough for illustration. VIII. 25 ὑπτί' ἐρριπτεῦντο. *Hom.* N 18, ρ 27 κραιπνὰ ποσὶ προβιβάς. *Hes. Scut.* 323 κοῦφα βιβάς. *Pind. O.* xiv. 16 κοῦφα βιβῶντα, *Ar. Thesm.* 953 χώρει κοῦφα ποσίν. *βαίνειν Hom. h.* 3. 28 στυλὰ ποσίν, *Sim. Amorg.* 18 στυλὰ, *Anacr.* 151 κόρωνα, *Eur. Tro.* 820 ἀβρά. *Callim. h.* iii. 246 πόδεσσιν οὐλα κατεκροτάλιζον. *πηδᾶν Eur. Ion* 726 λαυνηρά, *Autocrates* i. 3 κοῦφα. *Sappho* 55 ἄβρα ἀλλόμαν. *Xen. An.* vi. 1. 5 ἥλλοντο ὑψηλά τε καὶ κοῦφος. *A. P.* vii. 31. 9 ἀβρά χορεύσης. *Anacr.* 165 κοῦφα σκιρτῶσα. It is especially common with verbs of motion; to those already given add *Soph. O. T.* 883 ὑπέροπτα...πορεύεται, *O. C.* 1696 οὔτοι κατάμεπτ' ἔβητον, *Hom. P* 75 ἀκίχῃτα διώκων ἵππους, *Pind. O.* vii. 45 βαίνει...ἀτέκμαρτα, *Eur. Ph.* 1740 ἀπαρθένευτ' ἀλωμένα, *Bacch.* 424 οὐδ' ἄκρανθ' ὠρμήσαμεν; but of course common otherwise *Soph. El.* 962 ἀλεκτρα γηράσκουσιν ἀνυμέναία τε. It should certainly be read in *O. C.* 1466 where I conjecture ἐπηξᾷ θυμόν· οὐράνια γὰρ ἀστραπή φλέγει πάλιν (or οὐράνεια δ') as *Ar. fr.* 46 χειμέρια βροντᾷ μάλ' αὖ, *Eur. Tro.* 521. The use in the present case is bolder as more remote from the sense of the verb *πηδᾶν*; but instances of greater freedom could easily be supplied; *e.g. A. P.* vii. 152. 6 (a late writer) εἴλκυσε Πριαμίδην δίφρῳ σύρομενον.

Reiteration of words as in θερμὰ θερμὰ, either gives merely emphasis as δεινὰ δεινὰ *Xenarch.* 4. 1, *Soph. O. T.* 483, *El.* 221, *Eur. Hec.* 1076, *Plat. Phaedr.* 242 D, *Meleag. A. P.* v. 176, καλὰ μὲν καλὰ τέκνα τέκεσθε *A. P.* xii. 62, *Theocr.* viii. 73 *Meineke*, *Soph. fr.* 686 βαρὺς βαρὺς, *Dem.* 798. 10 μιάρων, μιάρων, *A. P.* xi. 25 πολὺς πολὺς, *Theodor. Prod.* ix. 286 δριμεία ναι δριμεία (quoted by *Blaydes inf.*), *Lucret.* iii. 12 aurea dicta, aurea, vi. 528 omnia,

prorsum, omnia; or expresses rapid motion v. 298 *instant, instant*, Tzetz. *Chil.* xiii. 379 λεπτά λεπτά κατατεμών τοῦτον, πλέον πλέον Ar. *Nub.* 1288, μάλλον μάλλον *Ran.* 1001 Blaydes, μίαν μίαν Soph. *fr.* 191, μικρόν μικρόν Nicet. Eugen. ix. 52, 79; see Boissonade on iii. 15, Lobeck *Path.* i. 178-84, Mayor *Juv.* v. 112. In Modern Greek, as in Italian, this use is frequent; e.g. καλὰ καλὰ, *bene bene*, πρῶτ' πρῶτ' 'very early,' κάτω κάτω 'right down,' τὸ ψωμί εἶνε φρέσκο φρέσκο 'quite fresh.'

62 *πύραστρον* This word otherwise unknown provides considerable difficulty. If we assume that it is derived from a verb this must be *πυράζω* a form which occurs (*Thes.*) as a variant for *πυρράζω*, cf. Strattis 13. 4, Ar. *Eg.* 407 Blaydes. This = '*rutilo*' intrans. If *πυρράζω* could mean to make brown *πύραστρον* might then be a 'browner,' that is a long spit or roasting iron such as may, for example, be seen in Schreiber *Atlas of Ant.* xiii. 8, Baumeister II. 1107, though it is not necessary to assume a verb as origin, as is shown by the forms *χείμαστρον* *ζύγαστρον* κτέ. From *πυροί* it might perhaps be 'bread-basket'; but I find no support for this. Compounds of *πῦρ* should have *υ* short, however Lobeck *Path.* i. 307 gives *πῦραύστης* (Aesch. *fr.* 288), and *Πῦραιχμης*. It has been explained thus as a σκάλευθρον (Hesych. σκάλευθρον) a poker, or *forceps*, Eupolis 228 Kock (θέρμανστριν).⁷

οὐκ, ἦν ἔδῃσι Μύλλος As Pataikiskos is a well-known rogue (*inf.*), it is hard to see why Muellos, whose name is unknown, should be coupled with him, when we require some well-known character with proverbial associations. On the other hand we are fairly well acquainted with Μύλλος Zenob. v. 14, who quotes Cratinus 'Μύλλος πάντ' ἀκούων' (*fr.* 89 K.); Photius Μύλλος: ποιήτης ἐπὶ μωρία κωμωδούμενος (*adesp.* 1085 K.). That he was a poet is doubted by Wilam. *Hermes* ix. 338; Hesych. Λύλιος ἢ Μύλλος: οὗτος ἐπὶ μωρία ἐκωμωδεῖτο (M. Schmidt's reading); Apost. v. 77, xi. 85, Theognost. *Gram. An.* II. 61, Arcad. 53. 15, Diogen. vi. 40. In Catull. lxxxiii. 3 *mule* is generally read. If we are to read Μύλλος we must suppose that a syllable is missing after ἔδῃ. To read ἔδῃ μιν it would be necessary to take τῶργυρεῦν δὲ πύραστρον as a clause complete in itself like κείνον δὲ τὸν γέροντα in v. 30: but there ὄρη is readily understood, and it can hardly be so here. The choice appears to lie between ἔδῃσι and ἔδῃσι. There is no grammatical impossibility in reading ἔδῃσι, though in such a case both subjects usually precede the verb; but ΙΔΗΙCΙ (III. 43 n.) might more easily become ΙΔΗΙ. In Plat. Com. 153. 5 κἂν μὲν πίπτῃσι τὰ λεύκ' ἐπάνω it is natural to find a *v.l.* πίπτῃ. In Hom. Ψ 805 for φθῇσι there was a *v.l.* φθῇ.

Πατακίσκος or Πατακίων is a typical parasite thievish, covetous, unprincipled and dishonest i. 50 n. The passages dealing with him are collected by Leutsch on Apostol. xiv. 13 Πατακίωνος συκοφαντικώτερος. In the majority he appears as the worst of men (Dio Chrys. ii. 270, Aeschin. 81. 10) coupled with such as Eurybatus and Phrynondas (in Plut. *Mor.* 21 F worst of initiated); his characteristics are given in Bekk. An. 193. 5 ἐπίβουλος δεινός, 298. 5 συκοφαντία καὶ κλοπή καὶ τοιχωρυχία. The name seems originally to have been a nickname from the pygmy-like figures on the bows of Phoenician ships (Com. *adesp.* 423 Kock).

ἐκβαλεῖσι τὰς κούρας 'won't they let their eyes drop out' i.e. 'start from their sockets' with their lickerish gaze. Cf. I. 56, IV. 44. Eur. *H.F.* 922 ἐν στροφαῖσιν ὁμμάτων ἐφθαρμένος ῥίζας τ' ἐν ὄσσοις αἱματώπας ἐκβαλὼν¹. Ar. *Thesm.* 3 πρὶν τὸν σπλήνα κομιδῇ μ' ἐκβαλεῖν (for which cf. III. 70 n., Plaut. *Rud.* 511, *Merc.* 123, Pliny xi. 205). Plut. *Mor.* 831 C ἐμούντος καὶ λέγοντος τὰ σπλάγχνα ἐκβάλλειν (*fr.* in Longin. 10 σπλάγχνοις κακῶς ἀναβαλλομένοις), *Fab. Aesop.* 348 Halm. Lucian i. 823 ἂν ἀποβάλῃ, φασί, τοὺς ὤμους πτίσσω. Eur. *Cycl.* 636 τοὺς ὀδόντας ἐκβαλεῖν τυπτόμενος (cf. Lucian ii. 885). 'So in the riddle (Plut. *Mor.* 54 B, Bergk *P. L. G.* III. 669) the parasite is γαστήρ ὄλον τὸ σῶμα, πανταχῇ βλέπων ὀφθαλμός, ἔρπον τοῖς ὁδοῦσι θηρίον.'⁷

65 ἀργύρου would be usual, but ἀργυρεῖν is defensible; Plat. *Hipp. Maj.* 290 B ὅτι τῆς Ἀθηνᾶς τοὺς ὀφθαλμοὺς οὐ χρυσοῦς ἐποίησεν οὐδὲ τὸ ἄλλο πρόσωπον, ἀλλ' ἐλεφάντινον... C τοῦ οὖν ἔνεκα οὐ καὶ τὰ μέσα τῶν ὀφθαλμῶν ἐλεφάντινα εἰργάσατο ἀλλὰ λίθινα; Hes. *Op.* 142 ἄλλο γένος μερόπων ἀνθρώπων χάλκειον ποίησεν.⁷ Simon. Amorg. 7. 21 τὴν δὲ πλάσαντες γῆνιν, between τὴν δ' ἐκ κυνός... and τὴν δ' ἐκ θαλάσσης.... So the gen. and the adj. are interchanged in Hippocr. iii. 238 ἔχνος ποιέσθαι ἢ δέρματος... ἢ μολύβδινον (for μολυβδίνου). Hdt. vii. 34 ἐγεφύρουν... τὴν μὲν λευκολίνου Φοίνικες τὴν δὲ βυβλίνην Αἰγύπτιοι. Nicodem. *A. P.* vi. 317 Πραξιτέλης ἔπλασεν Δανάην καὶ βυβλίνην Αἰγύπτιοι. Theocr. p. 332 B ἀλλ' εἰ μὲν χρυσοῦν ἢ ἀργυροῦν ἢ ἐλέφαντος... δημιουργήσειεν ἀγαλμα. Compare Theocr. viii. 63 ἀνήτινον ἢ ῥοδόεντα ἢ καὶ λευκοῖων στέφανον... περὶ κρατὶ φυλάσσων. Cf. Xen. *An.* v. 2. 5 τύρσεις πυκναὶ ξύλιναι πεποιημέναι. Theocr. *A. P.* ix. 598 τοῦτον δ' αὐτὸν ὁ δᾶμος... ἔστασ' ἐνθάδε χάλκεον πόησας. Theophrast. *H. P.* v. 3. 4 τοὺς στροφεῖς τῶν θυρῶν ποιοῦσι πετελῖνους, 4. 6 τὰς γεφύρας ποιοῦντες ἐλατίνας. Arrian *Ind.* x. 2 ταύτας μὲν ξύλινας ποιέσθαι: οὐ γὰρ εἶναι ἐκ πλίνθου ποιομένας διαρκέσαι. Lucian ii. 652 ἀλλὰ σὲ μὲν, ὦ ἐν-οσίγαιε, χαλκοῦν ὁ Λύσιππος καὶ πένητα ἐποίησεν. In Plat. *Rep.* 515 A ἄλλα ζῶα λίθινά τε καὶ ξύλινα καὶ παντοῖα εἰργασμένα, Hdt. ii. 78 νεκρὸν ἐν σορῶ ξύλινον πεποιημένον, the participles may be taken as separate, like τετυγμένα Hom. i. 223, Aesch. *Theb.* 375; cf. γεγραμμένος Ar. *Ran.* 537 Blaydes, πλαττόμενος schol. *Av.* 436, ἐξηκασμένα Aesch. *Ag.* 1243. ξυλίνους πόδας πεποίητο Lucian iii. 105 is 'had wooden feet made,' as Hdt. ii. 86 ποιεῖνται ξύλινον τύπον ἀνθρωποειδέα, iii. 88 τύπον ποιησάμενος λίθινον ἔστησε, ii. 129 ποιήσασθαι βοῦν λίθινον κοίλην. In Hom. μ 280 σοὶ γε σιδήρεα πάντα τέτυκται, Ap. Rhod. iv. 1645 τὸ μὲν ἄλλο δέμας καὶ γυῖα τέτυκτο χάλκεος ἢ δ' ἄρρηκτος, the verbs may convey no more than ἐστὶ, ἦν, compare Anacreon 97 οἰνοπότης δὲ πεποίημαι, Plut. *Mor.* 505 F.⁷

67 ὁ ἀνάσιμος (Ar. *Eccl.* 940, Arist. 501 b 33, 932 a 18, ἀνασιμῶν Hesych., ἀνασιμήνασθαι Pollux ii. 73) is the natural contrast, being the type opposite to ὁ γρυπός: see e.g. Plat. *Phaedr.* 253 D, E and the celebrated passage *Rep.* 474 D ὁ μὲν, ὅτι σιμός, ἐπίχαρις κληθεὶς ἐπαινέσεται, τοῦ δὲ τὸ γρυπὸν βασιλικὸν φατε εἶναι (Plut. *Mor.* 45 A, 56 D, Aristaen. i. 18, Pollux ii. 73; cf. Arist. 811 a 34), Arist. 1309 b 24, 1360 a 27, Xen. *Cyr.* viii. 4. 21. τὸ σιμόν was thought ugly: Ar. *Eccl.* 940, Plat. *Theaet.* 143 E, 209 C and also τὸ γρυπὸν Lucian *A. P.* xi. 405; but τὸ ἐπίγρυπον, the moderate degree, was

¹ In Eumath. xi. 12 read δεινὸν τοῖς ὀμμασιν ἐμβλέπων (for ἐμβάλων).⁷

admired: Plat. *Euthyphr.* 2 B, *Phaedr.* 253 D, Aristaeon. i. 11, Ael. *V. H.* xii. 1 (Aspasia ἐπίγρυπος), Philostr. *Her.* xx. 8 τὴν δὲ ῥίνα οὕτω γρυπὴν ἀλλ' οἶον μέλλουσαν.

One would expect the contrary mistake: ἀνάσιλλος, which means 'with hair bristling up' (from the same root probably as οὔλος, see reff. on I. 19 σιλλαινε), is frequently corrupted, ἀνάσιμος usually being the error; see *Thes. s.vv.* For example, ἀνάσιλλος as one of the stage-types must surely be right in Pollux iv. 137, 138 (Jungermann) τὰ μέντοι θεράποντων πρύσωπα διφθερίας, σφηνωπῶν, ἀνάσιλλος...ὁ δὲ ἀνάσιλλος ὑπέρροχος, ξανθός· ἐκ μέσου [μετώπου Jungerm.] ἀνατένται αἱ τρίχες· ἀγένης ἔστιν, ὑπέρυθρος· καὶ οὗτος ἄγγελος: the description (cf. that of the οὔλος νεανίσκος in 136) explains ἀνάσιλλος, not the *v.l.* ἀνάσιμος. Grenfell *Papyri* 1896, p. 21 in a public proclamation μακροπροσώπῳ ἀνασιλλῶ ἐπιγρύπῳ.

68 Ἰόην βλέπουσιν ἡμέρην means, I think, 'have they not the look of light and life?' as Theocr. xiii. 45 ἔαρ θ' ὁρώσα Νυχία. Meleag. *A. P.* xii. 159 χεῖμα δεδορκώς: cf. οἶον Αἰδὴν βλέψας III. 17 n. The words admit the interpretation 'do they not behold live day?' to much the same effect, i.e. 'are they not alive?' as ζῶει καὶ ὁρᾷ φάος ἡελίου Hom. Σ 61 al., and in Tragedy commonly βλέπειν φάος, ἥλιον, φῶς ἡλίου: εἰσορᾶν, φέγγος, αὐγὰς ἡλίου: but I do not know ἡμαρ or ἡμέραν so used. Compare Soph.¹ fr. 864 οὐκ ἔστι γῆρας τῶν σοφῶν ἐν οἷς ὁ νοῦς θεῖα ξύνεστιν ἡμέρα τεθραμμένος. The accent on Ἰόην was meant probably to indicate that it is the adjective.

69 εἰ μὴ δόκειν τι μέζον πρήσσειν would mean 'if it were not that I think I am doing...' as e.g. Soph. *O. T.* 402 εἰ δὲ μὴ δόκεις γέρον εἶναι, παθὼν ἔγνωσ' ἄν... 'were it not that you seem to be an old man.' The sense we require here is 'were it not that I think I should be doing,' that is, εἰ μὴ δόκειν ἂν μέζον πρήσσειν. The τι is certainly not required, for μέγα ποιεῖν is used like μέγα λέγειν (see VI. 34 n.), Lucian iii. 312 οὐ μέγα ὦ Λυσία, τοῦτο ποιεῖς...; Plut. *Mor.* 233 A τί οὖν μέγα ποιεῖς; (This is the sense of ἔργον μέγιστον Aesch. *Pers.* 761, ἔργων μεγάλων *Ag.* 1545.) For μέζον compare further Alexis 16. 4 μείζον τι τῶν ἄλλων φρονεῖν. Aristid. ii. 524 εἰ μὴ καὶ νῦν ἔλαθον τι μείζον εἰπὼν καὶ δεῖ παραιτήσασθαι. Nothing is commoner in MSS. than confusion of tenses and omission of ἂν with δοκῶ²: see Cobet *V. L.* 206, *N. L.* 245, Blaydes *Ar. Ach.* 994 crit. n. 'μέλλω is also used in conditional clauses of this character; as, for instance, in Plat. *Legg.* 792 E εἰ μὴ μέλλοιμι δόξειν παίζειν, φαίην ἄν....

μέζον ἢ γυνή π. (as the first hand in VI. 34) is an unusual phrase. μέζον ἢ γυναικα χρή Eur. *Heracl.* 979, *Hipp.* 636, fr. 963, *Med.* 1071, or simply ἢ χρέων fr. 963. 2, ἢ δίκη etc., are natural, and a very common form is μείζον ἢ κατ' ἄνθρωπον, ἢ κατ' ἄνδρα Soph. *Ant.* 768, Eur. *Med.* 670, ἢ κατ' ἐμὴν ῥώμην Soph. *Trach.* 1019; and so the gen. 'too much for,' Menand. 796 (cf. *monost.* 323) μείζον οἰκέτου, Eur. fr. 603 πλέον παιδός, 1040 ὀφρὺν μείζω τῆς

¹ *J. Phil.* 31 (61) pp. 9-10.

² A few passages still remain to be corrected. In Ap. Rhod. iii. 548 read δοκέω δέ μιν οὐκ ἀθερρίξειν for ἀθερρίζειν, as Hom. H 192; in Lucian ii. 105 δοκεῖτε δέ μοι ἀριστ' ἂν βουλευέσθαι for ἀριστα as Isocr. 367 d (or δοκεῖτε δ' ἂν as Dem. 342. 12); in *A. P.* xi. 196 οἶμ' ἂν ἀπαγχοῖσθαι for οἶμ' ἀπ.

τύχης, Isocr. 122 e μείζω φρονεῖν τῆς δυνάμεως, Aristid. i. 245 τῆς φύσεως¹, Archytas (Stob. *Fl.* i. 71) μηδὲ μέζον φύσιος τῆς ἀμετέρας φθεγγόμεθα.

71 ἐπιλοξοί: the characteristic sidelong look; Apoll. Rhod. ii. 665 ὄμματα δὲ σφιν λοξὰ παραστρωφῶνται. Nicand. *Alex.* 222 a λοξαῖς δὲ κόραις ταυρώδεα λείσσω. The simple verb in Sophron² in E. M. 572. 41 (fr. 49 Kb.) λογάδες...ἢ ὅτι λοξοῦνται ἐν τῷ βλέπειν κατὰ τὰς ἐπιστροφάς. Σώφρων ἐν Θυνοθήραις 'λοξὼν τὰς λογάδας,' of the tunny itself, to judge from Ael. *N. A.* ix. 42 ὅτι δὲ τῷ ἐτέρῳ τῶν ὀφθαλμῶν ὁρῶσιν τῷ δὲ ἄλλῳ οὐκέτι καὶ λισχύλος ὁμολογεί (fr. 308) 'τὸ σκαῖον ὄμμα παραβαλὼν θύννου δίκην': the same in Plut. *Mor.* 979 E who says τῷ γὰρ ἐτέρῳ δοκοῦσιν ἀμβλυώττειν: so Ath. 301 e, Arist. 598 b 20. Libanius iv. 1072. 22 has λοξευσάσης τὸν ὀφθαλμόν and 1072. 11 τὸ γὰρ ὄμμα διαλοξεύσασα. It seems as though Hor. *Ep.* i. 14. 37 *obliquo oculo mea commoda...limat* were imitating one of these verbs. Further we have *A. P.* vii. 531 δερκόμενος λοξαῖς κόραις. It is natural to understand τῇ ἐτέρῃ κοῦρῃ 'with one eye,' Ar. *Vesp.* 497, *Eccl.* 498 παραβλέπουσα θατέρῳ. With the active the accusative might be expected; but the dative will hardly seem strange, remembering first how frequent a form of expression is λοξά or λοξὸν ὄμμασιν βλέπειν (Solon 34, Anacr. 75. 1, Theocr. xx. 13, *A. P.* vii. 521, Christodor. *Ecphras.* 196)=λοξοῖς ὄμμασιν, ὄρθια φωνῇ βοᾶν (Hom. *h. Dem.* 20, 432, Apoll. Rhod. iv. 70) and the like. Thus we find a similar variation in the uses of ὀρθιάζειν: ἐπορθ. ὀλολυγμόν Aesch. *Ag.* 28; absolutely, 'to cry aloud,' ὀρθ. Hesych., ἀνορθ. Andoc. 5. 6; with dat. γόοις Aesch. *Pers.* 689, 1051; αἰδοῖον *A. P.* xvi. 261 'Meineke'; with dat. ἐξορθιάζον τῷ αἰδοίῳ Plut. *Mor.* 371 F, ὠρθίασα ταῖς θριξί sch. rec. Aesch. *Theb.* 551, ἀνακροτεῖν Ar. *Ran.* 1029, *Eq.* 651 Blaydes, ἀνακρούουσαι χερσὶν Autocrat. i. 4; 'and with many other verbs: τανύεσθαι (Med.) intransitive in Hom. i. 298, τανυσσάμενοι πτερύγεσσιν Quint. v. 437, αἶρουσα ταῖς πτέρυξιν Xen. *Anab.* i. 5. 3 as commonly of armaments Thuc. vi. 51: absolutely ii. 12: with object Aesch. *Ag.* 47, ἀνατείνω with object Lucian i. 372: absolutely (with ellipse of τῷ χεῖρῳ) ii. 556¹: see similar instances in Blaydes on Ar. *Lys.* 799, Bos *Ell. Gr. s.vv.* σκέλος, χεῖρ, *Lexx. s.vv.* ἔλαφρίζω, ἐπιγύω, καταμύω, μύω, δινεύω (of eyes), σείω, διασείω (tails), κατασείω (head), παρασείω (hands). The same variation with weapons: Hes. *Scut.* 462 δούρατι νωμήσας, Plut. *Mor.* 842 B ῥάβδῳ κατὰ τῆς κεφαλῆς τοῦ τελώνου κατήνεγκε, Poll. i. 110 ἐμβαλεῖν τῷ μύωπι)(προσβαλεῖν τοὺς μύωπας Lucian ii. 560. See further on στρέφειν I. 8, οἰκίζουσιν III. 12.

72 There is one curious problem concerning this discussion of the paintings in the temple of Asklepios. The omission of all mention of the famous painting of the Ἀναδυομένη 'Overbeck *Schriftg.* pp. 349-351' of Apelles which was in this very temple has not yet been explained satisfactorily.

¹ In Hdt. viii. 38 we must read either μέζονας ἢ κατ' ἀνθρώπων φύσιν [ἐχοντας] with Reiske, or μέζονα ἢ κατ' ἀνθρώπων φύσιν ἐχοντας, cf. Xen. *Cyr.* i. 1. 6, Soph. *O. T.* 740, Plat. *Legg.* 795 c. In Eur. *Phoen.* 704 ἤκουσα μείζον αὐτὸν ἢ Θῆβας φρονεῖν the meaning is 'beyond (the conquest of) Thebes,' though one schol. explains φρονοῦσα μείζον ἢ κατὰ δύναμιν Θηβῶν making the expression a parallel to Herodas' phrase.

² Crusius.

But one thing is certain: no late writer could possibly have avoided reference to it, just as the author of the letters of Phalaris could not have omitted all mention of the bull.

72 *Ἐφεσίον*: so he is called by Lucian iii. 127, 133, Tzetzes *Chil.* viii. 392, Strabo 642 καὶ Ἰππῶναξ δ' ἐστὶν ὁ ποιητὴς ἐξ Ἐφέσου καὶ Παρράσιος ὁ ζωγράφος καὶ Ἀπελλῆς. Suidas, however, has Ἀπελλῆς, Κολοφώνιος, θέσει δὲ Ἐφεσίος (by adoption). Men were often called of the country in which they settled rather than of that from which they sprang; thus, Pythagoras according to one account was a Tyrrhenian, according to another belonged to a Phliasian family and was called Samian because his father lived in Samos (Diog. L. viii. 1. 1); Philetas is called Rhodian as well as Coan. Apelles is called *Coan* by Plin. *N.H.* xxxv. 79, Ov. *de art. am.* iii. 401, *ex Pont.* iv. 1. 29, but if he had been so by origin it is incredible he should be called Ephesian here; the name must have been derived from his artistic connexion with Cos.

χείρες often of an artist's skill or its result, his handiwork (vi. 66); Pollux ii. 150 χεῖρ δεξιὰ ἐπὶ χειροτεχνίας τινός, καὶ Πολυκλείτου χεῖρ τὸ ἄγαλμα καὶ Ἀπελλοῦ χεῖρ ἡ γραφή. Hom. o 126, Eur. *fr.* 125, Theocr. *Ep.* 7, *A.P.* v. 15, 70, 94, vi. 352, ix. 542, 752, 757, xvi. 82, '119, 262, Lucian ii. 432, Himer. *Or.* xxi. 4, Callistrat. *Imag.* 2. 1, Heliod. v. 29, vii. 19. 'Tzetz. *Chil.* x. 393. So παλάμη *A.P.* xvi. 181, *manus* Propert. iii. 3. 1, Verg. *A.* i. 455, Mart. iv. 39. 3. 'The word χεῖρες is used especially of accurate workmanship': Himer. *Ecl.* x. 10 ἐπεὶ δὲ ἔδει τῆς ἀκριβοῦς χειρός, καθάπερ ἐν τύποις ἀγάλματος. Dion. Hal. v. 209 ἡ ζωγράφων τε καὶ τορευτῶν παισὶν ἐν ὕλῃ φθάρτη χειρῶν εὐστοχίας καὶ πόνους ἐπιδεικνυμένους περὶ τὰ φλέβια καὶ τὰ πτῖλα καὶ τὸν χρόνῳ καὶ τὰς τοιαύτας μικρολογίας κατατρίβειν τῆς τέχνης τὴν ἀκρίβειαν. Extreme care was characteristic of Apelles' work, if we may trust the statement that he took ten years to paint the Anadyomene (Porphyrion on Hor. *A.P.* 324).

73 οὐδ' ἐρεῖς for οὐκ ἂν φαίης Menand. 533. 6 οὐδ' ἐρεῖς ὅτ' οὐκ εἰσὶ πάπποι, Hdt. viii. 100 οὐδὲ ἐρεῖς ὅπου, Ath. v. 193 b οὐδεὶς δεῖξει, Lucian iii. 478 *de dea Syr.* οὐδ' ἐθέλων ἄλλως εἰκάσεις, Ael. *N.A.* v. 8, Aesch. *Theb.* 672 οὐτὶν' εὐκλείαν ἐρεῖς, Soph. *Aj.* 481 οὐδεὶς ἐρεῖ ποθ', Theocr. *A.P.* vi. 338 οὐχ ἐτέρως τις ἐρεῖ, Eur. *Alc.* 669, 729, 'you could not possibly say,' so too often interrogative: τίνα φήσεις; 'whom could you say?' Philostr. *Her.* i. 12. οὐκ ἀνεύρησεις vi. 73.

οὐδ' ἐρεῖς 'καίνος ἄνθρωπος...' passes judgment on a deceased person: Choricus p. 11 Boissonade 'ἄνθρωπος οὗτος' τὸν τελευτήσαντα λέγων 'οὐ πώποτε θείων, ὡς εἴκειν, ἤψατο συγγραμμάτων (theology)...'. Lucian ii. 68 ὡς λέγεται καὶ περὶ σοῦ 'ἐκείνος μέντοι ἐλεύθερος ἀνὴρ ἦν καὶ παρρησίας μεστός...'. Eur. *Alc.* 1003 καὶ τις δοχμίαν κέλευθον ἐμβαίνων τόδ' ἐρεῖ. 'αὐτα ποτὲ προῦθαν' ἀνδρός...'. Compare Plat. *Meno* 99 D καὶ οἱ Λάκωνες ὅταν τιw ἐγκωμιάζωσιν ἀγαθὸν ἄνδρα 'θείος [σείος Casaub.] ἀνὴρ,' φασίν, οὗτος.

οὐχ ἐν μὲν εἶδεν ἐν δ' ἀπηρνῆθη: the sense is expressed in simpler words by Psellus *Lect. Mirab.* (p. 148 Westermann) asserting his universal appetite for knowledge: οὐδὲν ἂν με βουλοίμην διαλαθεῖν, ἀλλ' ἀγαπῶν ἂν εἰ καὶ τὰ νέρθεν εἰδείην τῆς γῆς· καὶ οὐχ ὥσπερ οἱ πολλοὶ περὶ τοῦτο μὲν ἐσπούδακα ἐκείνο δὲ ἀπώσαμην, ἀλλὰ καὶ τῶν φαύλων ἢ ἄλλως ἀποτροπαίων ἐπιγινώσκειν τὰς μεθόδους ἐσπούδακα. But Himerius, the lover of poetical language, has

almost the same phrase as ours in eulogising the attainments of Hermogenes, *Or.* xiv. 23 τριχῇ δὲ τῆς πάσης φιλοσοφίας νενεμημένης, καὶ τῆς μὲν εἰς τὰς πράξεις, τῆς δὲ περὶ τὴν φύσιν, τῆς δὲ τὰ ὑπὲρ οὐρανὸν ζητούσης τε καὶ πραγματευομένης, οὐ τὴν μὲν εἶδε τῆς δὲ ἡμέλησε, τὴν δὲ ὡς ἀχρηστον πρὸς χρῆσιν εὐδαίμονος ἡτίμασεν, ἀλλὰ πάσαις δούς ἐαυτὸν οὕτως πάσας ἐκτίσαστο ὡς οὐδεὶς ἕτερος μίαν τινὰ κτήσασθαι περὶ πολλοῦ ποιησάμενος. There, as here, εἶλε has been conjectured and taken as meaning 'took as a prize,' 'got,' 'won' (Hom. *ψ* 613, 779, Theocr. i. 4 Fritzsche, *A.P.* xvi. 358, vi. 145 Hecker p. 233) and to this the natural antithesis would be 'failed to get,' ἐν μὲν εἶλεν, ἐνὸς δ' ἡμαρτεν or ἀπέτυχεν. But to ἡμέλησεν, ἡτίμασεν, ἀπηρνῆθη 'neglected,' 'disregarded,' 'spurned,' 'renounced,' 'disclaimed' the natural opposite is 'favoured' or 'approved'; and this may be expressed by εἶδεν, a word especially used of the favourable regard of deity. Examples in the following collection will show that this sense may be conveyed alike with or without the addition of 'favourably.' Hes. *Theog.* 81 ὄντινα τιμήσωσι Διὸς κούραι μέγαλοιο γεινόμενόν τ' ἐσίδωσι. Callim. *Ep.* 23 Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας ἀρχίβιους (v.l. μὴ λοξῶ). Anth. *Apheud.* ii. 653 ὀλβίος ὃν μοῖραι παναικίης ἐκπερόντων νηδύος ἀθρήσωσι γαληναίῃσιν ὀπωπαῖς. Hor. *C.* iv. 3. 1 *quem tu, Melpomene, semel nascentem placido lumine videris.* Aesch. *Theb.* 651 ἀλλ' οὔτε νῦν φυγόντα μητρόθεν σκότον (nor at any period of his life) Δίκη προσεΐδε καὶ κατηξιώσατο. Lucian ii. 368 οἱτοὶ ἕκαστος αὐτῶν θεοφιλέες ἐγένοντο καὶ σφίσι γενομένοισι τῷ μὲν ἡ Ἀφροδίτῃ, τῷ δὲ ὁ Ζεὺς τῷ δὲ ὁ Ἄρης ἐπέβλεψεν¹. In general Aesch. *Ag.* 770 Δίκα...παλιντρόποις ὄμμασι λιπούσα wickedness. Alciphron i. 36 εὐμενεστέροις ὄμμασιν εἶδον ἐκείνην αἱ Χάριτες, so iii. 44 and Aristaeon i. 11 who has also i. 19 Μελισσάριον εὐμενέσιν ὀφθαλμοῖς εἶδεν ἡ Τύχη. Theocr. ix. 35 of the Muses. Pind. *I.* ii. 18 ἐν Κρίσῃ δ' εὐρυσθενὴς εἶδ' Ἀπόλλων μιν πόρε τ' ἀγλαῖαν 'regarded him (schol. εὐμενῶς ἐθεάσατο) and lent him grace.' *P.* iii. 85 λαγέταν γὰρ τοι τύραννον δέρκεται, εἴ τιν' ἀνθρώπων, ὁ μέγας πότμος. *O.* vii. 11 ἄλλοτε δ' ἄλλον ἐποπτεύει Χάρις ζωθάλμος. Poseidipp. or Asklepiad. *A.P.* v. 194 αὐτοὶ τὴν ἀπαλὴν Εἰρήνιον εἶδον Ἐρωτες. Asklepiad. or Archias ix. 64 αὐταὶ ποιμαίνοντα...μῆλ' αὖτε Μοῦσαι ἔδρακον...Ἡσίοδε. 'Of the stars: Manetho i. 5 ὅσσα βροτοῖς τελέουσιν ἐπιβλέψαντες ἐν ἀρχαῖς.' Similarly Callim. *h.* ii. 51, iii. 129, Verg. *G.* i. 95, *E.* i. 27, Stat. *Theb.* i. 662. So of potentates etc. Dio Chrys. i. 141 τοῦτους (flatterers) μόνους ὀρώσι, Liban. iii. 437. 5 Constantius οὐδένα πώποτε τούτων οὐκ ἐκάλεσεν, οὐκ εἶδεν, οὐκ ἐπήνεσεν, οὐκ εἶπέ τι πρὸς αὐτοὺς, οὐκ ἤκουσε φθεγξαμένων. Phil. *Mor.* 533 F ἐτέρους ὀρᾷ. Lucian i. 666 to the dependent the great man οὐδὲ προσβλέπει πολλῶν ἐξῆς ἡμερῶν· ἦν δὲ ποτε καὶ ἴδῃ σε, καὶ προσκαλέσας ἔρηται τι..., Leonid. Tar. ix. 335. 2 Ἐρμῆς ἀλλ' ἰδὲ [Meineke for αἰὲν] τὸν κρήνην ὕλοφόρον. Himer. *Or.* xvi. 8 γαληνῶ μὲν ὄμματι τὰς ἀπαρχὰς πρόσδεξαι, ἴδοις δὲ οὕτως τοὺς λόγους: for the first clause Bacchyl. xi. 15 ἴλεω νῦν ὁ Δαλογενὴς...δέκτο βλεφάρῳ. 'So perhaps Callim. *P. Oxy.* 6 ὄναο κάρθ' ἔνεκ' οὔτι θεῆς ἴδες ἱερὰ φρικτῆς ἐξενέπειν, καὶ τῶν ἡρύγες ἱστορίην.¹

I think that just as Aesch. *Theb.* 654 προσεΐδε καὶ κατηξιώσατο means 'regarded and approved or acknowledged,' so ἀπηρνῆθη means 'repudiated,'

¹ According to astrology; in connexion with which the use of these verbs is illustrated by Orelli on Hor. *C.* ii. 17. 17 *sem Libra seu me Scorpius adspicit.*

'rejected' or 'disowned': and my impression is that these phrases of Herodas and Himerius have a common origin in some formula relating to the favour or disfavour of a deity, or of a woman towards her suitors, (ἀπ)αρνείσθαι and its synonym (ἀπ)αναίνεσθαι being applied commonly to refusing, declining γάμον, ἀφροδίτην, ἄνδρα, γυναῖκα.

In any case ἀπηνήθη must have the active sense; it cannot mean 'was denied one thing.' This warning I give in case it should occur to any one that we have here an allusion to the famous line of Homer, Π 250 τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν (employed by Stratonikos in Ath. viii. 350 d and by Lucian ii. 782 and copied by Verg. *A.* xi. 794), which Erasmus *Adag.* 670 (under title 'Alterum contingit, alterum negatur') says *inter proverbiales sententias celebratur*. It is not Greek to say ἀπηνήθη τοῦτο in the sense 'I was refused this' (cf. Jebb on Soph. *Phil.* 527).

76 ἡπείγετο is a synonym of ἐσπούδαζεν, the word used by Psellus, and reminds one of the famous saying in Eur. *Antiope* fr. 183 ἕκαστος...ἐνταῦθα λάμπει¹ καπὶ τοῦτ' ἐπείγεται νέμων τὸ πλείστον ἡμέρας τούτῳ μέρος ὧν αὐτοῦ τυγχάνη βέλτιστος ὢν: among the passages where it is quoted it is worth looking at Arist. 917 a 6 and Plut. *Mor.* 514 A. Other people have their special aptitudes and devote themselves with eagerness to the field in which they are at their best; Apelles, having equal facility in every branch, was equally inclined for any. Athenaeus 341 a says that Androcydes the Cyzicene painter φιλιχθὺς ὢν εἰς τοσοῦτον ἦλθεν ἡδυπαθείας ὥς τοὺς περὶ τὴν Σκύλλαν ἰχθὺς κατὰ σπουδὴν γράψαι: one might say that Apelles κατὰ σπουδὴν ἔγραφε whatever came into his head.

75 ἐπὶ νοῦν γένοιτο: Hdt. ix. 46 καὶ αὐτοῖσι ἡμῖν ἐν νόῳ ἐγένετο εἰπεῖν. i. 109 τί σοι ἐν νόῳ ἐστὶ ποιεῖν; ii. 104 ὥς δέ μοι ἐν φροντίδι ἐγένετο.... Precisely the active form of our phrase, i. 27 αἱ γὰρ τοῦτο θεοὶ ποιήσιν ἐπὶ νόον νησιώτησι, ἔλθειν..., 71 θεοῖσι ἔχω χάριν, οἱ οὐκ ἐπὶ νόον ποιοῦσι Πέρσησι στρατεύεσθαι.... Similarly iii. 21 θεοῖσι εἰδέναι χάριν οἱ οὐκ ἐπὶ νόον τράπουσι Λιβύῳ πιασί γῆν ἄλλην προσκτᾶσθαι. Pausan. viii. 19. 1 ὃν ἂν σφισιν ἐπὶ νοῦν ὁ θεὸς ποιήσῃ. Lucian iii. 473 (*de dea Syr.*) ἡ Ἥρη πολλοῖσι τὴν τομὴν ἐπὶ νόον ἔβαλεν. And other verbs are used with ἐπὶ νοῦν, as ἐπὶ νοῦν τινα ἄγειν τι, τιθέναι² (Plat. *Critias* 109 D), τίθεμαι (*Heraclit. Epist.* 3), λαμβάνω, often ἔλθειν as Theognis 633 ὁ τοι κ' ἐπὶ τὸν νόον ἔλθῃ, and ἀναβαίνειν, ἦκειν. Kerkid. i. 2. 6 ὅκκ' ἐπὶ νοῦν ἦν. Divinities are most commonly the suggesters.

First let us see what we can make of θεῶν. By itself, θεῶν ψάειν could, no doubt, mean 'reach the highest pinnacle': Synes. *Epist.* 142 σὲ μὲν γάρ, ὄντα τοιόνδε, καὶ ἡμιθέων ψάειν οὐκ ἀπείκός, as ψάειν οἱ ἀπτεσθαι τῶν ἄστρων or τοῦ οὐρανοῦ: Sappho 37, Hdt. iii. 30, Dem. in Dion. Hal. vi. 1061, Plut. *Mor.* 1102 A ὅταν ἐγγιστα τοῦ θεοῦ τῇ ἐπινοίᾳ ψάειν δοκῶσι, Tzet. *Chil.* iv. 724 κὰν οὐρανίας ἄντυγος δόξης χερσὶ σου ψάειν, Aristaen. i. 11 p. 397 and Eunap. p. 28 Boissonade, *A. P.* xi. 330, ix. 187: and there is a story which

¹ This I suspect is how the line began: Arist. 1371 b 31 has ἐνταῦθα διατρίβειν, ὥσπερ καὶ Εὐριπίδης φησί, καπὶ τοῦτ'..., Plat. *Georg.* 484 E λαμπρὸς τ' ἐστὶν ἕκαστος ἐν τούτῳ καπὶ τοῦτ'....

² *A. P.* vi. 237. 5 is corrupt, ἀλλὰ θεὸς Γάλλῳ μὲν ἐπὶ φρενὸς ἦκεν ἀράξαι τύμπανον: we might have ἐπὶ φρένα θῆκεν or ἐπὶ φρενὶ or φρεσὶ θῆκεν as Theocr. xxv. 276.

puts the phrase ψάειν τοῦ οὐρανοῦ into the very lips of Apelles; he spoke of that χάρις, which he claimed for himself beyond all others, as the final quality that enabled one to reach heaven: after admiring a picture by Protogenes, he remarked that it only wanted χάριτας, δι' ἧς οὐρανοῦ ψάειν τὰ ὑπ' αὐτοῦ γραφόμενα Plut. *Demetr.* 22, ἀπολείπεται γέ μὴν τῆς χειρουργίας ἡ χάρις, ἧς ὁ ἄνθρωπος εἰ τύχοι, ὁ πόνος αὐτοῦ τοῦ οὐρανοῦ ψάσει Ael. *V. H.* xii. 41. 'On other similar phrases see VII. 111 n.' The whole phrase δὲ οἱ ἐπὶ νοῦν γένοιτο, καὶ θεῶν ψάειν ἡπείγετο, would thus mean, 'but, whatever came into his mind, he hastened to reach heaven.' This could not mean 'he reached heaven with speed' (θεῶν ψάσας ἔφθανε): ἐπείγομαι τι πρᾶξαι, 'I make haste to achieve a thing,' can only mean, like σπεύδω or σπουδάζω, 'I am eager, anxious to achieve it.' But we can have nothing to do with his anxiety for artistic success.

Secondly supposing that θεῶν ψάειν could mean simply 'attempt (to paint) Gods,' the sense is still deficient. It is not as if painting Gods had been a rare audacity; everyone did so. Apelles' most celebrated painting was of a goddess the Ἀναδυομένη. It might as well be said of an Italian painter that he was not deterred from sacred subjects. 'It would be entirely beside the point to quote as a parallel Dio Chrys. i. 396 οἷος ἦν Φειδίας τε καὶ Ἀλκαμένης καὶ Πολύκλειτος καὶ Ζεῦξις καὶ πρότερος αὐτῶν ὁ Δαίδαλος. οὐ γὰρ μόνον ἀπέχρη τούτοις τᾶλλα ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν ἀλλὰ καὶ θεῶν εἰκόνας καὶ διαθέσεις παντοδαπὰς ἐπιδεικνύντες, ἰδίᾳ τε καὶ δημοσίᾳ χορηγοὺς τὰς πόλεις λαμβάνοντες, πολλὰς ἐνέπλησαν ὑπονοίας καὶ ποικίλης περὶ τοῦ δαιμονίου. There is of course a difference between saying that great artists contributed towards the conception of the Divinity by making representations of Gods, and saying that a later painter actually dared to attempt sacred subjects.'

The simple form of the antithesis would be ἀλλ' εἰς πᾶν (VII. 23 n.) ὅτι ἐπὶ νοῦν αὐτῷ γένοιτο ἐσπούδαζεν, or as Herodas says ἀλλ' ὁ οἱ ἐπὶ νοῦν γένοιτο, καὶ θεῶν ἡπείγετο ψάειν αὐτοῦ 'so far was he from looking at any sort of subject with dislike or diffidence, that whatever subject was suggested to his mind he was ready and eager to attempt at once.' This is a perfectly satisfactory antithesis, and is free from any difficulty in language; καὶ θεῶν is merely a synonym for καὶ ἐπιδραμῶν, 'would jump at it' as we say: Dem. 831. 10 οὐκ ἂν ἡγείσθε αὐτὸν κὰν ἐπιδραμεῖν ὥστε γενέσθαι αὐτῶν κύριον; Ael. *V. H.* iii. 17 ἐγὼ μὲν γὰρ τὴν σὺν αὐτοῖς ἀπραγμοσύνην κὰν ἀρπάσαιμι ἐπιδραμῶν (VI. 30 ὥσπερ εὐρημ' ἀρπάσασα). Hdt. iii. 135 Δημοκίδης δὲ δείσας...οὐτὶ ἐπιδραμῶν πάντα τὰ διδόμενα ἐδέκετο. Plat. *Legg.* 799 C οὐκ ἂν ποτέ που...συνχωρήσειεν ἐπιδραμῶν οὕτως εὐθύς, στὰς δ' ἂν καθάπερ ἐν τριόδῳ γενόμενος κτέ.

θεῶν, which Herodas substitutes, is the word that Homer uses, often adding it to other verbs where other dialects add δραμῶν: see Ebeling *Lex. Hom.* There are two places in Homer where θεῶν is a *v.l.*: in Y 53 ἄλλοτε παρ Σιμόεντι θεῶν ἐπὶ Καλλικολώνῃ Aristarchus read θεῶν (Ebeling p. 639), and in Q 74 where Zeus says ἀλλ' εἴ τις κολέσειε θεῶν θέτιν ἄσσαν ἐμείο 'I wish some one would run and call Thetis!' (as K IIII ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειε) most editors adopt the reading θεῶν. I believe θεῶν to be right: it is the expression of a wish that some one would go as a messenger; and the message is taken presently by Iris, who goes θέουσα in Σ 167 Ἴρις ἄγγελος

ἦλθε θέουσα, Ψ 201 θέουσα δὲ Ἴρις ἐπέστη, as in Δ 714 Ἀθήνη ἄγγελος ἦλθε θέουσα. So in K 54 we have a request to a herald, ἴθι...κάλεσσον ῥίμψα θέων and in M 343 to Menelaus ἔρχεο...θέων Αἴαντα κάλεσσον, and in Herodas v. 5 καλεῖ δραμοῦσα to a slave. Expressed merely as an order, it would have been in Homer καλέσειε τις θέων and in Attic καλεσάτω τις δραμών.

θέων ἡπείγετο is of course a natural combination: Hdt. vi. 112 δρόμῳ ἐπείγομένους, Tryphiod. 85 εὐπτερον ὥσπερ ἐπὶ δρόμον...οὕτως ἡπείγοντο, Liban. iv. 727 ἀνέστρεφον οἱ θεωροὶ θέοντες, νύκτα καὶ ἡμέραν ὁμοίως ἐπείγομενοι. Plut. *Mor.* 817 Α οὐ βάδην...ἀλλὰ δρόμῳ καὶ σπουδῇ θέοντες. Ach. Tat. ii. 26. καὶ as Philostr. *V. S.* ii. 5.

ὁ οἱ becomes by crasis φῖ as in Eur. *Cycl.* 555 ΚΥ. ὦ οἶνοχόος (φῖνοχόος Canter) ἄδικος. ΣΙΑ. οὐ μὰ Δί' ἀλλ' ὦνος (φῖνος L) γλυκὺς: and probably in Hermippus 25 (I. 230 Kock) where the MS. reading is ὁ οἶνος. So οἱ ο becomes φ or ω in ὠρνιθοκλέπται VI. 102 n.

ψαύειν¹ then is a synonym for ἀπτεσθαι, ἐφάπτεσθαι in their common sense of ἐπιχειρεῖν to essay or undertake, attempt the achievement of: Polyb. xviii. 36. 1 τῶν γὰρ παραβόλων καὶ καλῶν ἔργων ἐφίενται μὲν πολλοί, τολμῶσι δ' ὀλίγοι ψαύειν. iii. 32. 5 τῶν δὲ κυριωτάτων μηδὲ ψαύειν αὐτοὺς δύνασθαι τὸ παράπαν. Philostr. *Her.* 11. 5 ἱατρικῆς οὐχ ἡψάμην. Isocr. 229 α λόγων ἀψάμενος. Eur. *fr.* 924 μή μοι λεπτῶν θίγγανε μύθων. Eunap. p. 94 (Boiss.) τῆς ὑγαινούσης μούσης ψαύειν ὀρηνώμενος.

76 δε δ' ἐκείνον κτέ.: Lysipp. Com. 7 εἰ μὴ τεθέασαι τὰς Ἀθήνας, στέλεχος εἶ· εἰ δὲ τεθέασαι μὴ τεθήρευσαι δ', ὄνος. *A. P.* xii. 151 εἰ δ' ἐσιδὼν...οὐκ ἐδάμης, πάντως ἢ θεὸς ἢ λίθος εἶ. Verg. *Ecl.* iii. 90 *qui Baviunt non odit, amet tuu carmina, Maevi, atque idem iungat vulpes et mulgeat hircos.*

77 μὴ παμφαλῆσας ἐκ δίκης 'without duly gazing in astonishment, excitement'; a reduplicated form used in old Ionic: Ap. Rhod. ii. 127 of wolves peering for prey πόλλ' ἐπιπαμφαλόωντες ὁμοῦ. Sch. πολλὰ ἐπιβλέποντες καὶ μετὰ ἐνθουσιασμοῦ. παμφαλᾶν γὰρ τὸ μετὰ πτοήσεως ἐπιβλέπειν· κέχρηται δὲ τῇ λέξει καὶ Ἰππῶναξ [*fr.* 131] καὶ Ἀνακρέων [*fr.* 160]. λέγει δὲ καὶ Ἑρύκιος 'πάντοσε παμφαλόωντες <ἐ>δινῆσαντο πόδεσσι.' E.M. Παμφαλᾶν: σημαίνει τὸ ἐπιφέρεισθαι καὶ περιβλέπεσθαι πάντῃ· παρὰ τὸ τὰ φάη ὦδε κάκεισε ἄλλεσθαι φάω καὶ παμφάω καὶ πλεονασμῷ τοῦ λ παμφαλῶ· 'πόλλ' ἐπιπαμφαλόωντες ὁμοῦ.' See Lobeck *Proll.* 87-8 'verba quibus oculorum nictatio omnisque motus creber et coruscus exprimitur, παμφαλᾶω, παμφάσσω': cf. *palpitate, micare*. Hesych. Ἐπαμφάλησεν [*Ruhnken* for -αδ-]: ἐθαύμασε, περιβλέψατο. Παμφαλύζει: τρέμει. Lycophr. 1432 uses the middle, μόσσυνα φηγότευκτον, ὡς λυκοψίαν κόρη κνεφαίαν, ἄγχι παμφαλώμενος, χαλκηλάτῳ κνώδοντι δειματομένη (sch. πανταχόθεν περιβλεπόμενος, ψηλαφῶν): and in the middle also a

¹ It is constructed with a dative by Babrius in LXXVII. 3 ὡς φίλῳ ψαύων: by Pind. *P.* ix. 120, *fr.* 121. 3 (ποτι-), as *θιγέμεν* *P.* iv. 296, viii. 22, ix. 42, *N.* iv. 35, ἀπτεσθαι *P.* x. 28, *I.* iv. 12, ἐφάπτεσθαι *O.* i. 86, *P.* viii. 60, *N.* viii. 35, *Inscr. Delph.* 18. Compare the constructions of ἐγγύθεν, ἐγγύς, σύνεγγυς, πέλας, ἄγχι. Quint. viii. 349 ἄνω δ' ἔψαυε νέφεσσι θεσπεσίῃ τρυφάλεια seems to have misunderstood Hom. *N.* 132, Π 216 (see Ebeling *Lex. Hom.* s.v. ψαύω): so Dindorf thinks, *Thes.* p. 1847 D; but he cites also schol. Ven. B on Hom. *Ω* 233 (=Suid. s.v. Δωδωναίον χαλκεῖον) τούτους (τοὺς λέβητας) ψαύειν ἀλλήλους, and I find in *Anth. Append.* iii. 213. 1 Ὀργανόν εἰμι· μηδαμῶς μοι ψαυέτω.

similar augmented equivalent of παπταίνειν, 1162 λαθραῖα κάκκελευθα παπταλῶμεναι (schh. περισκοποῦσαι, περιβλέπουσαι) which Tzetzes says ἀδεία Λυκοφρονεία ἐλέχθη· Ἰππῶνακτος [*fr.* 131] γὰρ ἐστὶν ἡ λέξις καὶ δηλοῖ τὸ περιβλέπουσαι· ἀλλ' ἐκείνος παμφαλῆσαι τὸ ἰδεῖν λέγει, οὐ παπταλῆσαι ὥσπερ νῦν φησὶν οὗτος κτέ. Cf. Hesych. (M. Schmidt) Παιπαλᾶν: περισκοπεῖν, ἐρευνᾶν. The intensive reduplication expresses *intensity, eagerness, anxiety* with various notions—*apprehension* in Lycophr., *amazement* here: cf. Apoll. Rhod. i. 765-8.

ἐκ δίκης I have not seen elsewhere, and there will hardly be found any place where ἐκ (τοῦ) δικαίου or ἐκ (τῶν) δικαίων is simply equivalent to ὥσπερ δίκαιον. The notion of *source* is usually plain, as in the phrases collected by Hemsterhuys and Blaydes on Ar. *Plut.* 755 οὐκ ἐκ δικαίου τὸν βίον κεκτημένοι (schol. ἀλλ' ἐξ ἀδικίας), *Av.* 1435, and by Dorville on Charito i. 7. 1¹: to which may be added Xen. *Cyr.* viii. 8. 18, *Lac.* 7. 5, *Hier.* 4. 10, *An.* i. 9. 16, 19, ¹¹Hyperid. III. 32 οὐκ ἐκ δικαίου πολλὴν οὐσίαν κέκτηται, ¹²Dion. Hal. iv. 2356. 3, Menand. *monost.* 196 συναγαγεῖν ἐκ δικαίων τὸν βίον, Muson. Stob. *Flor.* lxxxv. 20 οὐ γὰρ ἂν πορίσειε τις ἐξ ἀδικίας πολλά, *id. ib.* 84. 21 ἐξ ἀνοσίῳ μηχανώμενος τὴν εὐπορίαν, Democritus *ib.* 94. 25 χρήματα πορίζειν μὲν οὐκ ἀχρεῖον· ἐξ ἀδικίης δὲ πάντος (for *τυ. ll.* πάντως, πάντων) κάκιον, Liban. iv. 61. 27 πλοῦτον συλλέγων ἐξ ἀδικίας, Alciphron iii. 70 λησταῖς ἐκουώνησα. ἔνθεν ὁ βίος μοι ἀργὸς ἐξ ἀδικίας πορίζεται. Ar. *Nub.* 1116 ought, I think (as Blaydes suggests), to be punctuated τοὺς κριτὰς ἀ κερδανοῦσιν, ἦν τι τόνδε τὸν χορὸν ὠφελῶς, ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι: but even if ἐκ τῶν δικαίων be taken with ὠφελῶς as well or only, there will still be the notion of *source*, as in ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύνατο, Soph. *O.T.* 314. It is perceptible, though less evident, in Xen. *Hell.* vi. 5. 16² ἐκ τοῦ δικαίου καὶ φανεροῦ τὴν μάχην ποιεῖσθαι (Andoc. 27. 38 ἐκ τοῦ φανεροῦ, Hdt. v. 37 ἐκ τοῦ ἐμφανέος, *Agam.* 1423 ἐκ τῶν ὁμοίων 'from equal resources,' 'on equal terms'), Thuc. ii. 89. 3 ἐκ τοῦ δικαίου ἡμῖν μᾶλλον περίεσται (like iv. 17. 5 ἐκ τοῦ εἰκότος 'according to reasonable expectation'), Dion. Hal. ii. 720. 16 τὴν βασιλείαν οὐκ ἐκ τοῦ δικαίου λαβών, 729. 9 τῆς ἐκ δικαίου δοθείσης ἐξουσίας, iv. 2197. 12 ἅπαντα ἐκ τοῦ δικαίου διαλύσετε.

The use of ἐκ to form adverbial combinations (Matthiae § 574) is Ἰωνι-κώτερον, and found chiefly in Soph., Thuc., Xen. and Hdt. We have another example in ἐκ βίης v. 58 n., viii. 69. 'In official language ἐγ δίκης means 'by a legal decision,' e.g. *P. Oxy.* 499. 33.'

78 ἐν γναφῆς οἰκῶ=ἐν γναφείῳ: 'hung upside down and carded.' What this implies may be gathered from the interesting illustration of Hippocr. i. 642 καὶ οἱ γναφῆες τὰ αὐτὰ διαπρήσσονται· λακτίζουσι, παίουσι, λυμαινόμενοι κόπτονουσιν, ἔλκουσι. 'Their methods seem to have been as drastic as those

¹ Charito i. 7. 1 Θήρων γὰρ ἦν τις, πανοῦργος ἄνθρωπος, ἐξ ἀδικίας πλέον τὴν θάλασσαν καὶ ληστὰς ἔχων, whose design is πλουτῆσαι at one stroke, which will make them all πλουσίους. I believe there is an omission here and that the original was ἐξ ἀδικίας <πλοῦτον συνάγων (or συλλέγων or πορίζων) καὶ
..... > πλέον τὴν θάλασσαν

the writer's eye having passed from πλοῦτον to πλέον: it is quite a common form of error. (*J. Phil.* 1900, p. 13.)

² Meister.

of the modern machine laundry: Synes. *Epist.* 44 δαίμονες εἰσι καθαρτήριοι τέχνην ἔχοντες ἐπὶ ταῖς ψυχαῖς ἢν οἱ κναφεῖς ἐπὶ τοῖς ἱματίοις τοῖς πιναροῖς. ἀλλ' εἴ τις ἱματίοις αἰσθησὶς ἦν, τί ἂν οἶε πάσχειν αὐτὰ λακτιζόμενα καὶ νιτρούμενα καὶ πάντα τρόπον κναπτόμενα; thinking probably of Plat. *Rep.* 616 A ἐπ' ἀσπαλάβων κνάπτουτες εἰλκον: Timaeus *Lex. Plat.* Κνάφος: ὄργανόν τι ἐν κύκλῳ κέντρα ἔχον δι' οὗ τοὺς βασανιζομένους κτείνουσιν. ὁμοιον δὲ ἐστὶν τῷ γραφικῷ κτενί. Hesych. Ἐπὶ κνάφου ἔλκων: διαφθεῖρων. τὸ γὰρ πρότερον οἱ γραφεῖς ἀκανθῶν σωρὸν συστρέφοντες τὰ ἱμάτια ἐπὶ τοῦ σωροῦ ἐκναπτον: ὁ δὲ σωρὸς ἐλέγετο γνάφος. ὁ οὖν Κροῖσος [Hdt. i. 92] τὸν ἐχθρὸν περιέβαινε ταῖς ἀκάνθαις καὶ οὕτως ἔφθειρεν. Cf. *id.* Κνάφου δίκη, Alcaeus *Com.* 35 (i. 763 Kock), Pollux vii. 37, sch. Ar. *Plut.* 166, Herodian ii. 944. *Cras mihi potandus fructus est fullonius* is the slave's apprehension in Plaut. *Pseud.* 781.

79 καλὰ τὰ ἱρά is necessary as in Ar. *An.* 1118, Dem. 1460. 12, Aeschin. 72. 19, Antiphon 139. 13, and commonly.

80 ἐς λῶον is 'still better'—a higher degree of εἰς ἀγαθὸν as ἐπὶ μέζον of ἐπὶ μέγα (**54**, III. 8): ἐς ἀσθενὲς ἔρχεται, Hdt. i. 120 ἀποσκήφαντος τοῦ ἐνυπνίου ἐς φλαῦρον, *ib.* εἰς ἀγαθὸν ἀποβαίη, sch. Aesch. *Pers.* 231 ἐκτέλοίτο δὴ τὰ χρηστὰ: *Paroem.* ἄρξομαι ἐξ ἀγαθοῦ τελευτήσω δ' ἐς ἄμεινον, Plut. *Syll.* 6, Artemid. 117, Aristid. i. 369: whereas ἐς τὸ λῶον would be the antithesis to ἐς τὸ φαυλότερον: Lycoph. 1472 δαίμων δὲ φήμας ἐς τὸ λῶον ἐκδραμεῖν τεύξειεν. *A. P.* ix. 158. Eur. *Med.* 898.

μέζονος is mostly Ionic ('and late Greek'): Hdt. iii. 128, Thuc. i. 130, iv. 19, 98, v. 27, Eur. *Hec.* 1121, *Rhes.* 842; favoured by Isocr. as more grandiose, e.g. 193 a; so μειόνως, ἐλασσόνως, ἐχθιόνως (Xen. *Sympr.* iv. 3).

81 ἤρεσατο *placavit*.

ἤπερ οὖν 'than in fact,' as in ὥσπερ οὖν, ἤπερ οὖν (Hesych.), etc.

82 ἰή ἰή Παιήρον: Ath. 365 b διὸ καὶ τὸ δαιμόνιον ἱλεων ἤξιον γίνεσθαι ἐπιφωνοῦντες ἰή ἰή. Cf. Kaibel *Ep.* 1027. 6. Ath. 696 f. τὸ παιανικὸν ἐπιφθεγμα... τὸ ἱππαιὶν ἐπιφθεγμα. Hom. *h. Ap.* 517, 272, Timotheus 13, *Carm. Pop.* 45 and 46, Callim. *h.* ii. 21, 97, 103, Isyllos (on v. 1), Heraclid. Pont. Ath. 701 e, Ar. *Eg.* 408 ἱππαιωνίζειν, Pind. *P. Oxy.* ii. 35, 71, iv. 31, 107, Ar. *Pax* 453 Blaydes, schol.

83 καλοῖς ἐπ' ἱροῖς 'as with τίεσθαι, αἰνεῖσθαι and their synonyms' 'as due sequel to': *A. P.* vi. 182. 5 ἀνθ' ὧν (in return for these offerings) πέμπε κράτος ταύτῃ δαίμον ἐπ' εὐσεβίῃ. Plut. *Mor.* 239 A εὐχὴ δ' αὐτῶν (τῶν Λακώνων) διδόναι τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς καὶ πλείον οὐδέν. (Cf. Aesch. *Cho.* 92 ἡ τοῦτο φάσκω τοῦπος ὡς νόμος βροτοῖς ἔσθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε στέφη δύσιν γε τῶν καλῶν ἐπαξίαν.) Menand. *fr.* 292 ἐπὶ (Meineke for ἐν) τοῦτω διδόναι σωτηρίαν, ὑγίειαν.... Liban. iv. 373. 17. 'Anon. in Bergk *P. L. G.* III. 682.

84 ὀπυιηταί 'husbands' is old Ionic. ὀπυίειν was used by Solon of lawful intercourse: Plut. *Sol.* 20, Hesych. *βινεῖν*: παρὰ Σόλωνι τὸ βίᾳ μίγνυσθαι, τὸ δὲ κατὰ νόμους ὀπυ<ι>εῖν. Hesych. also records a form Ὀπυ<ι>όλαι: γεγαμηκότες Moeris p. 254 has ὀπυίειν Ἀττικῶς, συγγίγνεσθαι Ἑλληνικῶς and Apoll. *Lex.* 122 ὁ μὲν Ἀπίων ὁμιλεῖν, οὐκ ἔστι δέ, ἀλλὰ τὸ κατὰ νόμους γυναικα συνοικεῖν ἀνδρὶ. 'The form may be compared with e.g. ἰδυῖοι=μάρτυρες Ar. *fr.* 222.'

¹ For *ἔτι* Elmsley.

² For *κακῶν* *id.*

γενῆς ἄσσον=γένους ἐγγυτέρω, genitive as in οἱ ἄνω τοῦ γένους. The older ἀγχι remained in Attic law in the words ἀγχιστεία ἀγχιστίνην, etc., but I do not find this phrase ever used. The nearest is Lucian *Catapl.* 17 (i. 639) ἀγχιστα τοῦ γένους. Compare also the story in Hdt. v. 79, 80 of the oracle τῶν ἀγχιστα δέεσθαι which was at first interpreted by the Thebans to mean their nearest neighbours, secondly, their nearest kinsmen ἀγχιστεῖς the Aeginetans.

86, 87 εἴη γὰρ...ἐλθοιμεν αὐτὶς μέζον' ἢ ἀγινεύσαι.... The women conclude with a prayer in due form. Aristid. i. 369 κράτιστον οὖν, ὥσπερ οἱ τῶν τε διθυράμβων τε καὶ παιάνων ποιηταί, εὐχὴν τινα προσθέντα οὕτω κατακλείσαι τὸν λόγον. See for instance the ending of the hymn quoted on v. 1. So Hom. *h.* xxvi. 11 καὶ σὺ μὲν οὕτω χαίρε πολυστάφυλ' ὦ Διόνυσε, δὸς δ' ἡμᾶς χαίροντας ἐς ὥρας αὐτὶς ἰκέσθαι. So Eur. *El.* 803, Ar. *Thesm.* 287 and 950, Call. *h.* v. 141, Theocr. vii. 155, Soph. *El.* 457, Ap. Rhod. iv. 1773, Alciph. iii. 23, Liban. iv. 1056. 7, Choric. Boiss. p. 133 ἀλλὰ γὰρ εὐμενὴς ἡμῖν ὁ θεὸς ἐπιφαίνεται καὶ δοίη πάλιν καὶ ἔαρ ἰδεῖν καὶ ῥόδον ὑμνῆσαι, p. 178. 'Sotion p. 191 Westerm. εὐχόμενοι καὶ εἰς τὸ ἐπιὼν αὐτὸν τε καὶ ἑαυτοὺς παραγενέσθαι. Liban. iv. 1113. 11 ληγούσης δὲ τῆς πανηγύρεως εὐχὴ περὶ τοῦ μέλλοντος ἰδεῖν αὐτοὺς τὴν πανηγυρίαν αὐτοὺς καὶ παῖδας καὶ ἐπιτηδεύουσιν.' Himerius (*Or.* iv. 8) turns these formulae to a metaphorical use: ἡ νῦν μὲν ὥσπερ τινὲ θεῶν (θεῶν *leg.*) παῖδαν ἢ βραχὺ τι συνθέντες μέλος προσάδειν αὐτῷ ἐθελήσομεν, αὐτοὺς δέ, εἰ θεὸς διδοίη, καὶ τελείους τὴν χάριν τοῖς ἱεροῖς ἐκτίσομεν. 'Lucian ii. 488.'

86 The epithet μέγιστε is significant, indicating that Asclepius has quite supplanted Zeus. The latter appears in Herodas only where an established Attic phrase is employed as ἡ νῆ Δία, II. 81 κῆν ὕη Ζεύς. In Lucian's time he is represented as complaining of the decay of his worship (ii. 780) ἐξ οὗ ἐν Δελφοῖς μὲν Ἀπόλλων τὸ μαντεῖον κατεστήσατο ἐν Περγὰμῳ δὲ τὸ ἱατρεῖον ὁ Ἀσκληπιός, καὶ τὸ Βενδιεῖον (Ar. *fr.* 365) ἐγένετο ἐν Θράκῃ καὶ τὸ Ἀνουβίδειον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμίσιον ἐν Ἐφέσῳ. So in i. 106 Timon tells Zeus that no one sacrifices to him now, εἰ μὴ ἄρα πάρεργον Ὀλυμπίων, and then only in conformity to old custom. Asclepius has taken over his titles βασιλεὺς, Orph. *E.* 37, Kaibel *Ep.* add. 805 b (title), σωτήρ 805 a (title) 'and often.' See Aristides i. 37 Jebb (i. 64). In Isyll. *Epid.* E. 22 Wilam. he is called ὁ μέγ' ἄριστε θεῶν and in the hymn quoted on v. 1 μάκαρ σθεναρώτατε.

ὑγίη πολλῇ: Hippocr. ii. 345 ὑπὸ δὲ τῆς ἄλλης ὑγείας πολλῆς εὐούσης.

87 ἀγινεύσαι: specially used (in Ionic, III. 55 n.) of bringing gifts, offerings, ἀπαγινέειν of tribute due: Hom. *h. Ap.* 57, 248, 260, 289, 366. Hdt. iii. 89, 93, 94, 97. Lucian iii. 485 *de dea Syr.* 49. Paul. Sil. *A. P.* vi. 75. 'Callim. *P. Oxy.* VII. v. 251.'

88 Κοττάλη of the MSS. is merely a slip for Κοκκάλη, a natural error since Κότταλος had occurred so often in the previous mime.

89 σκελύδριον, the diminutive of σκέλος as ἐλκύνδιον of ἔλκος (see Lobeck *Proll.* 299, 401 n.), is contemptuous: Arr. *Epict.* i. 12. 24 εἶτα δι' ἐν σκελύδριον τῷ κόσμῳ ἐγκαλεῖς. The offering of the leg to the god or his priest is common: since in Greece, of course, as elsewhere (*Levit.* ii. 3, vii. 8, 9, 10, x. 12, 13, Philo ii. 248, Tylor *Primitive Culture* II. 379), the priest receives his portion: in Dittenberger *Syll.* 378¹ it is prescribed for a shrine of Asklepios and

¹ Buecheler.

Hygieia at Athens τὰς μοίρας νέμειν τῷ τε εἰσαμένῳ καὶ τῷ θεηκολούντι, τῶν δὲ κρεῶν μὴ φέρεσθαι. In Philostr. *Apoll.* v. 25 A., bantering the Egyptian priest, says βούν ἀπανθρακιῷ τήμερον, καὶ κοινώνει τοῦ καπνοῦ ἡμῖν· οὐ γὰρ ἀχθέσῃ περὶ τῆς μοίρας, εἰ κακείνην οἱ θεοὶ δαΐσονται. The parts assigned to them were called ἱερώσυνα, Ameipsias 7 (I. 672 Kock) ἐντευθενὶ δίδεται μάλισθ' ἱερώσυνα κωλῇ, τὸ πλευρόν, ἡμίκραιρ' ἀριστερά, consisting usually of the κωλῇ, schol. Ar. *Plut.* 1128, 1185, *Vesp.* 695, C. I. G. 2656. 10, or δέρμα, Ar. *Thesm.* 758 Blaydes: the δέρμα and σκέλος are prescribed as γέρη often in sacrificial calendars of Cos (*Inscr.* 36, 37, 38, 40). ¹Ditt. *Syll.* 376, 371. 10 (δέρματα καὶ κωλῇ), 373, 379. 10 παρέχειν δὲ τῷ θεῷ τὸ καθήκον δεξιὸν σκέλος καὶ δορὰν καὶ κεφαλὴν καὶ πόδας καὶ τὸ στηθύνιον. Bekk. An. 44. 9 ἱερώσυνα: τὰ τοῖς θεοῖς ἐξαιρούμενα μέρη (? τοῖς ἱερεῦσιν). Hesych. *θυμορία* :... ἡ δὲ λαμβάνουσιν ἱερεῖς κρέας ἐπειδὴν θύγται. Pausan. v. 13. Eur. *Ion* 334 the νεωκόρος says βωμοὶ μ' ἔφερβον. Theophr. *Char.* xxii. the mean man is οἷος τοῦ ἱερείου πλὴν τῶν ἱερωσύνων τὰ κρέα ἀποδόσθαι. Pherecr. 23, Ath. 235 b, M. Schmidt on Hesych. *Δεισιάδα*. As we shall see was the case with worshippers the priests might be required to eat their portions within the sacred precincts, Ditt. *Syll.* 373. 27 δαινύσθων αὐτοῦ (? the priests), *Levit.* vi. 16, 26, Philo ii. 248. 14, 247. 8. Julian *Or.* 362 D the priest δν οἶμαι δικαιότερον ἦν ἀπὸ τοῦ πλήθους τῶν προσφερομένων τῷ θεῷ... οἷκαδε ἀπιέναι μερίδας ἔχοντα.

91 πελανόν: oxytone according to Herodian I. 178 (the older form doubtless), cf. Dindorf *Lex. Aesch.* s.v. and MSS. readings in Ar. *Plut.* 661, Ap. Rhod.⁷ It is probably connected with παλύνω, *pholenta*; it is used especially of 'pastes' offered in religious ceremonies: see Didymus in Harpocr. s.v. quoting Sannyrion *fr.* 1, Kock on Alcaeus Com. *fr.* 19, scholl. on Ap. Rhod. iv. 712, i. 1077 and Eur. *Or.* 210: the liquid being here honey or a mixture of honey and wine: Ael. *N. A.* xvii. 5 and passages cited below. Ruhnke. Tim. *Lex. Plat.* Πέλανοι: πέμματα ἐκ παιπάλης καὶ ελαίου καὶ μέλιτος πεποιημένα πρὸς θυσίαν.

δράκοντος For the snake and Aesculapius see Livy Epit. xi., Pliny *N. H.* xxix. 72, Aurel. Vict. *de Vir.* Ill. 22. 2 (came voluntarily on board the ship transporting Aesculapius); Hippocrates iii. 788, Aelian *N. A.* xvi. 39, Strabo 698 and passages cited below. Its significance is variously stated. The *serpens Epidaurius* of good omen (Cic. *Div.* i. 36), in Hor. *Sat.* i. 3. 27 as in Ar. *Plut.* 733 schol. is famous for its long sight, and heals those suffering from short-sightedness: ἐξηγάτην οὖν δύο δράκοντ' ἐκ τοῦ νεῶ ὑπερφυεῖς τὸ μέγεθος... τοῦτω δ' ὑπὸ τὴν φοινικίδ' ὑποδύνθ' ἡσυχῇ τὰ βλέφαρα περιέλειχον ὥς γ' ἐμὸνδόκει, restoring him to sight as did the κύων τῶν κατὰ τὸ ἱερόν in *Fouilles d'Épid.* I. 126 p. 27 (in *Plut.* 740 the gods and the serpents retire into the temple as in *F. É.* I. 117 do the snakes, after licking the patient's finger); the παρείας ἢ παρούας (Aelian *N. A.* viii. 12) is πρῶτος· ἐνθεν τοι καὶ τῷ φιλανθρωποτάτῳ θεῶν ἱερόν ἀφῆκαν αὐτὸν καὶ ἐπεφήμισαν Ἀσκληπιοῦ θεράποντα εἶναι οἱ πρῶτοι (πρότεροι?) μου (που?) ταῦτα ἀνιχνεύσαντες. In *N. A.* xi. 16 ἴδιον ἦν ἄρα τῶν δρακόντων ἡ μαντική: x. 31 it is immortal and justice-loving. Schol. Eur. *Hec.* 87. Artemid. iv. 67. *Id.* i. 106 the δράκων σημαίνει θεοὺς πάντας οἷς ἐστὶν ἱερός. εἰσὶ δὲ οἷδε Ζεὺς, Σαβάσιος (Theophr. *Char.* xvi.),

¹ Buecheler.

Ἥλιος, Δημήτηρ καὶ Κόρη, Ἑκάτη, Ἀσκληπιός, Ἥρωες. In dreams if it is kind it is a good omen; περιπλακεῖς καὶ δήσας bad. For snakes sacred to other gods than A. see Ael. *N. A.* xi. 2 Apollo, Ar. *Nub.* 507, 8 Trophonius, Ael. *N. A.* xi. 16 the Lanuvian snakes, Soph. *Phil.* 1327 (Jebb), Hdt. viii. 41 Erichthonius, ii. 74 Zeus at Thebes in Egypt, Ael. *N. A.* x. 31 Isis. Schol., Blaydes Ar. *Plut.* 733 κοινῶς καὶ τοῖς ἄλλοις ἥρωσιν... ἐξαιρέτως δὲ Ἀσκληπιῷ. He further explains the connection of the snake with medicine; the sloughing of the skin typifies the healing of the body. But snakes are themselves sacred (Ael. Lamprid. *Heliog.* c. 28, Ael. *N. A.* xi. 17, Tylor *Prim. Cult.* II. 239, 241, etc.); and it is probable that A. was originally the snake itself and afterwards became anthropomorphic: still, however, being conceived in snake form (*Fouilles d'Épid.* II. 104) and in some way identified with the snake, as in the dreams into which the snake enters *ibid.* II. 117, 130 τοῦτω δὲ συγγενέσθαι. See in general Boettiger *Ideen zur Kunstmyth.* I. p. 56. The snakes were fed in various ways. In Paus. ii. 11. 8 in the temple of Asclepius at Titane the worshippers do not dare to enter the cave, but καταθέντες πρὸ τῆς ἐσόδου τροφήν οὐκέτι πολυπραγμονοῦσι. In Ael. x. 31 θερμούθεις ἐσφάζον στέαρ μύσχειον βορὰν παρατιθέντες ἐκ διαστημάτων. But honey-cakes are most common (μελιτόεσσα Hdt. viii. 41); Aelian *N. A.* xi. 17 at Μελίτη in Egypt κείται οἱ τράπεζα καὶ κρατήρ, in which every day they place ἄλφιτα ἀναδεύσαντες μελικράτῳ; the next day it is found empty. There was an interesting custom at Lanuvium: Propert. iv. 8. 5 (Passerat), Vulpis in *Vet. Lat. Prof.* v. VIII. 4. p. 55, Aelian *N. A.* xi. 16 ἐν τῷ ἄλσει φωλεός ἐστι μέγας καὶ βαθύς, καὶ ἔστι κοίτη δράκοντος. On νενομισμέναις ἡμέραις παρθένοι ἱεραὶ enter ἐν τοῖν χερσὶν φέρονται μᾶζαν blindfold; the holy spirit πνεῦμα θεῖον leads them straight to the κοίτη, and if they are virgins the snakes eat, otherwise not. The cave of Trophonius (see Lucian *Dial. Mort.* 3. i. 339, 40) according to Philostr. *Ap.* viii. 19 ἀνακείται μὲν Τροφωνίῳ τῷ Ἀπόλλωνος and is open only to those who come for oracles; it has a κάθοδος whither λευκῇ ἐσθῆτι ἐσταλμένοι (cf. Lucian *l.c.*) πέμπονται μελιττούττας ἀπάγοντες ἐν ταῖν χερσὶν, μελίγματα ἐρπετῶν ἃ τοῖς κατοῦσιν ἐγχρίπτει.

εὐφήμως: 'reverently' = εὐαγέως. Eur. *fr.* 592, Theocr. xxvi. 8, Aesch. *Eum.* 287, Plato *Phaedr.* 265 c, Hom. *h. Ap.* 171 whence Hesych. Ἀφήμως (Εὐφήμως Küster): ἐν κόσμῳ· ἡσυχῇ. *Id.* Εὐφήμως: ἡδέως (αἰδοίως?), cf. Ἀβλαδέως: ἡδέως. See also s.v. Λίνδιοι... παροιμιὰ ἐπὶ τῶν δυσφήμως ἱεουργούντων. In Eubul. 71 εὐηγόρων... οἶνον ἐξέσπενδε, εὐηγόρως should be read.

92 καὶ ψαιστὰ δεῦσον sc. μέλιτι as Harpocr. s.v. Μακαρία: see on πελανόν and v. 16 n., Ar. *Plut.* 138 Küster, Blaydes, Hermann *Ant. Privat.* 28 n. 18. Schol. Ar. *Pax* 1040 θυλήματα τὰ τοῖς θεοῖς ἐπιθυόμενα ἄλφιτα· ἐπιπράνεται δὲ οἶνω καὶ ελαίῳ giving Teleclid. *fr.* 33. Pherecr. 23, Bekk. An. 42. 26. Other names are πέμμα, ἀρεστήρ (Hesych.), πόπανον. After they had been dipped into honey (or water, schol. Ap. Rhod. iv. 712) they became a πέλανος (Eur. *fr.* 912, etc.) and were commonly burnt Ar. *Plut.* 661 Blaydes, Eur. *Ion* 718.

οικίης ἔδρη The use of the word οἰκία of a temple is unknown, though at Cos an οἰκία did exist within the temple precincts. Cf. *Inscr. Cos* 36 b. p. 68 (Back *De Graecorum caerimoniis*, Berlin 1883) v. 18 τὰ δὲ

ἀγάλματα καὶ τὰ ἀναθήματα ἔστω ἐν τῇ οἰκίᾳ κατὰ χώραν ὥσπερ καὶ νῦν ἔχει, 349. p. 226 ἱερὰ δ' γὰ καὶ ἡ οἰκία δ' ἐπὶ τῇ γῇ καὶ τοὶ κᾶποι καὶ τὰ οἰκίαι τὰ ἐπὶ τῶν κάπων θεῶν δώδεκα καὶ Χαρμοῦλου ἥρωος τῶν Χαρμοῦλέων, 36 c. 8. p. 70 μὴ ἐξέστω δὲ τοῖς κοινωνοῦσι τῶν ἱερῶν γεωργεῖν τὰ τεμένη μηδ' ἐν τοῖς ξενώσι ἐνοικεῖν μηδ' ἐν τῇ οἰκίᾳ τῇ ἐπὶ τοῦ τεμένους. 'p. 71 is obscure.' Further it is true that at the temple of Aesculapius at Epidaurus the rule was (Paus. ii. 27. 1) that τὰ δὲ θυόμενα ἦν τέ τις Ἐπιδαυρίων ἦν τε ξένος ὁ θυὼν ἢ καταναλίσκουσιν ἐντὸς τῶν ὄρων. Frazer (on Paus. *loc. cit.* III. p. 240) remarks that a similar rule was observed in the sanctuary of Amphiarus at Oropus (II. 470 details gathered from a single inscription C.I.G.G.S. No. 235, 'Εφ. Ἀρχ. 1885 p. 93 sqq., *Hermes* 21 (1886) p. 91 sqq.) and in the sanctuary of the gracious Gods at Myonia x. 38. 8 (ἀναλῶσαι τὰ κρέα αὐτόθι). So Ditt. *Syll.* 379. 10 τῶν δὲ κρεῶν μὴ φέρεσθαι, Ar. *Plut.* 1138 schol. and comm. οὐκ ἐκφορά (the technical phrase), 'Orph. *Lith.* 731 μηδὲ.....σφωῖτέροις πέπλοις ἐλέειν οἰκόνδε κιώντας.' Inscr. of Cos 38. 8. p. 89 ἐνδορα ἐνδέρεται καὶ θύεται ἐπὶ τῇ ἱστίᾳ ἐν τῷ ναφ τὰ ἐνδορα καὶ ἐλατήρ ἐξ ἡμέκτου σπυρῶν· τούτων οὐκ ἐκφορά ἐκ τοῦ ναοῦ. Euphron. *fr.* 1 v. 20 οὐκ ἦν ἐκφορά Λύκω κρεῶν τότε οὐδὲ τῷ διδασκάλῳ. Other instances are to be found in Nicaenetus (Ath. xv. 673 b), Polycharmus Ath. 676 b (*F.H.G.* IV. 480) καλέσας δὲ καὶ ἐφ' ἑστίασιν ἐν αὐτῷ τῷ ἱερῷ τοὺς προσήκοντας καὶ τοὺς οἰκειοτάτους. But on the other hand it was usual to carry home the entrails from the sacrifice for a feast Plaut. *Poen.* 491, 617, *Amphitr.* 1071, *Miles* 710 sqq. So Agesilaus (Plut. *Vit.* xvii.) was able to sacrifice and send shares to his friends, 'compare Menand. *S.* 188-9,' and in Theophr. xxii. the mean man sells the meat. Hence the early Christians, in ordinary social intercourse were often called upon to eat meat offered to idols *Act. Ap.* xv. 20, etc. Compare e.g. Ephipp. *fr.* 15. 11-13, Ar. *fr.* 559, *Lys.* 1060, Xen. *Mem.* ii. 3. 11 where friends are summoned after a feast. The selfish man would ἑστία θύειν (Eupol. *fr.* 281, etc.) i.e. ask no neighbours in. Hence there is no real reason to doubt that οἰκίης ἔδρη is a paraphrase for οἶκος as is shown by the omission of the article; especially as ἔδρη is otherwise incapable of explanation.

δαισόμεθα: the usual sequel to sacrifice; contrast *θυσίαν ἄδαιτον* Aesch. *Ag.* 156.

καὶ ἐπὶ μὴ λάθῃ 'and don't forget,' Theocr. xviii. 55, Theophr. *Char.* vii., Skolion (Ath. 695 e), Soph. *El.* 178, Andoc. 19. 16: Ar. *Vesp.* 853 ὅτι 'πελαθόμεν τοὺς καδίσκους ἐκφέρειν.

94-5 I am persuaded that these lines belong to the νεωκόρος. Who else should say πρόσδος (VI. 36 n.)? Certainly not either of the two friends, to the other; nor surely one of their maids. There only remains the sacristan, and it is entirely in keeping with his character, portrayed already with definite and effective strokes. Long before this—with a boldness worthy of the modern Italian stage, and astonishing for the time—Aristophanes had ventured to describe the priest as appropriating the offerings, *Plut.* 676-681; and in the *Pax* a χρησμολόγος (1047), who has been attracted by the smell of the sacrifice, supplicating πρὸς τῶν γονάτων v. 1113, begs for a share, 1105 ἔγχει δὴ κάμοι καὶ σπλάγχνων μοῖραν ὄρεξον, 1111 οὐδεὶς προσδώσει μοι σπλάγχνων; and is reviled for a τένθης and ἀλάζων 1120, 1045: similarly in *Av.* 972 a χρησμολόγος appears and asserts an oracle of Bakis that the

first προφήτης arriving is to receive new clothes, τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα καὶ φιάλην δοῦναι καὶ σπλάγχνων χεῖρ' ἐνιπλήσαι, 981 'my oracle' says Peisthetairos αὐτὰρ ἐπὴν ἄκλητος ἰὼν ἄνθρωπος ἀλάζων λυπῇ θύοντας καὶ σπλάγχνους ἐπιθυμῇ, δὴ τότε χρὴ τύπτειν αὐτόν....Placed in the mouth of the νεωκόρος, therefore, this request completes the delineation of an existing type, and affords to my mind certainly by far the most satisfactory conclusion. Probably Hardie is right in including αὐτή, though his explanation differs.

τῆς ὑγίης: ὑγίεια is the first and greatest of boons, Lucian iii. 278 τοῦτο ἡ ἄκρα εὐδαιμονία ἐστὶ...καὶ μάλιστα μεθ' ὑγείας ἐν μακρῷ τῷ βίῳ. So Philem. 163 αἰτῶ δ' ὑγίαν πρῶτον εἶν' εὐπραξίαν. Hence arises the name of the toast (μετανιπτρίς) τῆς ὑγείας, Eubulus 94 τρεῖς κρατῆρας τὸν μὲν ὑγείας ἑνα, An. Ox. 256. 6, Nicostr. 19. 1. 695, Callias (*Cyclops*), Philetaerus 1 (read ἐπειπῶν (Schweig.)), Ath. 457 d, etc. Hence ἡ ὑγίεια is the object symbolical of the prayer for health, meaning¹ the *paix benit* which was given to those who sacrificed. See Lobeck *Aglaoph.* p. 879, Ath. 115 a ὑγίεια δὲ καλεῖται ἡ διδομένη ἐν ταῖς θυσίαις μᾶζα ἵνα ἀπογεύσωνται, Bekk. An. p. 222 μάξιον ψαιστῶδες ὅπερ ἐδίδοτο τοῖς θυομένοις, Phot., Hesych. and E. M. s.v. Ὑγίεια. Similar sacramental foods and similarly named were δόσια Hesych.: ἀμβροσία (ὑδὼρ ἀκραφνές, ἔλαιον, παγκαρπία Antikleid. Ath. 473 c) and μακαρία (used for the wine at Communion in the Greek Church according to Coräes on Heliod. II. p. 75), for which see Harpocr. s.v. νεήλατα—another equivalent.

The paleographical transition is easy from ΜΟΙ to ΛΩΙ' K. Cf. the writing of μοι in VII. 102, 'Hesych. Μόροι: λῶροι and II. 6 n.' The meaning of πρόσδος is not 'add' but 'bestow' *impertire*: as ὁ ἐπαίτων says ἐπίδος so ὁ προσαιτῶν says πρόσδος: Xen. *Mem.* i. 2. 29 προσαιτῶν ὥσπερ τοὺς πτωχοὺς ἱκετεύοντα καὶ δεόμενον προσδοῦναι. The word is very inadequately treated in the Lexicons, see VI. 36 n. The objections to other renderings of these verses are (1) that λῶ=θέλω not ἐπιθυμῶ, and (2) that the word is Doric, though sometimes used in Attic e.g. Eur. *fr.* 629, Crates *fr.* 41 according to Meineke's emendation, (3) λῶ parenthetical is clearly impossible: such constructions only occur in the second person, Lucian iii. 265 ἡ ἐθέλεις καταριθμήσομαι; 250 ἡ ἐθέλεις ἐγὼ αὖθις ἐπάνειμι; For the genitive compare Ar. *Plut. l.c.*: Soph. *Philoct.* 308 καὶ ποῦ τι καὶ βορᾶς μέρος προσέδοσαν οἰκτεῖροντες. The young suckling priest is like Artemis herself in Lucian i. 526 μεμψιμοιρούσης ὅτι μὴ παρελήφθη εἰς τὴν θυσίαν...βαρέως καθίκετο αὐτῆς ἡ τῶν ἱερέων διαμαρτία. Clearly the sense is 'the ὑγίεια is a worse thing to lose than one's portion' (of the meat) and this sense can be given by ἀμαρτεῖν (Matth. *Gr. Gr.* § 535):¹ Soph. *Ant.* 439 ταῦθ' ἥσσω λαβεῖν ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 637 ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται γάμος μείζων φέρεσθαι σοῦ...*El.* 1015 προνοίας οὐδὲν ἀνθρώποις ἔφν κέρδος (Krüger II. § 55. 8) λαβεῖν ἄμεινον. Theognis 1369 ἔρως καλὸς μὲν ἔχειν καλὸς δ' ἀποθέσθαι. Pind. *O.* xiii. 48 νοῆσαι δὲ καιρὸς ἄριστος. Alexis 274 οἶνος ἡδίων πιεῖν. Eur. *fr.* 360 N. ἡδίων ἐρᾶν. Eur. *Or.* 870 πένητα μὲν χρῆσθαι δὲ γενναῖον φίλοις. Soph. *El.* 557 οὐκ ἂν ἦσθα λυπηρὰ κλύειν, 'and with a turn of phrase' Eur. *Alc.* 892 τί γὰρ ἀνδρὶ κακὸν μείζον ἀμαρτεῖν πιστῆς ἀλόχου; 'I doubt whether the required sense

¹ Crusius.

as this passage suggests could be got by reading μέζων ἀμαρτίη 'στιν ἦδε τῆς μοίρης, 'this loss (of the ὑγίεια) is greater than (the loss of) one's portion,' supposing ἦδε to have been ousted by a gloss: or with perhaps a less good Greek construction μέζων ἀμαρτίη 'σθ' ὑγίεια τῆς μοίρης, 'a graver loss,' inverting the order of P. Stob. *Fl.* lxxix. 50 μέζων γὰρ ἀμαρτίη (sin) καὶ ἀδικίη ἀνθρώπων οὐκ ἂν γένοιτο ἦ... 'Gorg. p. 191. 33 ἀμαρτία δ' οὐκ ἂν γένοιτο μέζων ταύτης.' The phrase is common and may have caused the corruption in our text.

ἱποῖσιν: ἱεποὶ cannot, of course, mean ἱερεῖς: there is a trace in the inscriptions of Andania of a class of ἱεποὶ distinct from the ἱερεῖς Michel *Inscr. Gr.* 694 passim (see in Ditt. *Syll.*² *Index*): but their functions in no particular correspond with those of our νεωκόρος and I know of no evidence of a similar clan in connection with Cos. ἱποῖσιν then should mean 'at sacrifices' = εἰν ἱεροῖσιν Manetho ii. 229; or 'to holy men,' which I think more probable. ἱερός in Herodas would I think, as in Lucian, convey a suggestion of a smug pious fraud: Lucian iii. 374 ὁ ἱερός ἐκεῖνος considered women common, the term implying often something of esoteric knowledge Lucian iii. 55, 60, 61, Ath. 1 e.'

MIME V

THE JEALOUS WOMAN

V

ΖΗΛΟΥΤΥΠΟΣ

BITINNA

Λέγε μοι σύ, Γάστρων, εἰ δ' ὑπερκορῆς οὕτω,
ὥστ' οὐκέτ' ἄρκει τὰμά σοι σκέλεα κινεῖν
ἀλλ' Ἀμφυταίῃ τῇ Μένωνος ἔγκεισαι;

ΓΑΣΤΡΩΝ

ἐγὼ Ἀμφυταίῃ; τὴν λέγεις ὁρώρηκα
5 γυναῖκα;

BITINNA

προφάσεις πᾶσαν ἡμέρην ἔλκεις.

ΓΑΣΤΡΩΝ

Βίτιννα, δοῦλός εἰμι· χρῶ ὅτι βούλει μοι
καὶ μὴ τό μεν αἶμα νύκτα κῆμέρην πῖνε.

BITINNA

ὅσῃν δὲ καὶ τὴν γλάσσαν, οὗτος, ἔσχηκας·
Κύδιλλα, κοῦ ὅστι Πυρρίης; κάλει μ' αὐτόν.

ΠΥΡΡΙΗΣ

10 τί ἐστί;

BITINNA

τοῦτον δῆσον—ἀλλ' ἔθ' ἔστηκας;—
τὴν ἱμανήθρην τοῦ κάδου ταχέως λύσας.
ἦν μὴ καταικίσασα τῇ σ' ὅλη χώρα
παραδείγμα θῶ, μᾶ, μή με θῆς γυναῖκ' εἶναι.
ἦρ' οὐχὶ μᾶλλον Φρύξ; ἐγὼ αἰτίη τούτων
15 ἐγώ μιν, Γάστρων, ἢ σε θεῖς ἐν ἀνθρώποις.
ἀλλ' εἰ τότ' ἐξήμαρτον, οὐ τὰ νῦν εὔσαν
μῶρον Βίτινναν, ὥς δοκεῖς, ἔθ' εὐρήσεις.
φέρ', εἰς σύ, δῆσον, τὴν ἀπληγίδ' ἐκδύσας.

V

The Jealous Woman

B. Tell me, Gastron, have you waxed so fat, that my legs
are not enough for your sport, but you must press your suit with
Amphytaee wife of Menon.

G. I! Amphytaee! Have I ever seen this woman you are
talking of?

B. Every day excuses and excuses!

G. Bitinna, I am your slave; do what you will with me, and
don't suck my blood every day and every night.

B. What a tongue, too, you have got sirrah! Kydilla, where
is Pyrrhies? Call him here.

P. What is it?

B. Bind this fellow—what? not started yet?—loose the rope
of the bucket quickly and bind him.

If I don't disgrace you and make you an example to the
whole place, count me no woman. No! An eunuch I should
be? Oh, it is I who am to blame for this, I who set you among
men. But, don't suppose, just because I made that mistake then,
that you will find Bitinna a fool now any longer. Come, you, by
yourself, strip him of his cloak and bind him.

1 ηδ P: corrected by Buech. ησθ' Rich., εἰς R, ἦρ' Palmer, ἦδ' (κέρκος) Mekler
(but G. is not yet stripped). 4, 5 αἰνυτήν ^{λ γεισ} ~~μεν~~ ορώρηκα P: explained, corrected
and punctuated by Jackson, R. προφασίς P, which does not notice the necessary
change of speaker except, perhaps, by a stop before this word. ημεραν P: corr. by R.
6 βίτιννα δοῦλος P: χρωστιβουλι P (VII 8 cr. n.): μοι was added by Bl. 7 κημερην[πι]νε
P: supplied by K. 9 κυδιλλα πουμοι P: the correction was rightly retained by
Jackson. 10 τιστι τουτον P, which has here only one paragraphus, between vv. 9
and 10. 11 τουτον καδου P. 12 ἱμανήθρην R. 13 παραδειγμαθωμαμη P:
perhaps θῶμι should be read. 14 Copyist first wrote ειρ and then corrected to ηρ.
15 ἐγώ μιν and θεῖσας P. 17 μῶραν and δοκῆς P. 18 φερῖς P: correctly
interpreted by Ellis. συ δυσον P.

ΓΑΣΤΡΩΝ

μὴ μή, Βίτιννα, τῶν σε γουνάτων δεῦμαι.

BITINNA

- 20 ἔκδυθι, φημί. δέῃ σ' ὁτεύνεκ' εἰ δοῦλος
καὶ τρεῖς ὑπέρ σευ μνᾶς ἔθηκα γινώσκειν.
ὥς μὴ καλῶς γένοιτο τήμέρη κείνη,
ἥτις σ' ἐσήγαγ' ὦδε. Πυρρίη, κλαύσῃ
ὁρῶ σε δῆκου πάντα μᾶλλον ἢ δεῦντα.
25 σύσφιγγε τοὺς ἀγκῶνας, ἔκπρισον δῆσας.

ΓΑΣΤΡΩΝ

Βίτιννα, ἄφες μοι τὴν ἀμαρτίην ταύτην.
ἄνθρωπός εἰμι, ἡμαρτον· ἀλλ' ἐπὶν αὐτὶς
ἔλῃς τι δρῶντα τῶν σὺ μὴ θέλῃς, στίξον.

BITINNA

- 30 πρὸς Ἀμφυταίην ταῦτα, μὴ 'μὲ πληκτίζου,
μεθ' ἧς ἀλινδῇ καὶ ἐμὲ φῆς ποδόψηστρον.

ΠΥΡΡΙΗΣ

δέδεται καλῶς σοι.

BITINNA

μὴ λάθῃ λυθεῖς σκέψαι.
ἄγ' αὐτὸν ἐς τὸ ζήτρειον πρὸς Ἑρμῶνα
καὶ χιλίας μὲν ἐς τὸ νῶτον ἐγκόψαι
αὐτῷ κέλευσον χιλίας δὲ τῇ γαστρί.

ΓΑΣΤΡΩΝ

- 35 ἀποκτενεῖς, Βίτιννα, μ' οὐδ' ἐλέγξασα
εἴτ' ἔστ' ἀληθέα πρῶτον εἴτε καὶ ψευδέα;

BITINNA

ἂ δ' αὐτὸς εἶπας ἄρτι τῇ ἰδίῃ γλάσση
'Βίτιν', ἄφες μοι τὴν ἀμαρτίην ταύτην';

ΓΑΣΤΡΩΝ

τὴν σευ χολὴν γὰρ ἤθελον κατασβέσσαι.

BITINNA

- 40 ἔστηκας ἐμβλέπων σύ, κοῦκ ἄγεις αὐτόν
ὅκου λέγω σοι; θλῇ, Κύδιλλα, τὸ ρύγχος

G. Nay, nay, Bitinna, I beseech you by your knees.

B. Strip him, I repeat. You must know that you are a slave, and that I paid three minas for you. Oh! ill betide that day which first brought you here. Pyrrhies, you'll pay for this; that's nothing like binding him. Pinion his elbows behind him, and let the rope cut into his flesh.

G. Bitinna, forgive me this error. I am a man, I have erred as men do; if ever again you catch me doing any of these things, you may tattoo me.

B. Don't try these appeals on me but on Amphytaee, with whom you engage, and call me your foot-rag!

P. There he is, well bound.

B. See that you don't find he has slipped out. Take him to the gaol to Hermon and bid him lay a thousand blows on his back, and a thousand on his belly.

G. Are you going to kill me, Bitinna, without proving first whether the charge is true or false?

B. What about the words you said just now with your own tongue "Bitinna, forgive me this error"?

G. I was only wanting to cool your passion.

B. Are you still standing there looking on and not taking him where I tell you? Kydilla, hit this villain on the beak, and

19 δεῦμαι P, δοῦμαι (perhaps) being first written. 20 φημι δισότευνεκ' P. 21 μνᾶς (with a dot below the μ) and γινώσκειν P. 25 σύσφιγγε and ἀγκῶνας ἐκπρισον P.

26 ἀμαρτίαν P. 27 ἡμαρτον ἀλλ P (?). 28 τι δρῶντα P. 30 μεθησαλιν-δίκαιε μετ' ἡ ποδόψηστρον P (for ψ, φ is conceivable: the rest of the letters are fairly clear): ποδόψηστρον was read by Tucker. "The writer seems to have corrected φῆ to ἐφῆ." There should have been a paragraphus between 30 and 31. There is

a space after σοι. μέθλαθῃ P. 32 εἰστοζήτρειον P. 33 μεν es and τοννωτον P.

34 κέλευσον χιλίας P. 35 ἀποκτενεῖς P. 36 εἰ τεκαίψευδεα P: there is a mark above the ε of ψευδέα. 37 αὐτοσίπας P. ἰδία P: corrected by Buech. 39 ἠθελον κατασβῶσαι P: the choice is between κατασβέσσαι (Bl.) and καταστρώσαι. 41 οδῇ P: corrected by W. H.

- τοῦ παντοέρκτεω τοῦδε, καὶ σύ μοι, Δρήχων,
 ἤδη 'φамάρτει τῇ σ' ἂν οὗτος ἡγήται.
 δώσεις τι, δούλη, τῷ κατηρήτῳ τούτῳ
 45 ῥάκος καλύψαι τὴν ἀνώνυμον κέρκον,
 ὥς μὴ δι' ἀγορῆς γυμνὸς ὢν θεωρῆται;
 τὸ δεύτερόν σοι, Πυρρίη, πάλιν φωνέω,
 ὅπως ἐρεῖς Ἑρμωνι χιλίας ᾧδε,
 καὶ χιλίας ᾧδ' ἐμβαλεῖν ἀκήκουκας;
 50 ὥς, ἣν τι τούτων ὢν λέγω παραστείξης,
 αὐτὸς σὺ καὶ τάρχαϊα καὶ τόκους τίσεις.
 βάδιζε καὶ μὴ παρὰ τὰ Μικκάλῃς αὐτόν
 ἄγ', ἀλλὰ τὴν ἰθείαν. οὐ δ' ἐπεμνήσθην—
 κάλει, κάλει δραμοῦσα, πρὶν μακρὴν, δούλη,
 55 αὐτοὺς γενέσθαι.

ΚΥΔΙΛΛΑ

- Πυρρίης, τάλης, κωφέ,
 καλεῖ σε. μᾶ, δόξει τις οὐχὶ σύνδουλον
 αὐτὸν σπαράσσειν ἀλλὰ σημάτων φῶρα·
 ὀρῆς ὅπως νῦν τοῦτον ἐκ βίης ἔλκει
 ἐς τὰς ἀνάγκας, Πυρρίη; σέ, μᾶ, τούτοις
 60 τοῖς δύο Κύδιλλ' ἐπόψεθ' ἡμερέων πέντε
 παρ' Ἀντιδώρῳ τὰς Ἀχαϊκὰς κείνας,
 αἷς πρῶν ἔθηκας, τοῖς σφυροῖσι τρίβοντα.

BITINNA

- οὗτος σύ, τοῦτον αὖτις ᾧδ' ἔχων ἦκε
 δεδεμένον οὕτως ὥσπερ ἐξάγεις αὐτόν
 65 Κόσιν τέ μοι κέλευσον ἐλθεῖν τὸν στίκτην
 ἔχοντα ῥαφίδας καὶ μέλαν. μὴ δέῃ σε
 ὁδῶ γενέσθαι ποικίλον. κατηρτήσθω
 οὕτω κατάμνος ὥσπερ ἡ Δάου τιμή.

ΚΥΔΙΛΛΑ

- μή, τατί, ἀλλὰ νῦν μὲν αὐτόν,—οὕτω σοι
 70 ζῶη Βατυλλὶς κηπίδοις μιν ἐλθοῦσαν
 ἐς ἀνδρὸς οἶκον καὶ τέκν' ἀγκάλαις ἄραις—
 ἄφες, παραιτεῦμαί σε· τὴν μίαν ταύτην
 ἄμαρτίην—

- 42 τοῦτο καὶ P. 43 ἡδηφамарτισοιανου τοσηγηται P: corrected by Danielss.
 The original had ΕΦΑΜΑΡΤΙΘΑΝ^{COI} which easily accounts for our reading.

you, Drechon, go with him at once wherever he leads the way.
 Girl, give this cursed fellow a rag to hide his damned tail,
 that he may not be seen going through the market-place naked.
 Again I tell you, Pyrrhies, tell Hermon to give him a thousand
 here, and a thousand there. D'you hear me? You'd better,
 since if you go a step aside from any of my orders, you will
 have to pay principal and debt combined in your own person.
 March off, and don't take him by Mikkale's, but along the High
 road. But I've just remembered—run, run and call them back,
 girl, before they've got too far.

Ky. Pyrrhies, you deaf old wretch, she is calling you. La!
 one would think he was some grave-robber, not a fellow-slave,
 from the way he's mauling him. Look you how violently you are
 dragging him off to the tortures, Pyrrhies; but, la! it is you
 whom Cydilla will see with these two eyes before the week is out
 in Antidorus' establishment, burnishing with your ankles those
 Achaean wares which you got rid of only the day before yesterday.

B. Sirrah! come back with him bound just as you are leading
 him off now, and tell Kosis the tattooer to come with needles
 and ink.—You must be illustrated all at one job. Let him be
 hung up as bemummed as his honour Davus.

K. No, mamma, this time, as you hope that your Batyllis
 may live, and that you may see her married, and lift her children
 in your arms, this time let him go; this one error, I beseech you—

49 ἐμβάλιν ἀκήκουκας P. 52 βαδιζε καὶ P. 53 ἀγ ἀλλα P. ἐπεμνήσθην P:
 ἐπεμνήσθην? W. H. 54 δραμενσα P. 55 αὐτοσγενεσθαι πυρριης P: corrected by Bl.
 ταλας P. Gap for change of speaker but paragraphus misplaced between 56 and 57.

56 σε μα and οὐχιδουλον P. 57 σπαρattiv ἀλλα P: corrected by R. 59 /es
 and πυρριη εμα P: corrected by Bl. 60 τους P: corrected by Bl. 61 ἀχαϊκας P.

63 αὐθις P. 66 The φ of ραφιδας was first written as δ. μελαν μιη, and δεσε P.
 67 ποικίλον κατηρτησθω P. 68 οὐτωκαταμνοσσωσπερ η P. Perhaps οὕτω, Κατάμνος
 ὥσπερ, ἡ Δάου τιμή (W. H.) the allusion being either lost to us or due to the author's
 misunderstanding κατὰ μὲν δὲ λεθρον. "I? κατάμορος Ed." 69 τατί ἀλλα P.
 σω P. 70 ζωη P read by Hicks. βατυλλισ κηπιδοις P. μεν P: corrected by R.
 71 ἀγκαλαιοι P. "See n."

BITINNA

- Κύδιλλα, μή με λυπεῖτε,
 ἢ φεύξομ' ἐκ τῆς οἰκίης. ἀφέω τούτον
 75 τὸν ἐπτάδουλον; καὶ τίς οὐκ ἀπαντῶσα
 ἔς μεν δικαίως τὸ πρόσωπον ἐμπτύοι;
 οὔ, τὴν τύραννον, ἀλλ' ἐπέπερ οὐκ οἶδεν,
 ἄνθρωπος ὢν, ἑωυτὸν αὐτίκ' εἰδήσει
 ἐν τῷ μετώπῳ τὸ ἐπίγραμμ' ἔχων τοῦτο.

ΚΥΔΙΛΛΑ

- 80 ἀλλ' ἔστιν εἰκὰς καὶ Γερήνι' ἐς πέμπτην—

BITINNA

- νῦν μὲν σ' ἀφήσω, καὶ ἔχε τὴν χάριν ταύτη,
 ἣν οὐδὲν ἦσσον ἢ Βατυλλίδα στέργω,
 ἐν τῇσι χερσὶ τῇσ' ἐμῇσι θρέψασα.
 ἐπεὰν δὲ τοῖς καμοῦσιν ἐγχυτλώσωμεν
 85 ἄξεις τότε ἀμελιτίτιν ὀρτὴν ἐξ ὀρτῆς.

73 *μηλυπιτεμε* P: corrected by R. Paragraphus rightly placed between 73 and 74 but there is no space after *αμαρτην*. 74 and 75 *οικίης αφεω* and *επταδουλον* και P. *τ[ο]* P: supplied by K. 77 *ορτην* P: supplied by Palmer. *επεπειπερ* P (the second π being made out of an ι). 79 *εψ* P. *μετωπω* P. 80 Perhaps

B. Kydilla, stop all this worrying of me, or I'll rush out of the house. Am I to let go this double-dyed slave? Would not anyone who met me be justified in spitting in my face? No, I swear by the Queen-Goddess. Since he, man though he is, knows not himself, he will recognise it soon, when he has it marked on his forehead.

K. But it is the twentieth, and only four days to the Gerenia.

B. Well, I will let you go for the time, and you must be duly grateful to this girl, whom I brought up in my arms and love as well as Batyllis; but when we have poured our drink-offerings to those that sleep, there will be no honey then in the feast *you* will keep day after day.

said by Bitinna. P marks a change of speaker. The *ι* of *εστιν* appears to be a correction. *και 'Αγρηνι'* W. H., Schulze. 82 *ηττον* P. 83 *εμῇσι* P. 85 *αμ[ε]λιτην* was correctly read in P by Hicks: Ellis demanded an adjective in *-ιτω*: *ἀμελιτίτιν* W. H.

NOTES

V

1 The epithet Γάστρων (Ar. Ran. 200, Eust. 1542. 48, Diog. L. i. 4. 81 Alcaeus called Pittacus φύσκωνα καὶ γάστρωνα ὅτι παχὺς ἦν) appears as the name of a Lacedaemonian in Polyae. ii. 16. A play of Antiphanes (Meineke i. 331) was called Κνωιδεὺς (an Attic mountain) ἡ Γάστρων. 'That the epithet suggests lewdness as well as gluttony and corpulence may perhaps be inferred from e.g. Longus iv. 11 Γνάθων...μαθὼν ἐσθίειν ἄνθρωπος καὶ πίνειν εἰς μέθην καὶ λαγνεύειν μετὰ τὴν μέθην καὶ οὐδὲν ἄλλο ὧν ἡ γνάθος καὶ γαστήρ καὶ τὰ ὑπὸ γαστέρα, Daphnos (Ath. 116 f.) περιπλεύσας τὴν οἰκουμένην γαστρός ἔνεκα καὶ τῶν ὑπὸ γαστέρα. 'Julian Or. 196 C' and often γαστρί καὶ τοῖς αἰσχίστοις etc. See VI. 16 n. For the form e.g. γλάμων, γνύπων, κύρων, πέδων, πύσθων, 'σάθων, σμόρδων (these three ἀπὸ τῶν μορίων), 'στίγων. Another form is γάστρις Antiphan. 89. 5 γάστριν καλοῦσι καὶ λαμυρόν, Epikrat. 5. 8: compare λάστρις Herodian II. 206. 9.'

εἰ δ' follows λέγε μοι σύ, as Plat. Hippias. iii. 366 C λέγε δὴ μοι, ὦ ἱππία, σὺ μέντοι, Xen. Mem. ii. 9. 2 εἰπέ μοι, ἔφη, ὦ Κρίτων, κίνας δὲ τρέφεις; Lucian i. 480 εἰπέ μοι, ὦ Μένιππε, οἱ δέ...; 636, ii. 780, iii. 51, i. 505 εἰπέ μοι, ὦ Κροῖσε, οἷι γὰρ...; 632. Without the voc., Aesch. Pers. 334 φράσον μοι...νεῶν πόσον δὲ πλήθος...; Xen. Hell. iii. 1. 26 εἰπέ μοι, ἔφη, Μανία δέ... Ach. 4 (Blaydes) φέρ' ἴδω, τί δ' ἦσθην; Vesp. 524 εἰπέ μοι, τί δ'...; An. 812, 996 πρὸς τῶν θεῶν, σὺ δ'...; 998 εἰπέ μοι, ταυτὶ δέ...; Dem. 107. 11 εἰπέ μοι, σὺ δέ...; Arr. Epict. Index 504¹ Schenkl ἄγε, σὺ δέ... The voc. alone is constantly placed before δέ, Hom. h. Ap. 169 (ὦ κοῦραι, τίς δ'...;), Pind. P. i. 67 Ζεὺ τελεῖ, αἰεὶ δέ..., Aesch. Cho. 488 ὦ Περσέφασσα, δὸς δέ γ'..., Heliod. v. 11 ὦ βέλτιστ' ἀνδρῶν, σοὶ δ', or ἄταρ, Hom. X 331 Ἐκτορ, ἄταρ πονέφης, or ἀλλά, Hom. O 472, P 645, Pind. O. vi. 22 ὦ Φίντις, ἀλλὰ ζευξον, Plat. Euthyphr. 3 C ὦ φίλε Εὐθύφρων, ἀλλὰ..., Gorg. 461 C, Callim. h. iv. 118, and in the (tragic) fragment ascribed to Menander by Stobaeus (ecl. i. 8. 9. Nauck fr. adesp. 507 = Meineke IV. 272) where read ὦ δέσποτ', ἀλλ' ἔξεστι [for ἀναξ ἔστι]: but usually the personal pronoun follows also, as Xen. Mem. ii. 1. 26 ὦ γύναι, σὺ δέ..., Hom. Z 86, 429 Ἐκτορ, ἄταρ σὺ..., Eur. Phoen. 619 μήτηρ, ἀλλὰ μοι σὺ χαῖρε, '1673 ὦ φίλτατ', ἀλλὰ στόμα γε σὸν..., Xen. Cyr. ii. 2. 28 ὦ Σαμβαύλα, ἔφη, ἀλλ' ἡ καὶ σὺ..., the speaker turning to the person addressed, but the usage by no means only occurs when 'subito sermonem ad alium ab alio convertimus,' as people are apt to imagine from Porson's note on Eur. Or.

614. See Ebeling *Lex. Hom.* s.v. δέ, p. 276 b. 'Eur. Andr. 222 ὦ φίλτατ' Ἐκτορ, ἀλλ' ἐγώ... as Hdt. i. 115 ὦ δέσποτα, ἐγὼ δέ..., Heliod. v. 11 ὦ θυγάτηρ, ὦ Χαρίκλεια, Θεαγένην δὲ ποῦ κατέλιπες; εἰ is the form in I. 5 and v. 20: εἷς elsewhere.'

ὑπερκορής Dion Cass. li. 24, lix. 17, lx. 34 (with gen.) = ὑπέρκoros: both forms exist also in the compounds ἀκορής, ἀκορος, δια-, κατα-, προσ-. In a similar case *Pentamerone* i. 74 the jealous Menechiella asks 'Hath thy good surfeited thee? Doth it not suffice thee what thou hast at home?' The connexion of ὕβρις with κόρος (*surfeit*) or τρυφή was a familiar notion to the Greeks: τίκει τοι κόρος ὕβριν ὅταν κακῶ ἀνδρὶ παρείη: ἐπὶ τῶν ταῖς εὐτυχίαις ἐπαιρομένων Diogen. viii. 22, Theognis 153, al., 751 ὅπποτε...ὕβριζή πλούτῳ κεκορημένος. Soph. O. T. 874 ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν, ... etc. See e.g. Ath. 521 c-528 b. Synonyms are ὑπερμαζῆς (*Thes.*), or κριθῆς from a horse who gets 'above himself' from too much corn (Babr. 62. 2), ἀκοστήσας: Theognis 1249 σὺ μὲν αὐτῶς ἵππος ἐπεὶ κριθῶν ἐκορέσθης.... Pollux vii. 24 τὸ μέντοι ὑπερπεπλησθαι καὶ ὑπερκεκορέσθαι ὑπερμαζῆν ἀπὸ τῆς μάξης ἔλεγον οἱ παλαιοί, οἱ δὲ νέοι κριθῆν ἀπὸ τῶν ὑποζυγίων. Suid. s.v. Ὑπερμαζῆ: ὑπερτρυφᾶ... quotes a fragment ...ὥς ὑπερμαζώντων αὐτόχρομα τῶν Ῥωμαίων καὶ διὰ τὴν τρυφήν ῥιπτούντων τοὺς ἄρτους. Alciphro. iii. 67 αἱ αἱ τῆς ἀγερωχίας, νῦν ἐμὲ μὴ ἐπιθυμῆιν θέρμων ἢ κυάμων ἢ ἀθάρας ἀλλ' οὕτως¹ ὑπερμαζῆν καὶ τῶν ἀνεφίκτων ἐρᾶν. i. 18, Lucian iii. 259. Cleanthes (Stob. Fl. vi. 20) πόθεν ποτ' ἄρα γίγνεται μοιχῶν γένος; ἐκ κριθῶντος ἀνδρὸς ἐν ἀφροδισίοις. 'Pampered,' 'spoilt,' we say. Menand. H. 15 ΔΑ. ἐρῶ. ΓΕ...ὑπερδειπνεῖς ἴσως. Davus reassures him: the loved one is of his own rank.²

2 σκέλια κινεῖν Elsewhere merely κινεῖν τινα, κινεῖσθαι: the MS. reading in Eupolis 100, 233, Ar. Ran. 148, Pax 867, Nuβ. 1103, 1371, and with v.l. βιν-, fr. 377, Eq. 877, 879; for Plat. Com. 174. 21 see Cobet *V. L.* 218. Some critics would read βιν- in all these places, to which add Artemid. i. 50 οὐ παύσεται κ(ε)ωουμένη² and Ar. Ach. 1052 βινοίη (*Rav.* κιν-), Eccl. 980 βινοῦνθ', v.l. κινουῦνθ'. Nikarch. A. P. xi. 7 κινεῖν (*Plan.* αἰνεῖν), Anon. xi. 202 καὶ τίνα δεῖ κινεῖν for which see Jacobs III. 692. In Tzetz. Chil. x. 375 ἐκίνεις represents Ar. Ran. 543 κινῶν. Hesych. Ζάει: βωεῖ καὶ πνεῖ (read κινεῖται, πνεῖ Meineke).³ The question cannot be decided; but this place, where βινεῖν is impossible, should be considered. In Hermipp. 15 there seems to be a play on the two senses of κινεῖν: see Kock.⁴

3 Ἀμφυταγῆ τῇ Μένωνος: Menon's wife or daughter, as in Eupolis 215 ὥσπερ ἐπὶ τὴν Λύκωνος ἔρρει πᾶς ἀνὴρ. See I. 50, 76, IV. 36, VI. 25, 33, 50, 87. Ar. Eccl. 46 (Blaydes), Lys. 63 al., Philetair. fr. 9. So far as the expression goes, it might mean 'the slave of Menon,' as τὴν Στρυμοδώρου Θράτταν in Ar. Ach. 273. Cf. Plut. Lys. 18, A. P. vii. 643. In Theocr. v. 14 οὐ σέ γε Λάκων τὰν βαίταν ἀπέδυσ' ὁ Καλαίτιδος, the words 'the son of Calaethis' are a proud boast of parentage, for Lacon is the servant of Comatas (v. 1 and 5); but the scholiasts were doubtful: οἰκέτης δηλονότι ἡ νιός· πότερον γὰρ οἰκέτης ἢ νιός οὐ λέγει· διὸ οἱ μὲν δοῦλον οἱ δὲ νιόν φασιν. In the parallel in P. Oxy. 413 the slave's accomplice has been a slave-girl, who is brought out

¹ Read αὐτῶς.²

² Ar. Av. 560 βινῶσ' v.l. βεινωσ'. ³ βεινήση P. Oxy. 413. 108. ⁴ ἐβεινήσα ibid. 11. 1. ἐκείνησε Bacchyl. x. 10.

too: but there would be nothing unusual in supposing here that A. is a free woman, e.g. Plato *Legg.* 930 D εἰν δὲ τις ἐλευθέρα δούλῳ συγγίγνηται, τοῦ δεσπότου ἔστω τὸ γινόμενον τοῦ δούλου κ.τ.λ. See also Introduction.

Ἀμφυταίη, which does not occur elsewhere, has a noble sound, for the only name akin to it is Ἀμφυτος the Laconian, one of the charioteers of the Dioscuri; and the inhabitants of Dioscurias (at the east end of the Euxine to the north of Colchis) and the Heniochi maintained that Amphytus and his companion were their founders, and claimed noble birth from them: Plut. *pro nobilitate* vii. p. 271 Bernardakis *ecce autem ais non solum nobilitatis nomen irrepsisse in certos homines, at in certas etiam in universum provincias, veluti cum Euganei sese omnes nobilitate commendant, Moriseni Sitionique, qui plane rectius Orphei nomine gloriantur quam qui incolunt Dioscuriade oppidum et Heniochi, qui se iactitant ab Amphyto Telquioque, Castoris et Pollucis aurigis, nobilitatos.* [Schol. ad Dionys. Perieg. 687 Χάραξ δὲ φησι (F. H. G. iii. 639, fr. 15) πολλὰς ναῦς ἐκπλεῖσαι τοὺς Ἀργοναύτας ἡ ἀποπλανηθεῖσα μία ναὺς προσηράχθη τῇ Μαυώτιδι. Οἱ δὲ ἐμπλέοντες Τέλαχος καὶ Ἀμφίτος ἡνίοχοι τῶν Διοσκούρων ὄντες αὐτόθι μέιναντες ἤρξαν, ἀφ' ὧν συνέβη τοὺς ἐνοικοῦντας ἡνιόχους καλεῖσθαι.] Plin. *N.A.* vi. 5. 16 *sunt qui conditam eam ab Amphito et Telchio, Castoris et Pollucis aurigis, putent, a quibus ortam Heniochorum gentem fere constat.* Justin xlii. 3. 3 has (Jason) *populis quibusdam Frudium et Amphistratum aurigas Castoris et Pollucis duces assignavit.* Amm. Marcell. xxii. 8. 24 *Dioscurias nunc usque nota: cuius auctores Amphitus et Cercius Spartani traduntur, aurigae Castoris et Pollucis, a quibus Heniochorum natio est instituta.* In Strabo 496 (and Eustath. quoting him on Dion. Perieg. 680) the name appears as Ἀμφίστρατος: φασὶ δ' ἀπὸ τῆς Ἰάσονος στρατίας τοὺς μὲν Φθιώτας Ἀχαιοὺς τὴν ἐνθάδε Ἀχαιῶν οἰκίσειν, Λάκωνας δὲ τὴν ἡνιοχίαν, ὧν ἤρχον Ῥέκας καὶ Ἀμφίστρατος, οἱ τῶν Διοσκούρων ἡνίοχοι· καὶ τοὺς ἡνιόχους ἀπὸ τούτων εἰκὸς ὠνομάσθαι.

The name Μένων though common (see Pape s.v.) is also high-sounding, and had been remarked in Thes. as appearing on the coins of Cos and Smyrna (probably as a magistrate's name). It occurs twice in the inscriptions of Cos.

ἔγκεισθαι 'are devoted to,' as Theocr. iii. 32 (Fritzsche) ἐγὼ μὲν τὴν ὁλὸν ἔγκειμαι, τὸ δὲ μεν λόγον οὐδένα ποιῇ, Parthen. *Erot.* 23 τοῦ μὲν κατηλόγει, πᾶσα δ' ἐνέκειτο Ἀκροτάτῳ (Parthenius tends to use an Ionic vocabulary, Cobet *V.L.* p. 203), a sense in which προσκείσθαι is commoner: Alciphr. iii. 72 ἔγνω τὸν ἑαυτῆς προσκείμενον τῇ Ἰωνικῇ παιδίσκῃ. Argum. Theocr. xiv. ἡ γὰρ γυνὴ τοῦ Λίσχινου μᾶλλον προσέκειτο Λύκῳ τινι. Hdt. vi. 61 ἀνὴρ τῷ προσέκειτο τῶν ἀστῶν μάλιστα. Thuc. vi. 89 τῷ δῆμῳ. Philostr. *Apoll.* v. 33, *V.S.* i. 25. 2. Both verbs are more frequently used of things—occupations, studies, pursuits, etc.—to be addicted to, devoted to, engaged in, προσκείσθαι Hdt. iii. 34, i. 133, Soph. *Aj.* 406, Thuc. i. 93, vii. 50, viii. 89. Thales in Diog. L. i. 1. 44 ἐνὶ μούνῳ χρήματι προσκείσθαι, τῇ γραφῇ. Plat. *Soph.* 254 A, Pausan. ii. 21. 10, Aristid. ii. 415, Philostr. *V.S.* i. 21. 9, ii. 1. 35. ἔγκεισθαι Soph. *Phil.* 1318, Eur. *Andr.* 91, *I.T.* 143, *Ion* 182, Damasc. *Vit. Isid.* 142 φιλοπονία τε καὶ ἀτρυτοὶς πόνοις. Liban. *Epist.* 382 βιβλίῳ. Dem. 294. 23 πολλὸς τοῖς συμβεβηκόσιν ἐ. 'insists, lays much stress upon,' Diog. L. iv. 7. 53

πολὺς ἐ. τῷ 'κοινὰ τὰ φίλων.' With persons, both verbs commonly signify *importuning, pressing, inveighing against, pursuing, attacking.* Hdt. i. 123 Κύρῳ προσέκειτο δῶρα πέμπων 'courted,' Plut. *Mor.* 258 B, Xen. *Hell.* iii. 4. 7, Philostr. *Apoll.* vi. 3. 1 (like Phaedra) σωφρονοῦντι αὐτῷ μητρὶα ἐρώσα ἐνέκειτο. § 4 ὥς ἐπ' αὐτὸν φέροιτο: so Xen. *Ephes.* iii. 12 τέλος δὲ ἐγκειμένης τῆς Κυνοῦς συγκατατίθεται.

4 ἐγὼ Ἀμφυταίῃ; ἔγκειμαι δηλ. Very commonly a phrase just uttered is thus taken up in surprise, ridicule, protest: sometimes in full, as Straton Com. 7 ἐγὼ κέκληκα μέροπας ἐπὶ δείπνον; Ar. *Ran.* 1134 ἐγὼ σιωπῶ τῷδε; 1229, *Lys.* 530, *Vesp.* 1159, *Av.* 815, Plut. 370, Theopomp. Com. 54, Strabo 652, Dio Chrys. ii. p. 201, Plaut. *Capt.* 611 *tibi ego abnuto?* *Pseud.* 486, 1226, 1315, *Menaechm.* 198, *Rud.* 727 *dea [for det] tibi argentum?* Ter. *Phorm.* 999, 1001: but often, as here, only the most important words, the verb omitted: Soph. *Trach.* 429 ἐγὼ δάμαρτα; Eur. *I.T.* 791 ἐγὼ σ' ἀδελφὸν τὸν ἐμὸν; *I.A.* 832 ἐγὼ σοὶ δεξιάν; *Ion* 351 Φοῖβῳ γυνὴ γεγῶσα; Ar. *Plut.* 129 ἐμὲ σύ; 393 σὺ Πλούτων; *Lys.* 378 ἐμοὶ σὺ λοῦτρον; 498, 876 ἐγὼ οὐ δεόμενος; *Ran.* 1201 ἀπὸ ληκυθίου σὺ τοὺς ἐμούς; *Vesp.* 193 ἐγὼ πονηρός; 474 σοὶ λόγους; *Av.* 467 ἡμεῖς βασιλῆς; 1651 ἐγὼ νόθος; *Ach.* 919, 963. Dem. 242. 20 ἐγὼ σοὶ ξείαν Ἀλεξάνδρου; Menand. *S.* 315 σπάθην ἐγὼ σοὶ; *Kn.* 6 κροτῶν ἐγὼ; *Pn.* 13 τέχνην ἐγὼ; *Ep.* 324 οὐ γὰρ οἶσθα σύ; see *S.* 331, *Ep.* 178. Plut. *Lucull.* 27 ἐφ' ἡμᾶς οἱ ἄνδρες; Plut. *Dem.* 11 ἐμὲ Δημοσθένους, ἡ δὲ τὴν Ἀθηνᾶν; Lucian i. 205 σὺ παιδίον; 260 ἐραστὰς σὺ τηλικούτος ὢν; Aristid. ii. 184 δειλὸν Περικλῆς; Lynceus (Ath. 584 e) ἐγὼ ὑπερήφανος; Himer. *Ecl.* v. 24 Ἀθήνας ἀνοικῶ, φησί. Σὺ τὴν τῆς Ἀθηνᾶς πόλιν; σὺ τὴν Θεσείως καὶ Κέκροπος; Liban. iv. 710. 9 ἀλλ' ἡλπίσας τρόπῳ δικαίῳ κρατήσῃν περιουσίας· σὺ πλούτου κρατήσῃν; 750. 25 καὶ τὸν σεαυτοῦ πατέρα, φησὶν, ἔκτεινας· ἐγὼ τὸν πατέρα τὸν ἐμαντοῦ; Plaut. *Casin.* 242 CL. *ubi in lustra iacuisti?* LYS. *egon in lustra?* *Trinum.* 370, *Pers.* 721 *Tibine ego?* Ter. *Eun.* 758 *egon formidolosus?* Cic. *Ad Attic.* vii. 23. 1 *persequi Caesar Pompeium?* Verg. *E.* iii. 25 *cantando tu illum?* Simply ἐγὼ; Eur. *Cycl.* 259, Ar. *Eq.* 168, 1336, 1344, *Ran.* 486, 752, 1472, Men. *S.* 71. Plaut. *Amph.* 575 *egone?* Ter. *Heaut.* 564 *mene?* With δέ, Sosipat. Com. i. 38 ἐγὼ δ' ἐθαύμασα; Men. *Ph.* 137 πέπεικας...; ἐγὼ δ' εἴρηκά σοι ὥς πέπεικα. Lucian i. 669 παρὰ σοῦ δὲ ἐγὼ;

If τὴν Μένωνος ὄρηκα were the right reading, Ἀμφυταίῃν might be retained: 'Have I ever seen A., Menon's wife?' But, assuming that she *is*, as I believe, Menon's wife, probability is still all against the reading. And if τὴν λέγεις be admitted the only explanation accounting for γυναικα and giving its due force to ἐγὼ would be ἐγὼ; Ἀμφυταίῃν τὴν λέγεις, ὄρηκα γυναικα; 'I? have I (or 'I have') seen a woman that you call Amphytaia?' This I think much less probable than the text adopted. The form of error shown in the reading of the first hand is, of course, very common: see Aesch. *Cho.* 768, *Ag.* 1214 (Wecklein), Philemon 79. 11 (Kock), Soph. *Ant.* 711 (Jebb).

τὴν λέγεις ὄρηκα γυναικα; Galen ii. p. 66 (probably with Comedy in his mind, cf. p. 67 quoted on v. 68) *like slaves, when at last caught ἐπ' αὐτοφώρῳ, τοῦ μὲν αἰδημονεστέρου σιωπῶντος, ... τοῦ δ' ἀναισχυνοτέρου κρύπτοντος μὲν ἔθ' ὑπὸ μάλης τὸ ζητούμενον, ἐξομνυμένου δὲ καὶ μηδ' ἑωρακέναι πώποτε φάσκοντος.* In Lucian iii. 282 Pamphilos, taxed by his εἰταίρα with being

about to marry, disavows with a similar appeal: ἐγὼ δὲ ἢ σίμην τινὰ ἢ καλὴν νύμφην οἶδα; cf. 304 σὺ γὰρ ἀλεκτρύονα πώποτε ἀπέκτεινας ἢ πόλεμον εἶδες; and Aeschin. 77. 30 (*Ktesiph.* 167) where read ἔλεγες ὡς ἀντιπράττων Ἀλεξάνδρῳ 'ὁμολογῶ Θεττάλους καὶ Περρῆαιβούς ἀφιστάναι.' σὺ Θεττάλους; σὺ γὰρ ἂν κόμην ἀποστήσεις. Eupolis 181. Lucian iii. 287.

The compendious order τὴν λέγεις γ. is common enough: Hdt. i. 216 τῆς γὰρ ἐπιθυμῆση γυναικός, v. 39 οἷς τὴν μὲν ἔχεις γυναῖκα, 40 τῆς ἔχεις γυναικός. Dem. 1310. 7 ἐκ μὲν ἧς τὸ πρῶτον ἔσχε γυναικός. Plut. *Syll.* 33. Eur. *Med.* 298 ἧς ἔχουσιν ἀργίας. Ar. *Av.* 432 ὃν σὺ μοι λέγεις λόγων. Menand. 86 ἦν εἶχεν νόσον.

5 προφάσεις ἔλκεις says Bitinna: Hdt. vi. 86 προφάσεις εἰλκον οὐ βουλόμενοι ἀποδοῦναι. Ar. *Lys.* 726 πάσας δὲ προφάσεις ὥστ' ἀπελθεῖν οἰκάδε ἔλκουσιν 'excuses' (Philem. 88, Alexis 127, Lucian iii. 296, Heliod. viii. 5) to escape the duty as the young man in Appul. *Met.* x. 212, p. 686 *modo istud modo aliud causae faciens*. Ov. *Am.* i. 8. 74, Heliod. vii. 19, *Carm. Priap.* i. ἔλκειν, ἐξέλκειν, παρέλκειν, are commonly used of 'prolonging,' 'spinning out' time Polyb. v. 74. 9 (actions xxiii. 2. 2, xxix. 7. 3), like *traho*, *produco*, *differre*, *ducere* Verg. *A.* x. 888, Ter. *Andr.* 615, Ov. *M.* ix. 767, Longus iii. 25 ἔλκοντες χρόνον ἐκ χρόνου, and of the method by which delay is caused Eubul. 107. 3 νόμον ἐκ νόμου ἔλκων, 'interposing law after law and so delaying the case.' Verg. *A.* ix. 219 *causas nectis*, 'with Sen. *H. Oct.* 10 *nectis moras*.'

Βίτινα, with the masculine Βιτάς IV. 25, 81. In the *Inscriptions of Cos* we have Βίτων pp. 18, 279, 306, Βίταρος pp. 18, 254, Βιτιάς pp. 241, 253. Βιττώ appears as Coan in a pretty epitaph from Chios, *Anth. Append.* ii. 196 Βιττώ καὶ Φαινίς φίλην ἡμέρη, αἱ συνέριθοι, αἱ πενιχραὶ γράες τῇδ' ἐκλήθημεν ὁμοῦ, ἀμφοτέραι Κῶναι, πρῶται γένος: and Βιττίς was the mistress made famous by Philetas, Hermesianax (Ath. 598 f.) 77 Βιττίδα μολπάζοντα... Φιλητῶν, Ov. *ex Pont.* iii. 1. 58 *Coa Bittide* (see the *vv. ll.*), *Trist.* i. 6. 2 *Coa Bittis amata suo*, as replaced by Merkel for *battis*. In Antip. Sid. *A. P.* vii. 423 Βιττίς is an old Cretan woman.

It may well be, however, that by this time literary reasons had combined to make the name appropriate. In an epigram of Asclepiades *A. P.* v. 207 αἱ Σάμιαι Βιττώ καὶ Νάννιον ἀντιβάνεσσι. In vi. 47 (Antip. Sid.) and 48 Βιττώ takes to the business of a courtesan. In another epigram with two versions, vi. 206 (Antip. Sid.) and 207 (Archias), Βίτινα with companions makes offering to Aphrodite Urania on marriage. Since the others named are Φιλαινίς (I. 5 n.), Ἡράκλεια (cf. v. 7 Asclepiades, ix. 554 Argent.) and Ἀντίκλεια (cf. v. 198 Meleag.), and their home is Naucratis (cf. Hdt. ii. 135, Ath. 596 b—e, 676 a—c), we may suppose them to have been courtesans till now.

The first syllable is sometimes long and sometimes short. We find Βίτιον together with Βιτίη in *A. P.* vi. 286 Leon. Tar. and 287 Antip., Βίτων (Pape) *A. P.* vi. 154, 158, vii. 502, *Anth. Append.* iii. 152, Βιτώ *A. P.* xi. 196, Lucill. 3: in *A. P.* vi. 206 (207 Stadtmüller) there is an unmetrical *v. l.* Βίτινα, and Βιτάτος is another error in vi. 25, where it will be seen that MSS. of grammarians vary between Βιτάς and Βιττάς.

The meaning of the root is doubtful (see Pape *s.v.* Βιτιάς); originally the names were brought, I think, from Asia Minor: for the termination -ινα see Lobeck, *Proll.* 222–5, 45, Herodian i. 257. 9, Hemsterhuis Lucian i. p. 92.

6 δούλος εἰμι· χρῶ ὅτι ('Phoenix i. 3 (Ath. 359 e) has ἡ ὅτι') βούλει μοι: Muson. Stob. *Flor.* vi. 61 δεσπότης πᾶς αὐτεξούσιος εἶναι δοκεῖ ὅτι βούλεται χρῆσθαι δούλῳ τῷ ἑαυτοῦ.—Soph. *Ant.* 635 πάτερ, σὸς εἰμι, Eur. *El.* 225 πάντως δ' εἰμὶ σή· κρείσσων γὰρ εἰ. Slaves to their masters, *tuius sum* Plaut. *Capt.* 668, *Amph.* 564. Dioskorid. Nik. *A. P.* vii. 178 σὸς ἐγώ, δέσποτα, κῆν Ἀἰδῶ. Eumath. viii. 11, ἐμός εἰμι 'my own man,' Kock *Com. Att.* iii. 286. For the asyndeton cf. *vv.* 26, 7 n., where there is the same attitude of patient resignation.

χρῶ ὅτι βούλει <μοι>: there can be no doubt that this is the right supplement. Neither χρῶ ὅτι καὶ β. nor χρῶ ὅτι δὴ β. is ever found in good Greek. For the invariable usage see Ar. *Nub.* 439 Blaydes (critical notes and commentary). Add to the collection of examples there quoted Xen. *Ages.* i. 36, Thuc. iv. 69. 3, viii. 85, Philostr. *Ap.* viii. 7. 57, Heliod. i. 16 ἡκω σοι... καὶ κέχρησο ὅτι βούλει (μοι not expressed). In Alciph. iii. 41 χρῆσθαι ἐς ὅτι ἂν θέλῃ, Cobet rightly omits ἐς (*V. L.* 61), the sense being 'treat as he wishes': but in Longus ii. 13 ἐς ὅτι ἔχρηξεν ἐχρήσατο (the cable), Heliod. ii. 10 κέχρησο ταύτη κατ' ἐμοῦ πρὸς ὅτι βούλει, Julian *Or.* vii. 232 χρῆσθέ μοι πρὸς ὅτι βούλεσθε the verb means 'use' not 'treat' and the preposition ἐς or πρὸς is correct, 'as Muson. p. 163. 3 πρὸς ἄλλο τι χρῆσθαι,' Callim. *P. Oxy.* vii. v. 269: contrast Xen. *Cyr.* i. 3. 6 δίδως... ταῦτά μοι τὰ κρέα ὅτι ἂν βούλωμαι αὐτοῖς χρῆσθαι. [Plat.] *Eryx.* 401 A (as quoted Stob. *Fl.* xcvi. 33 ἡ τί ποτ' ἐστὶν ὁ χρώμεθα χρήμασι). For the general sense cf. Xen. *Ephes.* ii. 5 δέσποινα, ὅτι βούλει, ποιεῖ καὶ χρῶ σώματι, ὡς οἰκέτον· καὶ εἴτ' ἀποκτείνειν θέλεις, ἔτοιμος· εἴτε βασανίζεις, ὅπως ἐθέλεις βασανίζε· εἰς εὐνὴν δὲ τὴν σὴν οὐκ ἂν ἔλθοιμι.

7 'do not torture me,' 'do not worry my life out': so, I suppose, Ar. *fr.* 598 τὸ δ' αἶμα λελαφας τοῦμόν, ὧναξ δέσποτα, which Kock does not understand: it should be added to Blaydes' collection on Ar. *Nub.* 712 τὴν ψυχὴν ἐκπίνουσι, which may glance, like this passage, at the more literal sense (compare perhaps ἔγκεισαι v. 3, ἀλυνδῇ v. 30), like Catull. xi. 19 *nullum amans vere sed identidem omnium ilia rumpens*. The metaphorical use of worry, causing pallor, is more common: Soph. *El.* 785 ἦδε γὰρ μείζων βλάβη ξύνοικος ἦν μοι τοῦμόν ἐκπίνουσι· αἰεὶ ψυχῆς ἄκρατον αἶμα, *Ant.* 532, Theocr. ii. 55 αἰαί· Ἐρως ἀνιρρέ, τί μεν μέλαν ἐκ χροὸς αἶμα ἐμφὺς ὡς λιμνᾶτις ἅπαν ἐκ βδέλλα πέπωκας; Plaut. *Curc.* 152 *quae mihi misero amanti exhibit sanguinem*: of physical torment Eur. *fr.* 687 πίμπρη, κατάιθε σάρκας, ἐμπλήσθητί μου πίνων κελαινὸν αἶμα, and, more literally, Soph. *Trach.* 1055. The monetary sense 'bleed' occurs in Plaut. *Bacch.* 372 *Aprage istas a me sorores quae hominum sorbent sanguinem*, Poen. 614, Plato *Com.* 9 οὐδ' ὅστις αὐτῆς ἐκπίεται τὰ χρήματα, Timokles 35—since 'the horseleech has three daughters crying, Give, give.' Josephus *B. J.* v. 344 τὸ τῆς πόλεως αἶμα πίνειν. More to our point is Hor. *A. P.* 475 where the boring poetaster *tenet occiditque legendo, non missura cutem nisi plena cruoris hirudo*. Herodas implies subtly that this is only one of a number of similar scenes: the slave cannot stand the persistent nagging and jealousy of his mistress.

8=III. 84 where see *n*.

9 *Κύδιλλα* is a servant in IV. 41. The name appears in C.I.G. 1643 (Orchomenos), and Philodem. *A. P.* v. 25 *Κυδιλλης* (apparently a married woman)=Kaibel *Ep.* 189 *Κυδιλλᾶ* (*Anth. Append.* ii. 481). *Κύδιλλα* (41, 60) is remarkable. The termination (Lob. *Proll.* 120) is mostly Doric and Italian.

κοῦ'στι corrected from *ποῦ μοι*: there is the same slip in Eur. *Phoen.* 157, where cod. B has *ὁ φίλτατ', εἰπέ, ποῦ μοι Πολυνείκης, γέρον* adding *γρ. ἐστί*, and *ποῦ'στι* of the other codd. is there proved by metre to be right. Here it is plainly the better reading, if only because followed so closely by *καλεῖ μοι*: but it would be preferable apart from that, because it is an actual enquiry; whereas *ποῦ μοι Πυρρίης*; would rather mean 'Pyrrhies, come here!' cf. III. 59 ('come!'), 68 ('bring me...'), Eur. *Bacch.* 1200 *ποῦ μοι πατήρ ὁ πρεσβύς; ἐλθέτω πέλας. Πενθεύς τ' ἐμὸς παῖς ποῦ'στιν; αἰρέσθω...*, Theocr. ii. 1 *πᾶ μοι ταὶ δάφναι; φέρε θέστυλι, P. L. G. Carm. Pop.* 19, Lucian ii. 155 *ποῦ μοι τὸ ξίφος; μή τις ἄλλος τοῦτο γνωρίζει;* For *ποῦ'στι* cf. Ar. *Vesp.* 208 *ποῦ ποῦ'στί μοι τὸ δίκτυον, Av.* 1122 *ποῦ ποῦ ποῦ'στι...Πεισθ. οὔτοσί, Crates* 14. 7 *ποῦ'σθ' ἡ κύλιξ; διάνιζ' ἰούσα σαντήν, Eur. Phoen.* 908 *ποῦ'στιν Μενοικεύς;* In Ar. *Ach.* 129 both *μοι* and *ἐστί* occur: *ἀλλ' Ἀμφίθεός μοι ποῦ'στιν; οὔτοσὶ πάρα.*

Πυρρίας was the name commonly given to a red-haired slave, *n.* on I. 1, sch. Ar. *Ran.* 730, Pherecr. 145. 21, Lucian i. 567. The name suggests a Northerner (Scythian, Thracian): Xenophanes ap. Clem. Al. p. 841. 4 Thracians represent their gods *πυρρὸν καὶ γλαυκόν* like themselves, Theodoret. p. 519: Hesych. *Σκυθικός: Κρατίνος Σκυθικὸν ἔφη τὸν Ἰππόνικον διὰ τὸ πυρρὸν* (Cratinus 336 Kock *q.v.*), καὶ *ῥ' ξανθίζονται αἱ γυναῖκες καὶ βάπτουσι τὰ ἔρια.* Hdt. iv. 108 *Βουδίνοι, ἔθνος ἐὼν μέγα καὶ πολλὸν γλαυκὸν τε πᾶν ἰσχυρῶς ἐστί καὶ πυρρὸν* (cf. Arist. 892^a 1, *λευκοί* and *γλαυκοί* connected). Hippocr. i. 559 ult. *πυρρὸν δὲ τὸ γένος ἐστὶ τὸ Σκυθικὸν διὰ τὸ ψῦχος.* Similarly Xanthias of Phrygians Liban. iv. 363. 23 *ἀνδράποδα ὧν τὰ (read ὄντα τὰ) πολλὰ ἐκ Καρίας καὶ Φρυγίας, ὧν τιμὴν καταθέντες ἄγομεν, τοὺς Καρίωνας καὶ τοὺς Ξανθίωνας...* but northerners also were *ξανθοί* Adamant. I. 383, 393 Foerster. For the use of *Πυρρίας* as a generic name for 'slaves' see Ar. *Ran.* 730 *χαλκοῖς καὶ ξένοις καὶ Πυρρίαις*, Lucian i. 133, 679, iii. 52. It is the name of a shepherd in Alciphr. iii. 41. *Byrrhia*, Ter. *Andr.*

10 *τί ἐστί*; Interrogative *τί* could stand thus unelided: Lysipp. Com. I A. *Ἐρμῶν. E. τί ἐστί*; Archipp. 35, Philem. 125, Menand. *E.* 262, S. 171, *Pk.* 411, Ar. *Av.* 49, *Nub.* 82, 825, *Ran.* 1220, Aesch. *Pers.* 695, Soph. *Ichn.* 199, *Phil.* 733, 753, where it is quite unnecessary to write *τί δ' ἐστί*; as in *O. T.* 319 Jebb, Ar. *Thesm.* 95. *τί εἶπας*; Soph. *Phil.* 917 (Jebb *τί δ'...*). *τί οὖν* Aesch. *Supp.* 310, *Eum.* 903, *Pers.* 789, *Theb.* 691, 343. Soph. *Phil.* 100 (Jebb *τί μ' οὖν...*); Eur. *Phoen.* 881, *Hec.* 803, Menand. S. 318 and commonly, Babr. lxxxvii. 5, cxxxvii. 5. *τί ἐκ...*; Aesch. *Sept.* 343. *τί ἐχρῆν*; Ar. *Ach.* 1540. *τί οὐ*; *Av.* 149, Menand. *fr.* 341. *τί ἦν*¹; Ar. *Av.* 1495. *τί ᾤ*; *Nub.* 80. *τί ἐμέ*; Menand. S. 331.

ἐθ' ἔστηκας; v. 40 *n.*

¹ Bacchyl. xix. 15 read *ἦεν* for *τί ἦν*.

11 'loosing the rope from the bucket.' *ἱμανήθρη* is the detachable rope or strap (*ἱμάς*) used for lowering the bucket into the well or cistern: Phot., Bekk. Anecd. 266. 22 *ἱμᾶν καὶ Καθιμῆσαι καὶ Ἀνιμῆσαι: ἱμᾶν ἀντὶ τοῦ ἀνασπᾶν, ἐπεὶ τὸ παλαιὸν ἱμάντας ἐκδησάμενοι ἢ ἀνίμων ἢ καθίμων ᾗ ἤθελον.* The usual Attic word was *ἱμονιά*: Moeris 195 *ἱμονιά, Ἀπτικῶς. ἱμάς, ὁ λῶφος, Ἑλληνικῶς. λέγεται δὲ καὶ τὸ καλώδιον.* Ael. Dionys. in Eustath. 1453. 4. Ar. *Ecc.* 351. Alexis *fr.* 174. Lucian ii. 632 (schol.), 758. Apollodor. *Gelous fr.* 1 and Philo ii. 89 quoted below. Pollux x. 31 *εἰ δὲ καὶ ἐκ φρεάτων ἢ λάκκων τὸ ὕδωρ ἀπαντλεῖς, δέοι ἂν σκευῶν ἀντλητήρος, ἀντλίας, ἱμονιάς, ἱμάντος, κάλυν [-ω], σχοινίου, κάδου, τροχαλίας. τάχα δὲ καὶ κηλωνείου.* Similar feminine forms for the names of machines, instruments, are *δακτυλήθρα, κρεμάθρα, οὐρήθρα, ῥομβοστωμυλήθρα, ῥωποπερπερήθρα* (Com. *Fr. Adesp.* 294), *στωμυλήθρα.*

Phonetic variations are *-τρα* in *κρεμάστρα=κρεμάθρα*, { *χύτρα* } (*χέω*) = *κύθρη*, *καλύπτρα, μάκτρα, μήτρα, μύστρα, ξύστρα, ποδίστρα*: *-θλη* in *γενέθλη, ἱμάσθλη, μάσθλη*: *-τλη* in *ἐχέτλη*. See notes on III. 11 *παίστρη*, IV. 46 *λαίμαστρον*, 62 *πύραστρον*, VI. 17 *νώβυστρα*, and Kuehner-Blass *Gr. Gr.* II. p. 271.

κάδος is the ordinary word. Ael. *N. A.* vii. 1, Pollux x. 31 quoted above. Pherecr. *fr.* 180 *κάδους ἀνασπᾶν.* Ar. *Ecc.* 1002. Apollodor. *Gelous fr.* 1 *ἀγωνίσσα τὸν τε τοῦ λάκκου κάδον λύσασα καὶ τὸν τοῦ φρέατος εὐτρεπείς τὰς ἱμονιάς πεποίκα[ς].* Ath. 584 b Πανσανίου δὲ τοῦ Λάκκου ὀρχουμένου καὶ εἰς κάδον τινα ἐμπεσόντος, ὁ Λάκκος, ἔφη (Gnathaina), *εἰς τὸν κάδον ἐμπεπτώκεν.* From some purist in Menander 30 it appears that the most elegant Attic word was *ἀντλιαντήρ*: Bekk. Anecd. 411. 12 *Ἀντλιαντήρα: Μένανδρος Μεσσηνία (fr. 30): οἱ δ' ἀρπασάντες τοὺς κάδους τοὺς στρογγύλους ἵδρευον ἀνδρείοτατα κηπουροὶ πάλιν.* B. *ἦντλουν* λέγειν δεῖ, καὶ *κάδους* οὐ δεῖ λέγειν, ἀλλ' *ἀντλιαντήρας.* According to Hesychius *ἀντλητήρ* was a baling-bucket: *Ἀντλητήρ: κάδος ναυτικός* (cf. Bekk. Anecd. 411. 8). Philo ii. 89 has *ἐπὶ τὰ δὲ κόραι...παρήσαν ἐπὶ τινα πηγὴν, καὶ τῶν ἱμονιῶν ἐκδησάμεναι τοὺς καδίσκους... πληροῦσι*: but Ammon. p. 79 Valck. says *Κάδος καὶ Καδίσκος διαφέρει, κάδος μὲν λέγεται ῥ' ἐκ τοῦ φρέατος ἀνιμῶσι τὸ ὕδωρ· καδίσκος δὲ ἀγγεῖον εἰς ὃ τὰς ψήφους ἐμβάλλουσι.*

In retaining the MS. spelling I differ from Rutherford who did not hesitate to write *ἱμονήθρη*, saying: 'It implies the existence of a verb *ἱμονᾶν*.' The question however is not what *ἱμονήθρη* would imply, but, rather, what *ἱμανήθρη* implies. There is no reason even *a priori* for denying the existence of a verb *ἱμανᾶν*, like *δεικανᾶν, ἐρκανᾶν, ἰχανᾶν* (VII. 26 *n.*), *κυρκανᾶν* (Ar. *Thesm.* 429 Blaydes, cf. *Κυρκάνη* E.M.), *σπαργανᾶν, κραυγανῶμενον* Hdt. i. 111, *βρυχανάσται* Nicand. *Al.* 221: while the vowel varies in *θρυγονᾶν* (Ar. *Ecc.* 34 Blaydes: a verb I¹ restored in Pherecr. 10. 4 in place of *θιγγανουσῶν τὰς μύλας* *Class. Rev.* x. p. 438 a), *τρυγονᾶν, θρυγανᾶν, θυργανᾶν*. The Attic *ἱμονιά*, therefore, would give no ground for assuming *ἱμον-* universally. And in fact *-αν-* appears in several dialectal variations recorded by Hesychius of this very word: *Ἰβανᾶ: ἀντλεῖ* (Buecheler), *Ἰβανατρίς: σχοινίον ἱμνήριον, Ἰβάνη: κάδος, ἀντλητήριον, Ἰβανον: κάδον*, (as *περόνη, περονᾶω, περονατρίς* M. Schmidt), kin to which Lobeck *Proll.* 171 considers *Γιμβάναι: ζεύγανα.*

¹ See VI. 8 *n.* Herwerden had proposed *τρυγονουσῶν*. See *Lex. Suppl.*

The following scheme will sufficiently exhibit other vowel variations of this kind :

άλύω		θ		
		όλυσταίνω		
βλύω (ἀνα-, ἀπο-)	βλυστάνω	ἀνα-βλυσταίνω	ἀνα-βλυστονάω	θ
περάω		περαίνω	περονατρίς	
ιμάω		ιβανῶν (-η, -ατρίς)	ιμονάω	
		ιμανήθηρη		
		ιχανάω ¹¹		
βρυκάομαι		βρυκανάομαι		
πίμπρημι		πρημαίνω	πρημονάω	
κράζω	ἐγκραγγανω	ἀνα-κραγγαίνω	κρανγανάομαι	
κλάζω	κλαγγάνω	κλαγγαίνω		
λύζω	λυγγάνω ²¹	λυγγαίνω	λυγγανώμενον ²	(θ)
τρύω τρύζω	θρυγάνω?	θρυγανάω	τρυγονάω.	

Therefore Pherecrates 10. 4 may have written θρυγανουσῶν, θρυγονουσῶν, or θρυγανουσῶν.

The bucket-rope serves to bind Gastron; elsewhere we hear of *whips* improvised in the same way: Harpocr. s.v. *Αὐτολήκυθοι*:...ὅτι δὲ λύσαντες τὴν λήκυθον ἐχρῶντο τῷ ἰμάντι πρὸς τὸ μαστιγοῦν, Μένανδρος *Τροφῶνι* (fr. 464). Soph. *Aj.* 241 μέγαν ἱποδέτην ῥυτῆρα λαβῶν, Dem. 402. 28 'καλεῖ παῖδα καὶ ἰμάντα τις φερέτω.' ἦκεν οἰκέτης ἔχων ῥυτῆρα. Aeschin. 49. 20. Petron. *III lorum de pera solvit et me coepit non perfunctorie verberare.* A. P. ix. 149 a pauper *hangs* himself ἄμματι πήρης and 255 *πηροδέτω* δ' ὁ γ' ἰμάντι κατ' αὐχένος ἄμμα πεδήσας. Cf. Aischrion 3 ὁ δ' ἐξελὼν ἰμάντα, φορτίου ζώνην (Ar. fr. 559). 'Romulus (Plut. *Vit.* 26) was followed by young men ὑπεζωσμένοι ἰμάντας to bind anyone whom he ordered. 'Galen. v. 18 ἰμάντι τῷ παρατυχόντι, 19, 22, 17.' Hom. 'Ο 17 μὴ σε πληγῇσιν ἰμάσσω. Hesych. ἰμάντι πατάξω.' Antiphan. 74. 7 ἔξω τις δότω ἰμάντα. 'Menand. S. 108 ἰμάντα παῖδες τις δότω. 317.' Plaut. *Capl.* 657 *Ite istinc, ecferite tora.* Ter. *Ad.* 162. Soph. fr. 460 ὄλω ῥυτῆρι metaphorically³. Hor. *Epist.* ii. 2. 15 *metuens pendentis habenae.*

12, 13 A common form of threat (which may be expressed by 'οὐκ εἰμι...' or 'μὴ εἶην... if I do not...'): Hom. B 260, Hdt. vii. 11, Soph. *Ant.* 484, Eur. *Alc.* 744, *Heracl.* 649, *Or.* 1147, *Suppl.* 455, Quint. Smyrn. xiv. 433, Theocr. v. 149, Plaut. *Poen.* 381, Appul. *Met.* v. 95 *nec sum mulier nec omnino spiro nisi eam pessum de tantis opibus detecero.* Petron. 81 *sed non impune: nam aut vir ego liberque non sum, aut noxio sanguine parentabo iniuriarum meae.* Ov. *Met.* iii. 271. Sil. Ital. ix. 11. Plaut. *Aul.* 250. Sometimes with the apodosis suppressed: Com. fr. *adesp.* 125 ἐμέ, Νικόμαχε, πρὸς τὸν στρατηγὸν τάξατε· ἂν μὴ ποιήσω πέποινα μαστιγῶν ὄλον, ἂν μὴ ποιήσω σπογγίᾳς μαλακώτερον τὸ πρόσωπον—. Menand. *Kl.* 83 ἀπειλῶν—ἂν σε μὴ, μαστιγία—Meleag. A. P. v. 184 ἂν μὴ—τί δ' ἀπειλῶ;

¹ In Suid. 'Αναλύζουσα: λυγκαίνουσα, read λυγγαίνουσα.

² Hesych. III. 52 Λυγγανόμενον: λύζοντα ἐν τῷ κλαλεῖν. Read λυγγανώμενον.

³ ὄλω ῥυτῆρι...ὑπτίου ποδός...κρούων γλοῦτον (=ραθαπυγίζων for which see Nauck *Ar. Byz.* 224).

13 παράδειγμα θῶ: Gell. vi. 14. 4 remarks on the idea, quoting Plat. *Gorg.* 525. παράδειγμα ποιεῖν is to *create an example*, Plat. *Rep.* 472 D, Thuc. iii. 67. 6, Lysias 151. 26, 178. 17, 180. 27; καταστήσαι Thuc. iii. 40 to *establish*; π. ποιεῖν (or in Ionic τιθέναι) τινά is to *make an example of a man*, Isocr. 48 c, Dem. 373. 21, 451. 10, 546. 8, 586. 28, Lysias 144. 3, Dinarch. 92. 6: 'Lycurg. p. 169 fin.: passive γενέσθαι Thuc. iii. 39, v. 90, εἶναι Ar. *Thesm.* 669.' π. ποιεῖσθαι (or θέσθαι Plat. *Soph.* 218 D, *Legg.* 632 E) τι or τινά is to *count, hold, take, treat as an example*, Plat. *Apol.* 23 A, Lysias 150. 17, Dion. Hal. v. p. 455, Philostr. *Apoll.* vii. 14, *V. S.* i. 24, Plut. *Mor.* 82 D. The following therefore are bad Greek: Alcidas 'Οδυσσ. 29 παράδειγμα ποιήσεσθε τοῦτον τιμωρησάμενοι. Xen. *Ephes.* ii. 6 ἐγὼ γὰρ καὶ σε τιμωρήσομαι καὶ τοῖς ἄλλοις οἰκέταις τὴν σὴν αἰκίαν ποιήσομαι παράδειγμα. 'Perhaps θῶμι should be read III. 42 n.' γυναῖκα: worthy, that is, of the name. So Soph. often ἀνὴρ e.g. *Ant.* 485, Eur. *Alc.* 963, Dem. 426. 6. Gataker on Marc. *Ant.* (*Op.* II. 97): ἀνθρωπος Menand. *monost.* 562 ὡς χαριέν ἐστ' ἀνθρωπος ἂν ἀνθρωπος ᾗ: *vir, homo*, Ter. *Hec.* 524, 555, Cic. *Tusc. Disp.* ii. 24. 57. Otto *Sprichw. s.vv.*

ἦρ οὐχὶ μᾶλλον Φρύξ ἂν εἶην; she was going to say: 'Dio Chrys. i. 671 ποῦ γὰρ εἶπον ὡς ἐστε φρόνιμοι...; οὐχὶ τάναντία τούτων (sc. εἴποιμ' ἂν);' *sexless* that is; οὔτε γὰρ γυνὴ πέφυκας οὔτ' ἐν ἀνδράσιν σύ γ' εἶ says Orestes to the Phrygian Eur. *Or.* 1536: ἀνδρας οὐ Φρύγας κακοῦς 1343. For the Phrygian there is an eunuch: hence his fanning 1420—the eunuch's office—Claudian in *Eutrop.* i. 105–9 *roseis pavonum ventilat alis* his mistress, Ter. *Eun.* 595, Nonn. *D.* xii. 281. Phrygian indeed (Nonn. *D.* xvii. 255, Verg. *A.* iv. 215, xii. 99)=Attis Stat. *Theb.* x. 170, Cat. lxiii=eunuch, and that is *neque vir neque femina* Ov. *Am.* ii. 3. 1, *Ibis* 455, Val. Max. vii. 7. 6, Clearchus *P. L. G. Carm. Pop.* 34¹ ἀνὴρ τε κοῦκ ἀνὴρ (or ἀνθρωπος οὐκ ἀνθρωπος), Ach. Tat. v. 25 εὐνούχε καὶ ἀνδρόγυνε καὶ κάλλους καλοῦ βάσκανε, Menand. *monost.* 185 εὐνούχος ἄλλο θηρίον ἐπὶ τῷ βίῳ: and so of a Phrygian slave in Alciphron iii. 38 ἐπὶ ταιούτῳ θηρίῳ. Alexander Severus indeed who restricted their functions in the palace to attendance in the women's baths *tertium genus hominum eunuchos esse dicebat* Lamprid. 23. 'It also implies ἀναλκίς, Coluth. 186 ἀνάλκιδές εἰσιν Ἀθηναί τοῖαι...οὔτ' ἄρσενες οὔτε γυναῖκες of mannish women.' 'Dio Chrys. ii. 428 ὅθεν πολὺ κάκιον καὶ δυστυχέστερον γένος εὐνούχων ἐγένετο ἀσθενέστερον τοῦ γυναικείου καὶ θηλύτερον.'

15 θεῖο' ἐν ἀνθρώποις i.e. raised you from the position of a slave. So in Petron. 39 Trimalchio a freedman says *patrono meo ossa bene quiescant, qui me hominem inter homines voluit esse*, and 74 of his own *liberta* Fortunata, *de machina illam sustuli, hominem inter homines feci*: and in 57 *unus ex conlibertis Trimalchionis* says *et nunc spero me sic vivere ut nemini iocus sim. homo inter homines sum, capite aperto ambulo*. 'It might seem that Gastron, though he has been made a favourite, is not a freedman: for, if he were, what power over him would Bitinna have?' On the other hand freedmen do not seem to have been in possession of anything like complete freedom: Chrysipp. (Ath. 267 b) διαφέρειν δὲ...δούλον οἰκέτου διὰ τὸ τοὺς ἀπελευθέρους μὲν δούλους ἔτι εἶναι, οἰκέτας δὲ τοὺς μήπω τῆς κτήσεως ἀφειμένους. That commonly a slave was hardly regarded as a man is clear enough from

¹ Compare the similar riddle on *cinaedi* Anon. A. P. xi. 272.

such phrases as Bryson (Stob. *Fl.* lxxv. 15) ὁ δὲ τοιοῦτος... μᾶλλον μοχθηρὸς ἄνθρωπος ἢ δοῦλος κατὰ φύσιν (Arist. 1254^a 11 *al.*), and such reminders as Philem. 22 κἂν δοῦλος ἢ τις, οὐδὲν ἦττον, δέσποτα, ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ἦ. 95 κἂν δοῦλος ἢ τις, σάρκα τὴν αὐτὴν ἔχει· φύσει γὰρ οὐδεὶς δοῦλος ἐγενήθη ποτέ, ἢ δ' αὖ τύχη... Petron. 71 *Trimalchio* 'amici' inquit 'et servi homines sunt et aequae unum lactem biberunt, etiam si illos malus fatus oppressit' (Reines.). Juv. xiv. 16 Mayor. So ἀνὴρ (ἀνδράποδος is a common antithesis, Plat. *Gorg.* 483 B, Diog. L. vi. 2. 33, 43. For the phrase, cf. further Philem. 119... σὺ λαλεῖς ἐν ἀνθρώποισιν ὡς ἄνθρωπος ὢν; κτέ. Eur. *Andr.* 580, *Or.* 1536, *Alc.* 735, 744. 'Slaves are in fact κτήματα: so Zeus Lucian i. 218 is called κτῆμα καὶ παιδιὰ ἔρωτος=δοῦλος.'

16 ἀλλ' 1. 78 n. 'ἐξήμαρτον: in my passion, Eur. *Supp.* 901 πολλοὺς δ' ἐραστὰς ἀπὸ θηλειῶν ὅσας ἔχων ἐφρούρει μηδὲν ἐξαμαρτάνειν.'

17 μῶρον: 'If we had merely μῶραν there would be nothing surprising, since Atticism on the part of scribes is common in dealing with this termination, e.g. χῶραν Dionys. *Perieg.* 118, Schneider *Nicand.* p. 37, *Callim.* I. 166. But the accent is unexplained: and it is easiest to suppose that the archetype gave μῶρον, accented because the accent κοινῶς¹ (as in modern Greek) was μωρόν 'Arcad. 69. 13.' The copyist, after the common practise of copyists in such cases, wrote the usual μωραν but nevertheless (as in OΔΗ γ. 41) preserved the record of the accent: only, seeing μῶραν to be impossible, he made what he could of it and gave μῶραν. μῶρος is found feminine in Eur. *Med.* 61 ὦ μῶρος, as *fr.* 875 ὦ Κύπρις, ὡς ἡδεῖα καὶ μοχθηρὸς <εἶ>. 'στερρὸς Eur. *Hec.* 294 where the schol. has ἀντὶ τοῦ στερρὰ Ἀττικὸν σχῆμα, Aesch. *Ag.* 340 ἐλευθέρου δέρης. The scholiast's contention can hardly be maintained e.g. πικρὸν ὁδμήν Hom. δ 406, quoted by Eust. 174. 29, with νεκρὸν δάμαρτα (?), δικά φανερὸς Eur. *Bacch.* 1002, ἐλαφρὸν ὁρμάν Pind. *N.* v. 20 (restored by Schmid). With less certainty I would restore in Soph. *El.* 890 μῶρον (L² μῶραν, *celt.* μωράν), and Tucker in Aesch. *Cho.* 324 suggests μαλερός for ἡ μαλερά (M), citing 695 ἱατρός (ἡ ἱατρός superscr.) for which cf. Eust. 793. 3. 'See also Soph. *fr.* 263 (Herodian II. 940. 21).'

18 φέρ' εἰς σὺ, δῆσον 'you alone,' 'single-handed.' Pyrrhies still hesitates to believe his mistress is in earnest, and shows reluctance to lay hands upon her favourite: Bitinna supposes, or affects to suppose, that he is waiting for assistance. It was usual to employ *two* persons for seizing and binding a prisoner Hom. χ 189, Ar. *Ran.* 605 ξυνδείτε ταχέως τουτονὶ τὸν κυνοκλόπον, ἵνα δῶ δίκην· ἀνύετον. *Lys.* 437 οὐ ξυναρπάσει μέσην, καὶ σὺ μετὰ τούτου, κἀνύσαντε δῆσετε; Soph. *Phil.* 1003 ξυλλάβετον αὐτόν. Petron. 49 (quoted by Buecheler). For εἰς=μόνος see Tucker on Aesch. *Cho.* p. 147 (cf. *Eum.* 200 ἀλλ' εἰς τὸ πᾶν ἔπραξας, Theocr. vii. 125, xxii. 65).

τὴν ἀπληγίδ' ἐκδύσας: I do not know whether there is any other reference to the ἀπληγίς² as a slave's dress. Slaves commonly wore the ἑτερομάσχαλος which left the right arm bare (Becker *Charicles* Excurs. I. p. 415. 6 with illustration). Hesych. s.v. ἀμφιμάσχαλος.

According to Pollux vii. 47 the word is Attic: εἰσὶ δὲ χλαῖναι αἱ μὲν ἀπλοῖδες, ὡς Ὀμηρος (Ω 230, ω 276) 'δώδεκα δ' ἀπλοῖδας,' αἱ δὲ διπλαί, 'διπλῆν

¹ Schol. Plat. *Laches* 197 A Ἀττικοὶ οὕτως τὸν μῶρον περισπῶμενον.'

² 'Unless ἀπλήγιος in Eupol. 222 be a punning reference.'

ἐκταδὴν' (K 134). ταύτας δὲ οἱ Ἀττικοὶ ἀπληγίδας καὶ διπληγίδας καὶ διβόλους ὠνόμαζον. Suid. Ἀπληγίς: ἱματίδιον σύμμετρον (cf. Apoll. *lex. Hom.* 38. 31 ἀπλοῖδας: ἱματία μικρά), Ἀριστοφάνης Ἀναγύρω (*fr.* 54 Kock) 'ἐκ δὲ τῆς ἐμῆς χλαῖνδος τρεῖς ἀπληγίδας ποιῶν.' Hesych. Ἀπλοῖς: ἱματίον μικρόν, and Ἀπληγίς: σύμμετρος χλαῖνα, οὐ δυναμένη διπλωθῆναι. E.M. 123. 12 Ἀπληγίς: τὸ ἀπλοῦν ἱμάτιον, ὅπερ Ὀμηρος ἀπλοῖδα καλεῖ. Σοφοκλῆς (*fr.* 709) 'τρύχει καλυφθεὶς Θεσσαλῆς ἀπληγίδος.' (Cf. Bacchyl. xvii. 54 Θεσσαλὴν χλαμύδα.) Add the schol. on Ar. *An.* 122, *Ran.* 1459 σισύρα: χλαῖνης εἶδος εὐτελοῦς οἶον ἐξωμίδα ἢ ἀπλοῖδα ἢ τι τοιοῦτον, *Vesp.* 738. ἡμιδιπλοῖδιον in Ar. *Eccl.* 318 (Blaydes) is feminine.

19 δεύμαι as Pittakos *Epist.* (Diog. L. i. 4. 81) χρυσοῦ γὰρ οὐ δεύμεθα. Theocr. xxx. 33 (Aeolic) δεύμενον. 'Callim. *P. Oxy.* 364 ρεύνται.' So θρέομαι Aesch. *Sept.* 78.

20 φημί: *inquam* 'I repeat.' See note on IV. 45.

ὀτεύνεκα 'that,' as in VI. 62. ὀθούνεκα is used in this sense by Soph. frequently (Ellendt s.v.), Eur. *Alc.* 808, *fr.* 326, ὀθούνεκεν Antip. *Sid. A. P.* vii. 161. Cf. διότι Cope Ar. *Rhet.* I. p. 21.

21 Plaut. *Rud.* 98 SC. *quis nominat me?* DAE. *qui pro te argentum dedit.* SC. *quasi me tuum esse servom dicas, Daemones.*

τρεῖς μνᾶς: a good price for a domestic slave, though skilled artisans might fetch much more: Xen. *Mem.* ii. 5. 2 τῶν γὰρ οἰκετῶν ὁ μὲν πού δύο μναῖν ἀξίος ἐστίν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰργύρεα πρίασθαι ταλάντου. Aristid. ii. 127 ὥστε ἦν ἂν (τῶν τιτθῶν) πλείστου θῆς, ἀξία δυοῖν ἴσως ἢ τριῶν μνῶν. Plat. *Amat.* 135 B τέκτονα μὲν ἂν πρίαω πέντε ἢ ἑξ μνῶν ἄκρον, ἀρχιτέκτονα δὲ οὐδ' ἂν μυρίων δραχμῶν. See Boeckh *Public Econ. of Athens* I. 13 p. 67, Becker *Charicles* p. 359. 'Seneca *Ep.* 27, Hor. *Epist.* ii. 2. 3. In Ter. *Eum.* 471 three minae are the price of an excellent eunuch. Plut. *Mor.* 4 F δύναμαι γὰρ ἀνδράποδον χιλίων πρίασθαι.'

ἔθηκα. The usual meaning of 'τιθέναι a sum of money' is to deposit with a banker or to put down in one's accounts. See *Thes.* 2175 B.

22 'Ill betide the day that brought you hither!' Antip. *A. P.* vii. 367 ἔρροι δὴ κείνο φθονερὸν σέλας. Hegesipp. *A. P.* xiii. 12 ἐρρέτω ἡμᾶρ ἐκείνο καὶ... οἱ ποτε νῆ' ἐκύλισαν. Eur. *Tro.* 207 ἔρροι νύξ αὐτα. Job iii. 3. (The day is often spoken of as the agent, Hom. N 828, Soph. *O. T.* 438, Eur. *Ion* 574, Hor. *Carm.* iii. 8. 9, 14. 13, Tibull. i. 7. 1¹, iii. 3. 25, iv. 5. 1¹, Ov. *Her.* v. 33, vii. 93. Cf. Bacchyl. vii. 1 as restored by Jebb.)

ὥς=utinam is used with the optative to express a wish: Hom. Σ 107 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο καὶ χόλος... X 285 νῦν αὖτ' ἐμὸν ἔγχος ἄλλαι χαλκεόν· ὥς δὴ μιν σφ' ἐνὶ χροῖ πᾶν κομίσαιο. Callim. *fr.* 35^c Χαλύβων ὥς ἀπόλοιτο γένος. In these places it is exclamatory, 'how...!' as in ὥς ὠφελον. In Hom. Ξ 142 ἀλλ' ὁ μὲν ὥς ἀπόλοιτο... Υ 91 ὥς δὲ καὶ ὅστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτοι... ὥς is 'in like manner,' and may be so written with the same sense in a 46 καὶ λίην κείνός γε εἰκότι κείται ὀλέθρῳ· ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι. ο 358 ἢ δ' ἄχῃ οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο λευγαλέφ θανάτῳ· ὥς μὴ θάνοι ὅστις ἔμοιγε ἐνθάδε ναιετάων φίλος εἴη καὶ φίλα ἔρδοι; but I think that in these last two places it should be written ὥς 'as' in a relative sense: cf. Soph. *Phil.* 275 οἱ αὐτοῖς τύχοι. 315 οἱ Ὀλύμπιοι

¹ Crusius.

θεοὶ δοῖεν ποτ' αὐτοῖς ἀντίποιον' ἐμοῦ παθεῖν (so Porson for οἷς), *El.* 65, *Eur. Hec.* 439, 844, *Bacch.* 1057, *Plat. Gorg.* 499 B, *A. P.* xii. 212 ὡς ὁ διδάσας. In *Soph. El.* 124 ...τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα κακῇ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὼν ὄλοιτ', εἴ μοι θέμις τὰδ' αὐδᾶν, any one of these three senses is possible, but the demonstrative 'thus' is, I think, the least probable, and the relative 'as' the most probable interpretation.

μὴ καλῶς γένοιτο τῇ...: *Eur. Alc.* 638 (and *fr.* 707 v.l.) εὐ σοι γένοιτο. *Plat. Com. fr.* 30 εὐ γέ σοι γένοιθ'..., *Dem.* 433. 2 μὴ γὰρ οὕτω γένοιτο κακῶς τῇ πόλει ὥστε..., *Plut. Mor.* 179 B=634 D μὴ γένοιτό σοι...οὕτως κακῶς ἵνα..., *Archilochus fr.* 63 Bergk, II. 400 κάκιστα γίγνεται. *Hdt.* i. 8 χρῆν γὰρ Κανδαύλῃ γενέσθαι κακῶς, 132 ὁ δὲ τοῖσι πᾶσι Πέρσῃσι κατεύχεται εὐ γίνεσθαι, iv. 79 ἐπεὶ τε δὲ ἔδεε οἱ κακῶς γενέσθαι, ix. 109 τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι..., *Liban.* iv. 136. 20 ἐπεὶ δ' ἔδει μοι ποτε γενέσθαι κακῶς. *Hom.* I 324 κακῶς δ' ἄρα οἱ πέλει αὐτῇ. *Xen. Anab.* i. 7. 5 ἂν εὐ γένηται τι. Latin *bene sit*, and such expressions as *male istis eveniat* *Plaut. Curcul.* 39. 1. 85 n. ὥς...εὐ γένοιτο, *Boissonade* on *Pachymeres*, p. 113.⁷¹

23 ἥτις σ' ἐσθήγαγ' ὧδε: *Soph. Phil.* 236 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν χρεῖα; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος; *Lucian* ii. 802 τίς δαὶ ἱμάς, ὦ Ἑρμῇ, χρεῖα δεῦρ' ἤγαγεν; *Theocr.* xxv. 44 τοῦ γάρ με καὶ ἤγαγεν ἐνθάδε χρεῖω. ὧδε 'hither': *e.g.* VII. 113, *Ar. fr.* 348.

24 *Cobet Nov. Lectt.* p. 320: 'In *Xen. Hell.* vii. 4. 17 οὐδὲν ἄλλο [πράξαντες] ἢ δηώσαντες αὐτῶν τὴν χώραν, et Graece et Latine qui exquisitius loquuntur in talibus πράττειν vel ποιεῖν et agere vel facere omittunt et dicere solent οὐδὲν ἄλλ' ἢ δηώσαντες, et τί δ' ἄλλο ἢ—, sicuti Latine nihil aliud quam et quid aliud quam: inspicie Gronovium ad *Liv.* xxxi. 24 et *Drakenborch* ad xxxiv. 2, ubi videbis quam saepe scoli agere et facere interpolant. Apud Athenienses saepissime occurrit...' As a general principle this is sound, but it would be unsafe to consider it universally true; there are cases in the Orators and elsewhere that I would not venture to change, though it is quite possible that a verb may have been wrongly inserted: for instance in *Ar. Lys.* 427 οὐδὲν ποιοῦν ἄλλ' ἢ καπηλείον σκοπῶν *Blaydes'* suggestion οὐδὲν ποτ' ἄλλ' ἢ <πρὸς>... may be right, but the evidence is not enough to justify the substitution of it.

πάντα μᾶλλον ἢ δεύντα: 'doing anything rather than binding him.' *Philem. fr.* 71 πλέκουσι πάντα μᾶλλον ἢ τί τάγαθόν, *Timocles fr.* 12 οὐκοῦν κελεύεις νῦν με πάντα μᾶλλον ἢ τὰ προσόντα φράζειν, *Aesch. Pers.* 207 *Blomfield*, *Hdt.* iv. 162 ὁ δὲ Εὐέλθων πᾶν μᾶλλον ἢ στρατὸν οἱ ἐδίδου, *Com. fr. adesp.* 357 πάντα μᾶλλον ἢ σπαντὸν προῦ, *Dem.* 572. 20 πάντα (μ.) πλὴν αὐτὸς ἀφασθαι τῇ χειρὶ.

Ἰθήκου πάντα together as commonly: *e.g.* *Plat. Phileb.* 22 A: negative, *e.g.* *Isaeus* ii. 48 οὐδὲ ἐν δήπου. See above III. 90 n.

δεύντα: Δείναρχος δὲ καὶ δοῦσαν τὴν δεσμεύουσαν *Pollux* viii. 72. In the sense of 'binding' the contraction is regular in Attic also: *Plat. Cratyl.* 419 A, B, 421 C δοῦν, δοῦντι, *Rep.* 465 D ἀναδοῦνται, *Tim.* 73 B διαδοῦμενοι, and often συνδοῦμενος. For the contraction with the other meaning see v. 19 n.

25 *Plaut. Capt.* 667 adstringite isti sultis vehementer manus. σύσφιγγε (*e.g.* *Crinap. A. P.* xvi. 199 σύσφιγχεῖς χερσὶν τένοντας) pinion behind his back, ὀπίσω τῷ χεῖρε δησον, the usual preliminary to flogging, *e.g.* *Hom.* Φ 30, *Soph. O. T.* 1154, *Ar. Lys.* 434, *Xen. An.* vi. 1. 8, *Lysias* 94. 10, *Lucian* ii.

554 εἰς τοῦπίσω παραγαγὼν τῷ χεῖρε ὥσπερ οἱ ἐκ τῶν ἀγκῶνων δεδεμένοι. *Alciph.* iii. 43 εἰς τοῦπίσω τὰς χεῖρας ἐστρεβλούμεθα (*Com. fr. adesp.* 255). See *LS* ὀπισθάγκων, *Thes.* ἐξαγκωνίζεω. *Hesych.* III. 211 n. Ὀπασθεῖς: ἐκ τῶν ὀπίσω δεθεῖς καὶ ἐξαγκωνισθεῖς. Ὀ(σ)ταθεῖς: ἐξαγκωνισθεῖς. ?*dispennte* *Plaut. Mil.* 1407.⁷²

26—28 For such expressions, used in pleading for forgiveness of a first offence, cf. *Ter. Eun.* 852 unam hanc noxiam amitte: si aliam admisero unquam, occidito. *Plaut. Mil.* 565 if ever I offend again, dato excruciantum me: egomet me dedam tibi. nunc hoc mi ignosce quaeso. *Ov. Amor.* ii. 14. 43 di faciles, peccasse semel concedite tuto: id satis est; poenam culpa secunda ferat. Similarly in protestations of innocence, *Ter. Andr.* 863 si quicquam invenies me mentitum, occidito. *Eur. Rhés.* 820—5, *Ar. Ran.* 613—7, *Wetstein N. T.* II. 626. *Aristid.* ii. 309 σκόπει δὴ καὶ τὴν ἡμετέραν πρόφασιν, κἂν εὖρης ἀτιμωτέραν, ἢ μικρῶν ἔνεκα ἡμᾶς πολυπραγμονήσαντας, στίξον λαβῶν.

26 ἄφες 'remit.' *Hdt.* viii. 140 β ὑμῖν τὰς ἀμαρτάδας ἀπιεῖς (as 140 α Ἀθηναίοισι τὰς ἀμαρτάδας τὰς ἐς ἐμὲ ἐξ ἐκείνων γενομένας πάσας μετήμ), vi. 30 ἀπὸ κέ τ' ἂν αὐτῷ τὴν αἰτίην. *Isocr.* 402 c χρεᾶ ἀφιέναι. *Lucian* iii. 388, iii. 187 πολλὰ ἔτι ἔχων εἰπεῖν τὰ μὲν ἄλλα ἀφήμι σοι 'I spare you.' *Dem.* 373. 14 ἀλλ' ὅμως ὑμεῖς ἄφετ' Ἀλσχίνη τὰ δεινὰ ταῦτα καὶ ὑπερβάλλοντα, 540. 10 τὰς δίκας ὡς αὐτῶν οὕσας ἡφίσαν τοῖς ἐπιτρόποις, 1354. 25 ἀφιέναι οὖν αὐτῇ ἔφασαν εἰς ἑλευθερίαν χιλίᾳ δραχμάς. 1249. 3, 1250. 27. Law in *Andoc.* 13. 20. *Ar. Nub.* 1139, 1426. *Heliod.* *Aeth.* ix. 26. *Synes. Ep.* 28.

27 *Menand.* 499 ἄνθρωπος ὦν ἡμαρτον· οὐ θαυμαστόν. *Bato fr.* 1 ἄνθρωπος ὦν ἑπτακας. For μηδὲν ἁμαρτεῖν ἐστὶ θεοῦ καὶ πάντα κατορθοῦν *Simonid. fr.* 82 Bergk, *Lucian* ii. 378: but a man cannot help erring, *Eur. Hipp.* 610, *Xen. Cyr.* v. 4. 19, *Thuc.* iii. 40, 45, *Greg. Naz. Christ. Pat.* 818, *Petron.* 75 nemo nostrum non peccat: homines sumus, non dei, and in a connexion similar to ours, 130 fateor me, domina, saepe peccasse; nam et homo sum et adhuc iuvenis: *Juvenal* vi. 279 sqq., where the woman boldly declares clames licet et mare caelo confundas, homo sum. *Ter. Ad.* 470, *Otto Sprichw.* s.v. homo (3).⁷³

The phrase ἄνθρωπος εἰμι was commonly used to signify liable to the affections of humanity, *Plaut. Trin.* 563 homost: vult fieri liber, *Philem.* 90 (death), 133, *Soph. O. C.* 567; to misfortune, *Diphil.* 106; and since all are liable alike, it meant with fellow-feeling, sympathy for others, *Menand. E.* 491 ἄνθρωπος ὦν, ὧ τρισκακόδαιμον, μεγάλα φυσᾶς καὶ λαλεῖς; ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεῖς; αὐτὸν δὲ δείξω σ' εἰς ὅμοι' ἐπτακίότα. *Hippothoon Trag. fr.* 1 ἄνθρωπος ὦν μέμνησο τῆς κοινῆς τύχης. *Liban.* iv. 334. 13.⁷⁴ *Plaut. Trin.* 447 homo ego sum, tu homo's. *Erot. Script.* *Hirschig*, p. 621^a 6 erige te sine metu: homines enim sumus; habeo et ego filiam tibi similem, de qua similes casus possum metuere. 33 alleva te domina; et nos homines sumus, casibus subiacentes. *Ter. Heaut.* 75 ME. tantumne ab re tuast oti tibi, aliena ut cures eaque nil quae ad te attinent? CH. homo sum: humani nihil ad me alienum puto, the original of which famous line I conjecture to have been *Menand.* 602 (*Stob. Ecl.* II. p. 706 *Gaisford*) <ἄνθρωπος εἰμ', ἄνθρωπος> οὐδέ τις ἐστὶ μοι ἀλλότριος, ἂν ᾗ χρηστός· ἡ φύσις μία πάντων, τὸ δ' οἰκείον συνίστησιν τρόπος. Stoic sentiment makes this use of the word ἄνθρωπος a commonplace, *e.g.* in *Epictetus*.

29 πρὸς Ἀμφυταίην ταῦτα, μὴ μὲ, πληκτίζειν, μεθ' ἧς ἀλινδαί: Bitinna's answer is exactly that given very naturally by Oenone to Paris, petitioning her to heal his wound after he had abandoned her for Helen: Quint. x. 313 *Why come to me now? Go to Helen!* κείνην ἐσσυμένως γουνάζεο, μηδὲ νύ μοι περ δακρυόεις ἔλειναι καὶ ἀλγινόντα παραῦδα: 324 ἀλλά μοι ἔρρε δόμοιο καὶ εἰς Ἑλένην ἀφίκανε, ἧς σε χρεῶν νυκτός τε καὶ ἡματος ἀσχαλόντα τρύζειν παρ λεχέεσσι, πεπαρμένον ἀλγεί λυγρῷ, εἴσοκέ σ' ἡνείκεν ἀνιερῶν ὀδυνῶν: an incident recorded from earlier writers by Parthen. *Erot.* 4 ἡ δὲ αὐθαδέστερον ἀπεκρίνατο ὡς χρή παρ' Ἑλένην αὐτὸν ἰέναι κακείνης δέισθαι. For the form of the expression cf. Hel. *Aeth.* ii. 2 πρὸς ἄφρονας ταῦτα καὶ παῖδας, Macar. v. 96 μὴ πρὸς ἐμὲ τὰ ποικίλα, Ar. *Ran.* 841 σὺ δὴ με ταῦτα;

For Ἀμφυταίην..., μὴ μὲ, cf. Aesch. *Ag.* 916 κατ' ἀνδρα, μὴ θεῶν, σέβειν ἐμέ, Eur. *Med.* 95 ἐχθρούς γε μέντοι, μὴ φίλους, δράσειέ τι, Alc. 1045 ἄλλον τιν' ὅστις μὴ πέπονθεν οἷ' ἐγὼ σφάζειν ἄνωχθι Θεσσαλῶν—πολλοὶ δέ σοι ξένοι Φεραίῳν—μὴ μὲ. Phoen. 630 μὴ μὲ τόνδε δ' αἰτιῶ.

πληκτίζεσθαι means originally to 'bandy blows', 'spar'; Hom. *Φ* 499 (dat. 'with'), δια- (the later use, Eust. 1248. 58) Lucian ii. 891, Liban. iv. 218. 18: hence 'to skirmish'; δια- Plut. *Flamin.* 3, *Lucull.* 31, Synes. *de regno*, p. 28 D. 'Bickering', Sch. Ar. *Av.* 440 συνεχῶς τῇ γυναικὶ διαπληκτιζόμενος κτέ. Walz *Rhet. Gr.* vii. 502. In an amatory sense, Ar. *Eccl.* 964, Hesych. Πληκτίζεσθαι: μάχεσθαι. ὑβρίζειν, preliminary πληκτισμοί, κνίσμα, φίλημα, λόγος Straton *A. P.* xii. 209. (Timocles *fr.* 22 what a delight τὸ μὴ σφόδρ' εἶναι πάνθ' ἔτοιμα, δεῖν δέ τι ἀγωνιάσαι καὶ ῥαπισθῆναι τε καὶ πληγὰς λαβεῖν ἀπαλαῖσι χερσίν). Hence 'to bandy words, jests', Agathias p. 128. 1, in the book-shops διεπληκτίζετο καὶ ἐμεγαληγόρει πρὸς τοὺς.... Strabo 512 πινόντων ἅμα καὶ π. πρὸς ἀλλήλους ἅμα καὶ τὰς συμπινούσας γυναῖκας. Plut. *Sull.* 2 πίνειν καὶ διαπ. τοῖς σκώμμασι. *Timol.* 14 καθήμενον ἐν μυροπωλίῳ...καὶ διαπ. ἐν μέσῳ τοῖς ἀφ' ὧρας ἐργαζομένοις γυναῖοις. *Mor.* 760 A διαπ. ἀπὸ νευμάτων πρὸς τὸ γύναιον 'ogleing', 'flirting'. Dio Cass. xlvii. 18 letters such as ἀνὴρ σκωπτὸλης, ἀθυρολόγιστος, πρὸς γυναῖκα ἐβδομηκοντούτιν πληκτιζόμενος would write. This sense, 'coquetting', would be appropriate in the case of Amphytaia: with regard to Bitinna the word is best illustrated by Dio Cass. li. 12 describing the interview between Octavianus and Cleopatra, in which she endeavours to work upon his feelings, reading his father's love-letters, kissing them, weeping etc. τὰ τε βλέφαρα ἐς τὸν Καίσαρα ἐπενέκλα καὶ ἐμμελῶς ἀνωλοφύρετο, θρυπτικὸν τέ τι προσεφθέγγετο...μελιχρὰ ἄττα καὶ προσβλέπουσα αὐτῷ καὶ λαλοῦσα. ὁ οὖν Καίσαρ συνίει μὲν αὐτῆς καὶ παθαινομένης καὶ πληκτιζομένης..., i.e. as Plut. *Anton.* 83 puts it πρὸς οἶκτον μεθρημόσατο καὶ δέησιν.

This use, where sympathy is sought, not an affront offered (= παθαίνεσθαι, ἐλεεινολογεῖσθαι, not ὑβρίζειν) may be paralleled in Agathias *A. P.* vii. 574 κόμην τῆλινουσα γόφῳ πληκτίζετο...αἰαῖ, where the meaning is perhaps simply ἐκόπητο 'beat the breast': with πρὸς to use such means to work on another's feelings. So with οἰκτιζεσθαι: with a plain accusative 'lament': Aesch. *Pers.* 1063 κατοικτίσας στρατόν, *Eum.* 516, Eur. *I. T.* 474, or absolutely Aesch. *P. V.* 36, Eur. *Tro.* 154, *I. A.* 684, Deinarch. 104. 15, Longin. 34. Ath. 590e, Tzetz. *Chil.* vi. 116, πρὸς Eur. *Hel.* 1052 καὶ μὴν γυναικείας γ' W. H. ἂν οἰκτισαίμεθα κουραῖσι καὶ θρήνοισι πρὸς τὸν ἀνόσιον. Hdt. i. 114, Plut. *Mor.* 566 φκτιζόντο πρὸς ἐκείνον καὶ ἀνεκλαίοντο. παθαίνεσθαι is similarly

used: to be emotional Clem. Al. 627. 28: to declaim with passion Dion. Hal. i. 597, Lucian ii. 429, of a dancer *A. P.* v. 129, a musician Plut. *Mor.* 713 A: or to excite by a display of it since συνομοιοπαθεῖ ὁ ἀκούων ἀεὶ τῷ παθητικῶς λέγοντι Ar. *Rhet.* 1408^a 23, Plut. *Mor.* 447 F (cf. Ath. 590e), Dion. Hal. v. 470, Menand. *E.* 586, Liban. iv. 640. 6, Porph. (Stob. *Ecl.* i. 446) θηλυθείση καὶ παθαινομένη τῇ ψυχῇ (*A. P.* v. 300 ἱκεσίῳσι πεσῶν θηλύνεται οἴκοις, Soph. *Aj.* 580 φιλοῖκτιστον γυνή). Plut. *Artox.* 3 ὀδυρομένη καὶ ποτνωμένη. Aesch. *P. V.* 664 ἀποδύρασθαι τυχάς. Lucian i. 122 ταῦτα ἀπωδύρου πρὸς με. ii. 534, iii. 409 ἂ νῦν ἐποτνω πρὸς με. Synes. *Ep.* 140 τί οὖν ποτνιᾷ καὶ ταῖς ἐπιστολαῖς τῶν δακρύων ἐγχείς; Thes. s.v., Boissonade on Aristaen. 681.

30 μεθ' ἧς ἀλινδαί=καλινδαί, κυλινδαί, *quacum volutaris*, the word by which Latin renders it (see comm. on Petron. 79 *volutatusque liberius cum fratre non suo*, 95 *volutatio*, Appul. *Met.* ix. 180. p. 601). ἀλινδοῦμαι is an intensitive form of ἀλινδομαι as δινέω of δίνω, εἰλέω of εἴλω (than which it is more wriggly), ῥιπτέω *iactare* of ῥίπτω *iacere* (see Lobeck on Soph. *Aj.* 239), and no more to be despised than those. [Add βαλλήσω, τυπήσω, εἰδήσω, and cf. στρωφᾶσθαι, ποτ- ποτ-ᾶσθαι.] With this premonition consult Cobet *N. L.* 637-9, *V. L.* 133, Bergler on Alciphron i. 23. It will be found that these words are mostly used more or less metaphorically, of consorting ('knocking about') with disreputable company 'or pursuits Plut. *M.* 184 F ἐν ποτοῖς ἐκυλινδεῖτο καὶ γυναιξίν, rather than literally. 'However in Sext. Emp. *adv. Math.* i. 291 the impatient Zeus ἐπὶ τοῦ ὄρους χαμαὶ ῥίψας ἐαυτὸν συγκυλινδεῖται τῇ γυναικί (Hera), and so perhaps Callim. *P. Oxy.* vii. 113 μέλλοντας ἤδη παρθένους ἀλινδεῖσθαι.' See also Thes. s.vv. ἐναλινδεῖσθαι, ἐγκαλινδέω, ἐγκυλινδῆσις, ἐγκυλίω, συγκαλινδ-, συγκυλινδ-, συναναστρέφεισθαι, συναναφύρεσθαι. The termination of the line might have told us whether the scribe intended ἀλεῖν δεῖ: but I do not think it can be right in any case; if Gastron were to work at the mill in company with Amphytaea, this would surely imply that Amphytaea was Bitinna's slave, which it is clear enough from vv. 2, 3 that she is not. And if she were, it is not likely B. would let them be together. (The point is explained by Quint. x. 313 quoted on v. 29.)

καὶ ἐμὲ φῆς ποδόψηστρον: so I read: IV. 46 n., VI. 95 n. Hom. B 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μάλλον, Θ 153. Plat. *Theaet.* 105 B πότερον ὁμοιον τοῦτ' ἐκείνῳ ἢ ἀνόμοιον φήσομεν; Callim. *Ep. Inc.* 5 οὐ καλὸν αὐτὸν ἔφαν. Nonn. *D.* xvii. 13 ἰδὼν δέ μιν ἢ τάχα φαίης ἥελιον πυροέντα πολυσπερέων μέσον ἄστρον. Theocr. xv. 56 θεῶν χερνήματα¹ φασεῖς (sc. αὐτά), Antipat. *Sid. A. P.* vii. 423. 1, Ael. *N. A.* ii. 19 ἐρεῖς τοῦτο ἄρκτου σκυλάκιον. ποδόψηστρον. Aesch. *Ag.* 917 schol., 'my virtues are held as feet-rags *Pentamer.* ii. 353') 'is reminiscent of the famous story of Amasis and the ποδανιπτῆρ Hdt. ii. 172, Plut. *Mor.* 151 E.'

ἂν αὐτὸν...πρὸς Ἑρμῶνα Heliod. viii. 9 ὡς ἔχει δεσμῶν ἀγετε τὸν ἀλιτήριον... καὶ...Εὐφράτη (the chief eunuch) καὶ ταύτην παράδοτε. Eupolis 159. 16 παρέδωκεν Οἰνεί (the δῆμος) for a dirty joke. Plaut. *Capit.* 596 *at pol te si hic*

¹ Hermann's conjecture for the impossible περονάματα or περνεύματα of the mss. Correction is necessary: but I doubt whether W. H. was satisfied with χ., though he gives it on IV. 57.

sapiat senex pax atra agitet apud carnificem tuoque capiti inluceat. Paenul. 369, 1019 *ob furtum ad carnificem dabo. Bacchid.* 687 *istoc dicto tu dedisti hodie in cruciatum Chrysalum; nam ubi me aspiciet ad carnificem rapiet continuo senex. Asin.* 549. *Epidic.* 121. *Plat. Legg.* 872 B if a slave kill a freeman ὁ τῆς πόλεως κοινὸς δῆμιος...μαστιγώσας ὁπόσας ἂν ὁ ἐλὼν προστάτῃ θανατωσάτω. The whipping is entrusted to the δημόκοινος, δῆμιος, *carnifex*, Aesch. *Eum.* 159 *μαστίκορος* δημίον, Aeschin. 19. 30 τῇ δημοσίᾳ μάστιγι. Bekk. An. 236. 8, Harpocr., E. M. s.v. δημόκοινος, Hesych. and s.v. δῆμιος, καταπέλτης, Isocr. 361 d, Antiphon. 113. 32, Alciph. iii. 43.¹ Here unless Ἀντιδῶρψ (v. 60 n.) is merely a punning nickname Hermon is not the μυλωνάρχης but an underling: anyhow the name Hermon is reminiscent of Attic comedy: Poll. iv. 143 Ἑρμώνιος and Ἑρμώνιος δεύτερος, the former (145) ἀναφαλαντίας, εὐπώγων, ἀνατίεται τὰς ὀφρὺς, τὸ βλέμμα δριμύς, the latter ἀπεξηρημένος καὶ σφηνωπώγων, the name being founded on a real Hermon: Harpocrat. Ἀναγκαῖον: ἀντὶ τοῦ δεσμοτήριον, Ἰσαῖος ἐν τῷ πρὸς Ἑρμῶνα (fr. 49 M.). Suid. adds πρὸς Ἑ. περὶ ἐγγύης. Ἑρμοκράτην δὲ εἰς τὸ ἀνάκειον ἐνέβαλε φάσκων ἀπελεύθερον εἶναι καὶ οὐ πρότερον ἀφῆκε πρὶν τράκοντα δράχμας ἐπράξατο. His duty is to punish slaves and foreigners and he is, I suppose, Egyptian himself: Archipp. 25 Αἰγύπτιος μαρῶτατος τῶν ἰχθύων κάπηλος, Ἑρμαῖος δὲ βίᾳ δέρων ῥινὰς γαλεοῦς τε πωλεῖ, Ath. 612 e. Cadmus of Hor. *Sat.* i. 6. 39 (Porphyr.) is doubtless Phoenician. Hesych. Τραλλεῖς: οὕτως ἐκαλοῦντο μισθοφόροι Θράκες τοῖς βασιλεῦσιν οἱ τὰς φονικὰς χρεῖας πληροῦντες.²

32 τὸ ζήτρειον is the *ergastulum*, but how it comes to mean that is uncertain. This passage is quoted by the Etym. Mag. 411. 33 and Zonaras to illustrate the shortening of the middle syllable: Ζήτρειον: σημαίνει τὸ τῶν δούλων δεσμοτήριον (κολαστήριον Zon. and Hesych.), ἡγουν τὸν μυλῶνα, παρὰ Χίοις καὶ Ἀχαιοῖς· ἐκεῖ γὰρ ἐδεσμεύοντο οἱ δοῦλοι. Εὐπολῖς (fr. 348) ὥσπερ γὰρ εἰς ζήτρειον ἐμπεσόν, καὶ Θεόπομπος (fr. 63) ὥς μοι δοκεῖν εἶναι τὸ πρόθυρον τοῦτο βασανιστήριον, τὴν δ' οἰκίαν ζήτρειον, ἢ κακὸν μέγα...εὐρηται δὲ καὶ διὰ τοῦ ἰ συνισταμένου. καὶ παρὰ Ἡρόδῳ¹ ἄγε αὐτὸν εἰς τὸ ζήτρειον (ζήτρειον in E. M.). ἔστι δὲ χωλίαμβον τὸ μέτρον. τοῦτο δὲ ὁ μὲν Ὀρος προπαροξύνει, ὡς τὸ γήτειον, ὁ δὲ Ὀριγένης προπερισπᾷ. The E. M. has also Ζατρεῖω: κυρίως τὸ ἐν μύλῳ βασανίζω ἀπὸ τοῦ ζήτρειου, ὃ σημαίνει κατὰ Ἰωνας τὸ βασανιστήριον. It would be truer, I conceive, to say that ζατρεῖω is formed from ζατρός, as δαιτρεῖω from δαιτρός and ιατρεῖω from ιατρός, μαγειρεῖω from μάγειρος: and that as ιατρεῖον is a *physician's place*, a *surgery*, μαγειρεῖον kitchen, *cucina*, the place of a μάγειρος, so ζήτρειον is the place of a ζήτρός or as the substantive is explained by Hesych. Ζητρόν: τὸν δημόκοινον.

The origin, then, is to be sought in ζήτρός. Now there are still other words of this termination, μαστρός, ἀγοραματρός, ἑδεατρός, ἐλέατρος²—titles, it will be observed, of officers. As δαιτρός is an *apportioner*, from δαι- (Ath. 12 e), ιατρός from ἰα-, μαστρός from μα-, so ζήτρός or ζατρός must be from a simple root like ζα- or ζη-. That may be the same as in ζητέω (Ebeling

¹ Ἡροδότῳ in E. M. and Zon. The correction is due to Ruhnken.

² ἀρχελέατρος has been found among Cyprian inscriptions. 'To hold the office' or 'exercise the function' of any of them would be expressed by a verb in -εύω.

Lex. Hom. s.v.): cf. Phot. Ζητῶρων: ζητητῶν. Hesych. Ζητῶρων: ζητούντων, adding however γράφουσι δὲ ἔνιοι ζητητῶρων. The primary sense of ζήτρός might in that case be either that of ζητητής, μαστρός Hesych. Ζατές: ζητεῖ, Ζατώσαι: φωρᾶσαι, φράσαι, ζημιῶσαι, ὑπονοῆσαι (see *Thes. s.v. ζατώ*): or an *inquisitor*, cf. Suid. Ζητητηρίων ὄργανα: τὰ βασανιστήρια. 'οἱ δὲ προσάγουσι πῦρ καὶ τὰ τῶν ζητητηρίων ὄργανα.' But the root is probably the same as in ζώννυμι (Ebeling *Lex. Hom.*), meaning *bind*, DVA: Sanskrit *dyāmi*, *tie*, *twine*, *twain*. At this rate ζήτρός is a *gaoler*, and ζήτρειον exactly δεσμοτήριον, thus falling into line with other forms which may all be referred to the common root of ζώννυμι, ζώστηρ, ζώστρον. These other forms are ζώντιον or ζώντειον, ζώστριον or ζώτριον, ζώτειον and ζώστειον—the last expressly recorded by the Et. Mag. from Aristophanes (fr. 93 Kock i. p. 415 g.v.). In Pollux vii. 19 τὸ δὲ ἐργαστήριον, ἀλφειτεῖον, μυλῶν, ζώτριον, ζήτρειον, χόνδριον, χονδροκοπεῖον, there is a v. l. ζώστριον which is to be preferred, and in iii. 78 ἵνα κολλάζονται οἱ δοῦλοι, μυλῶνες καὶ ζήτρεῖα καὶ ἀλφειτεῖα καὶ χονδροκοπεῖα καὶ ζωντεῖα (or ζώντρεῖα), there is a v. l. ζατρεῖα. Add from Bekk. An. 98. 4 Ζάγρα: λαιδορίας εἶδος. Τιμόστρατος Παρακαταθήκη (4. III. p. 356 K.) τὰς βασάνους καὶ τὰς πληγὰς ζάγριον λέγει. M. Schmidt Hesych. II. p. 357 conjectures ζάτρειν. Phot. gives Ζάγρα: λαιδορίας εἶδος: οὕτως Τιμόστρατος.

I do not know whether the root is actually akin to that of δέω: there was a view that ζήτρειον came from δεῖν and τρεῖν, τὸ φοβεῖσθαι συντεθὲν εἰς δήτρειον whence ζήτρειον according to the common interchange of δ and ζ, Eust. 837. 43, E. M. 411. 39. τρεῖν is of course absurd. But there may be truth in the view that there is one root, the common source from which, by various roads, come (δέω=ζέω=ζον=ζάω *to tie together*) δῆμος, ζημία, ζειρά, ἄζειρος, ἄζατη, ἄζυγῆς, ζυγόν, ζεύγος, δύο *junco*, ζώνη, ζάχμα, Ζούσθω: ζωννύσθω Hesych., cf. φα-ω φάσκω, φήμη, φώνη, fama: βα-ω βάσκω, ἄμβων, βωμός.¹

As regards the shortening of the syllable, this was a constant tendency in such cases. See Pind. P. iv. 5, Eur. Or. 251 ἱέρεια ἱέρεια ἱέρεια, Soph. Aj. 1032 δωρεά (Jebb), Moeris p. 191=176 ταυρεῖα, ἱέρεια, p. 285=261. ὀστρειον, Alexis 174. 6 γήτειον, Eust. 291. 6 ὀρνειαὶ δέ—ἡ δίχα τοῦ ἰ ὀρνεαί, τοῦτο γὰρ μάλιστα ἐν κοινῇ χρήσει κεῖται. Hom. χρύσεια χαλκείων Z 236, χοίρεα ξ 81, αἶγεια for αἶγεια goat's flesh Macho (Ath. 583 d), τράγειον πόδα Autom. A. P. xi. 325: "for inscr. see Ditt. Syll.² III. p. 225 (*Index*).³ ψύλλιον, λίβανον Lucian *Tragodop.* 157 should be ψύλλεια, λίβανον (Orph. Arg. 964 cf. Dioskorid. I. 563), and πράσιον in v. 152 πράσειον, Cram. An. II. 279. 31.

33 χιλίαις πληγὰς δηλ. not στιγμάς (Buecheler). Stripes are *numbered*, not *stigmata*, which are imprinted, not so much for pain as for disgrace, upon the forehead (v. 79). In the case of Gastron the στίκτης is substituted later, and with a definite description (v. 65), to enable Bitinna to absolve him gradually. See Aeschin. 19. 30 (50 blows), Petron. 105 p. 632 Burm. (four hundred), 28 p. 139 (Trimalchio's rule, 100 blows for 'going out without leave'), Paul. ii. ad Cor. xi. 24 Wetstein ('forty save one'). Add Plat. Legg. 845 A (blows as many as the figs or grape branches he has stolen), 854 D, 879 E. In a Pergamene Inscr. in *Att. Mitth.* 1902, p. 53 (IV. 19) the slave is to be punished at several times with fifty stripes for misusing the water of a well, if he does so at his master's bidding: if of his own accord, with fifty stripes, then with the ξύλον, and he is not to be released till he has had one hundred

more.⁷¹ 100 lashes in Burton *1001 Nights* i. 303, 298. 1000 sometimes are given in China as a death sentence, but 'two thousand' here are no more to be taken seriously than 'five hundred' in Ter. *Andr.* 199. The scribe wrote τὸν νῶτον the form familiar to him: Moeris p. 267 νῶτα καὶ τὸ νῶτον, Ἀττικῶς νῶτος καὶ τοὺς νῶτους Ἑλληνικῶς. Phryn. p. 290. The masculine form is found as a variant in several places where the neuter is established by metre: Ar. *Av.* 497, *Pax* 747, *Vesp.* 1295 (where a schol. thinks it worth while to remark οὐδέτερον δὲ τὸ νῶτον), Babr. cxv. 4. ἔγκοψαι=ἐγκρούσαι Ar. *Vesp.* 130, Theophr. *H. P.* ii. 7. 6 ἀμυγδαλῇ πάταλον ἐγκόψαντες σιδηροῦν. Machon Ath. 243 εἰς τὰς σιαγόνas ἐγκοψον ἡλους. In Theophr. *Char.* xxx. Φειδωνίῳ μέτρῳ τὸν πύνδακα ἐγκεκρουμένῳ the sense is that expressed by εἰσκρ. in the passages cited Poll. x. 79. On ἐμπαιστική τέχνη the art of driving ἡλοι into metals see Ath. 488 b. ἔγκοψαι does not occur elsewhere with πλῆγας, but cf. Bekk. An. 250. 26 (λέξεις ῥητορικαί) Ἐγκόψαι: παῖσαι. ἀπὸ τοῦ κόψαι, ὅπερ ἐστὶ κρούσαι. The construction is varied in the two clauses, as Alexis 62. 3 ἀποβεβαμμένας εἰς οὐχὶ ταῦτόν... μύρον ἰδίῳ δ' ἐκάστην. Isocr. 108 a προσήκει δὲ τοῖς μὲν ἄλλοις... σὲ δέ... Hom. μ 265 μυκηθμοῦ τ' ἤκουσα βοῶν... οἶων τε βληχῆν. Hdt. vi. 136. Gildersleeve on Pind. *O.* vi. 5. Aesch. *Suppl.* 88, *Ag.* 664, Eur. *El.* 197, Bacchyl. iii. 15 βρύει μὲν ἱερὰ βουθύτοις ἑορταῖς, βρύουσι φιλοξενίας ἀγνυαί.⁷²

⁷¹ Burton *1001 Nights* xvi. 97 (Burton Club) *They...smote me upon my right flank.... Then they applied a thousand stripes to my left ribs. The Story of Ahikar* p. 768 (Charles Pseudepigrapha of the O.T.): *I bound him with iron chains whose weight was twenty talents, and I fastened the chains in rings, and I fastened collars on his neck; and I struck him one thousand blows on the shoulders and a thousand and one on his loins*: another version gives: *and I entrusted him to Beliar my servant and ordered him to scourge him on his back and belly*:⁷³ so in Ar. *Ran.* 663 Dionysos is beaten also on the belly as commonly with the bastinado in the East. Massinger *The Virgin Martyr* iv. 1 (for a similar refusal) *Bind him, and with a bastinado give him, upon his naked belly, two hundred blows.*

36 Though ψεύδος (e.g. II. 101) and not ψευδής is regularly used in the singular II. 101 n., there is no means of determining whether in the plural we should write ψευδέα, ψευδέσιν or ψεύδεα, ψεύδεσιν: see Ebeling *Lex. Hom. s.vv.* ψευδής, ψεύδος, Bergk on Theognis 713, Theocr. xii. 24 schol., Arr. *Ind.* 31. 9 καὶ ταῦτα ὅτι ψεύδεα ἐξελέγχει Νέαρχος—λόγους... ἐόντας ψευδέας. In A. P. xii. 181 ψευδέα μυθίζουσι... ὡς as Callim. *Epigr.* 27 λέγουσιν ἀληθέα. In Stob. *Flor.* liv. 19 (where S gives ψευδεσσιν without accent, M ψευδέσιν) ψεύδεσιν δ' Ἄρης φίλος is read (Eur. *fr.* 289 Nauck). In Aesch. *P. V.* 712 M gives ψεύδεσιν.

37 ἃ δ' αὐτὸς εἶπας=τί δ' ἃ αὐτὸς εἶπας;

39 The form κατασβῶσαι=κατασβέσαι is discussed and defended by Brugmann *Indogermanische Forschungen* i. p. 591. His argument is stated and criticised by Darbishire *Reliquiae Philologicae* p. 106 (*Class. Rev.* 1892, p. 277), who suggests the possibility that Herodas invented the form on the analogy of στρώσαι=στορέσαι. σβέσαι χόλον Hom. I 678, τὸν θυμόν Plat. *Legg.* 888 A, Ael. *V. H.* vi. 1. ἄποσβέσαι Max. Tyr. vii. 8 τὸν θυμόν, Liban. iv. 83. 2 τὴν ὀργήν.⁷⁴ στορέσας ὀργήν Aesch. *P. V.* 206. Suid. p. 1378. 9

(Bernh.): τὸν θυμόν κατεστόρεσεν (as κοῖμα κελαivoῦ κύματος μένος Aesch. *Eum.* 835). Ael. *N. A.* xii. 44 (Jacobs). Since σβέσαι and στρώσαι are equally good, it is conceivable that κατασβῶσαι is a confusion arising from

such a reading as στρώσ-, but it may merely be an error for σβέσαι. Another strange form that may bear some relation to this passage is ζμῶσαι=σμῶσαι in Eust. 217. 27. ζῶσαι=σβέσαι might have given rise to this and our readings: Hesych. Ζείννυεν: σβέννυεν, Ζῶας: σ[ε]βέσαι, Ζῶασον: σβέσον.

40 ἔστηκας; interrog. (cf. VII. 6, VIII. 10 n.); cf. Eur. *Hec.* 573, Ar. *Ach.* 484 ἔστηκας; οὐκ εἰ...; *Pax* 256 εἰ. ἀργός; Menand. 420, *Ph.* 479 (with threat 483 ἐγὼ σε), Alexis 149, Ach. Tat. v. 19 εἰθ' ἔστηκας ἐπὶ τοιούτοις ἀγαθοῖς; So τί ἔστηκας; Eubul. 15, Matth. *Ev.* xx. 6, cf. Hom. Δ 243-6; *quid stas?* Plaut. *Trin.* 802, *Menaech.* 995, Ter. *Heaut.* 831 *quid stas, lapis?*, *Eun.* 465, Hor. *Sat.* i. 1. 19, *Ep.* ii. 2. 38, Appul. *Met.* vi. 126, 432, xi. 255, 801 *quid stas otiosus?* ἀργός is sometimes added, as Ar. *Eccl.* 879, but ἐστάναι by itself often means to *stand waiting* or *dawdling*, as IV. 44, Eur. *I. A.* 860, Ar. *Lys.* 424, *Av.* 1308, 206, *Eccl.* 852-3, *stare* Juv. xv. 91.

41 ὁλῆ, Κύδιλλα, τὸ ῥύγχος τοῦδε: we often find a master telling one slave to punch another's head, as VII. 6 κόπτε, Πίστε, τὸ ῥύγχος αὐτοῦ (the dilatory slave). ⁷⁵ Burton *1001 Nights* (viii. 153 Mecca ed.) *he cried out to his servants "Bash me this unlucky rogue's neck and bastinado him."* See the scene in Plaut. *Casina* 404 LY. *percide* (Turnebus) *os tu illi hodie...* OL. *compressam palma an porrecta ferio?* LY. *age ut vis.* OL. *em tibi!* CL. *quid tibi istunc tactio est?* OL. *quia Jupiter iussit meus.* CL. *feri malam, ut ille, rursum.* OL. *perii! pugnis caedor, Juppiter.* LY. *quid tibi tactio hunc fuit?* CH. *quia iussit haec Juno mea.* Bacchid. 800 *impinge pugnum si multiverit*, Rud. 710 *pugnum in os* (the pandar's) *impinge*, *Menaechm.* 1017, Ter. *Adelph.* 171 *ne mora sit, si innuerim, quin pugnus continuo in mala haereat* (the pandar Sannio's: cf. 182 AE. *usque ad necem operiere loris.* SA. *loris liber?*), Phorm. 988 *nisi sequitur, pugnos in ventremingere* (the parasite's). Philostr. *V. S.* ii. 1. 18 Herodes Atticus ordered his wife to be struck by a freedman, 8. 1 Philagros dared ἐπὶ κόρρης πλῆξαι a free man. Lucian i. 481 κατὰ κόρρης παιομένους ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτατα, Plat. *Gorg.* 527 A Thompson, Alciph. iii. 43 ἐπὶ κόρρης πατάξας ἦγεν ὡς ἔσχατον ἀνδράποδον (after Hyperides, I suspect: cf. pp. 89, 90 Blass). Cf. Dem. *Meid.* ⁷⁶ Seneca *N. Q.* iv. 4 *mendacium haec leviora in quibus os praecidi non oculi erui solent* is not parallel. The reference there is to the cutting of the lips as a punishment for a lying tongue. See Facciolati *s.vv.* *percido*, *praecido*.

ὁλῆ (see II. 83 n., III. 44 n.)='bruise,' 'crush,' properly of the nose: Paul. Aegin. 213. 15 τῆς ῥινὸς τὸ μὲν κάτω μέρος, χονδρώδες ὂν, οὐ κατάγνυται ἀλλὰ θλάττεται, καὶ διαστρέφεται καὶ σιμοῦται. Hippocr. iii. 179 κατὰ μέσσην τὴν ῥίνα κατὰ τὸ ὀξὺ ἀμφιφλασθεῖ ἡ σὰρξ κατὰ τὸ ὀστέον, Ael. *N. A.* viii. 10 τῆς ῥινὸς συνθλωμένης, xvi. 22 σιμοὶ τὰς ῥίνας, εἴτε οὕτως ἐκ βρεφῶν ἀπαλῶν ἐνθλάσει τῇ τῆς ῥινὸς διαμείναντες... (Seneca *de ira* iii. 22. 4 *collisum nasum*). Of a boxer's ears: Theocr. xxii. 45 σκληραῖσι τεθλασμένους οὐατα πυγμαῖς, Alexis 270 ὤτα συντεθλασμένον (applied to a cup), Hesych., Suid., explaining ὠτοκάταις: hence the compound ὠτοθλαδίας Antig. Caryst. in Diog. L. v. 67, Suid.

Eust. 1324. 37. Dioskorid. i. 315 (*Sprengel*) ὥτων βλάσματα...καὶ θλάσεις ὀνύχων
 "Galen v. 17 περιθλάσαι χείρας (οἱ νεῦρον) ἐν τῇ πατάξει κατὰ τῶν ἠδόντων
 οἰκίας.....ἐπὶ τῇ γινόμενῃ φλεγμονῇ." Usual Attic phrases are τὴν γνάθον
 πατάξει Ar. *Lys.* 635, 657, *Ran.* 149, Lucian ii. 885, Liban. *Ep.* 365, κόψαι Ar.
Lys. 360, θένειν 821. "Longus ii. 18 τῶν ῥινῶν ῥαγιστῶν ὑπὸ πληγῆς τινος."

ῥύγχος 'the snout,' *le groin*. According to the Schol. on Ar. *Ach.* 744
 (ῥυγχία: τὰ ῥυγχία κυρίως ἐφη· ἐπὶ γὰρ χοίρου λέγεται ῥύγχος), properly of a
 pig: so Athenaeus 95 a-d (and 107 b), who quotes many examples from
 Attic comedy: Alexis *fr.* 110, Theophil. *fr.* 8, Anaxilas *fr.* 11, 13, 19, Axionik.
fr. 8, Aristoph. *fr.* 461, Pherecrates *fr.* 102. But Stesichorus *fr.* 14, Theocr.
 vi. 30 and Theophr. *Char.* iv. use it of a dog's muzzle, and it is applied to
 various other beasts, and even to birds (as Ar. *Av.* 348, 364, 479, 672, 1138,
 1155, Aristot. 'Bonitz Index 668^a 36,' Plut. *Mor.* 670 D, Eust. 1467. 18) to
 whom (according to Schol. Ar. *Av.* 348) ῥάμφος is more appropriate. See
 however Pollux ii. 47 ἐπὶ τῶν ὀρνίθων ῥύγχος καὶ ῥάμφος, Lobeck *Techn.* 303.
 Athenaeus continues (i. 95 d) ὅτι δὲ κυρίως λέγεται ῥύγχος ἐπὶ τῶν συνῶν
 προεῖρηται. ὅτι δὲ καὶ ἐπ' ἄλλων ζώων Ἀρχιππος Ἀμφιτρυῶνι δευτέρῳ (*fr.* 1)
 κατὰ παιδιὰν εἴρηκε καὶ ἐπὶ τοῦ προσώπου οὕτως· 'καὶ ταῦτ' ἔχων τὸ ῥύγχος
 οὕτως μακρόν.' καὶ Ἀραῶς Ἀδώνιδι (*fr.* 1)· 'ὁ γὰρ θεὸς τὸ ῥύγχος ὡς ἡμᾶς
 στρέφει.' Suid. Phot. ῥύγχος: τὸ πρόσωπον. Κρατῖνος (*fr.* 440) καὶ ἔτεροι.
 Schol. Ar. *Av.* 1294 Ὀπουντίφ δ' ὀφθαλμόν: Δίδυμος ὡς τοιοῦτου τὴν ὄψιν ὄντος
 μνημονεύει αὐτοῦ καὶ μέγα ῥύγχος ἔχοντος καὶ ὁ τὰς Ἀταλάντας γράψας (Strattis
fr. 7) καὶ Εὐπολῖς ἐν Ταξιάρχους (*fr.* 260). Lucill. *A. P.* xi. 76 ῥύγχος ἔχων
 τοιοῦτον, Ὀλυμπικέ, 196 ῥύγχος ἔχουσα Βιτὼ τριπιθήκινον, Anecd. Bekker
 362. 15 αἰμορυγχία: Δωριὸν ἐστὶ τοῦνομα, πλὴν καὶ ὁ Ἀττικὸς Ἑρμῖππος (*fr.* 80)
 ἐχρήσατο τῇ φωνῇ, εἰπὼν· 'ἐγὼ σου τήμερον τύπτω τὸ πρόσωπον αἰμορυγχίαν
 "(? -iān)" ποιήσω.' σημαίνει δὲ καθημάχθαι τὸ ῥύγχος. Hesych. Αἰμορυγχιᾶν:
 καθημάχθαι τὸ ῥύγχος.

42 παντοέρκτης villain (= παντοποιός, παντουργός Soph. *Aj.* 445,
 πανούργος) is the more Ionic form of παντορέκτης (*Anacreont.* 10. 11, Julian
 p. 197 B, Euseb. *Dem. Ev.* iii. 5. 69, Porph. *de abst.* i. 42, cf. Hesych.
 Παρρέκτης: πανούργος), as εὐρέκτης Antip. Thess. *A. P.* ix. 92, Χειροέρκτης:
 χειροῦργος Hesych. See Bacchyl. xii. 65 Jebb, Lob. *Phryn.* 675 on χειροεργός,
 κλυτοεργός, ἀγαθοεργός, κακοεργός, ἀξιοεργός some of which survive in later
 Greek. 'The Ionic word here is possibly inherited from Hipponax.' τοῦδε:
 'τοῦτο was first written: a similar mistake has survived in Aesch. *Suppl.* 322,
 where 'τοῦδέ μοι' or καὶ τούτου is the right reading.' Δρήχων is an unknown
 foreign name, most likely Scythian, since Δρήκων, Δρέγκων, Δρίκκας are the
 names of Scythian rivers (Pape). Δραχυλλίδης on a Carian coin does not
 betray whether its first syllable is long or short.

43 Hdt. i. 151 ἔπεισθαι τῇ ἂν οὗτοι ἐξηγέωνται. vi. 74 ἔπεισθαι σφέας
 αὐτῷ τῇ ἂν ἐξηγέται. ix. 11 στρατευσόμεθα¹ τῇ ἂν ἐκείνοι ἐξηγέωνται. ix. 66
 κατὰ τοῦτο ἰέναι πάντας τῇ ἂν αὐτὸς ἐξηγέται. ii. 29 στρατεύονται...τῇ ἂν
 κελεύῃ, ἐκεῖσε. v. 33 πλείειν τῇ ἂν ἐγὼ κελεύω. Hom. O 46 τῇ ἱμεν ἢ κεν δὴ
 σὺ...ἡγεμονεύης. Hes. *Op.* 208 τῇ δ' εἰς ἢ σ' ἂν ἐγὼ περ ἄγω. Xen. *Cyr.* ii. 2. 23
 ἔπεισθαι ἢ ἂν τις ἡγήται. Plat. *Phaedr.* 237 D οἷν ἐπόμεθα ἢ ἂν ἄγωσιν. Hes.
Theog. 387 οὐδ' ὁδὸς ὅππῃ μὴ κείνους θεὸς ἡγεμονεύη. Xen. *Cyr.* "ii. 4. 27 ὅπῃ

¹ "συστρ- and ἐπὶ τὴν or ἐπ' ἦν MSS. I cannot trace W. H.'s reading. Ed."

ἂν τὰ θηρία ὑφηγῇται ταύτῃ μεταθεῖν. Thuc. i. 78. 4 πειρασόμεθα ἀμύνεσθαι
 πολέμου ἄρχοντας ταύτῃ ἢ ἂν ὑφηγῇσθε. Plat. *Legg.* 890 c, *Soph.* 227 D al.
 Thuc. ii. 11. 9 ἔπεισθε ὅπῃ ἂν τις ἡγήται, with v.l. ὅποι, as Xen. *Hell.* ii. 2. 20,
 v. 3. 26 ὅποι ἂν ἡγῶνται.

There are only two possible alternatives to ἐφαμαρτεῖ: (1) ἐφαμαρτεῖτ', which
 would imply that another besides Drechon is included in the direction (III. 87 n.,
 VII. 14 ἔξεσθε Μητροί). This can hardly be the case here. (2) ἐφαμαρτεῖν,
 being less peremptory than the imperative, is so much the less appropriate.
 'The papyrus seems to have had οἱ εἰάν (the εἰάν of the vulgar tongue (e.g. λόγια
 Ἰησοῦ 5. 1) which has often come into classical MSS. (e.g. Eupolis 258)).'

ἀμαρτ- (IV. 95) is more Ionic than ὁμαρτ-: see Ebeling *Lex. Hom. s.vv.*
 ἀμαρτέω, ἀμαρτῇ, Nauck *Eur. fr.* 680, and several other instances in Hesych.
 In Hom. M 412 Aristarch. read ἐφαμαρτεῖτε, and προσαμαρτῇ is a v.l. in
 Theognis 609. 'See Jebb on Bacchyl. viii. (ix.) 103 where Blass restores
 ἀμαρτέοιτε in view of ἀμαρτεῖν in xvii. (xviii.) 46. The Ionic form survives in
 the adverb ἀμαρτῇ or ἀμαρτῇ.'

44 δώσεις may be interrogative or not. Cf. Ar. *Av.* 1572 ἔξεις ἀτρέμας;
Nub. 633 (Dobree) ἔξει τὸν ἀσκάντην λαβών; 1299 ἄξεις; *Pax* 259 οὔσεις
 ἀλετριβάνον τρέχων; *Eccl.* 1083 βαδιεῖ δέυρο; *Thesm.* 1198 (probably), Theocr.
 xxii. 64 ἀργυρὸς ἢ τίς ὁ μισθὸς ἐρείς; Eupolis 303 A. 'which mode will you hear?'
 B. 'ἀμφότερ' ἐρείς, and I will choose': similarly, after a question, Ar. *Eq.*
 1158 εἰ δὲ μή, φράσεις γε σύ. Soph. *O. T.* 1517 λέξεις, καὶ τότ' εἴσομαι=Aesch.
Theb. 247. Epigenes *fr.* 5 εἰσοίσεις μόνος ψυκτῆρα...is plainly not a question.
 Add Plato *Lysis* 211 A σὺ αὐτῷ ἐρείς, where Stallbaum quotes *Protag.* 338 A
 ὡς οὖν ποιήσετε καὶ πείθεσθέ μοι. 'See in this connection Rutherford Babrius
 xxxii. 4, on the meaning of the Greek imperative. Cf. also the Latin use of
 dices e.g. Ov. *Trist.* i. 1. 19 vivere me dices, saluum tamen esse negabis
 Burmann, iii. 7. 7, Mart. iii. 4. 2 si veneris unde requirer, Aemiliae dices de
 regione viae, x. 92. 15, perhaps vii. 86. 11, xiv. 14. 2.'

ὁ κατάρματος is an Attic execration. Ionic has ἀρητός, πολυάρητος: for this
 form κατήρητος see Meister pp. 732, 876.

45 ἀνώνυμον VI. 14 n. κέρκος appears to have been the usual Ionic
 word for 'tail': Bekk. Anecd. 103. 6 Κέρκος τὰς οὐρὰς οὐκ οἶονται δεῖν λέγειν.
 ἐπιχωριάζει δὲ κατὰ τὴν Ἀσίαν. βάρβαρον μέντοι νομίζεται. Πλάτων Σοφισταῖς
 (*fr.* 145). In this sense (Hesych. Κέρκος...ἀνδρείον αἰδοῖον), as οὐρά Soph.
fr. 974, cauda Cic. *ad fam.* ix. 22. 2, Ar. *Thesm.* 239, *Ach.* 785, *Pax* 1054,
Eq. 909, 1031, Eubul. *fr.* 130.

46 δι' ἀγορῆς: he is to be made a public example (12), taken to prison
 not through byways (53) but by the direct road. This was a common
 practice throughout the world, as with us criminals were formerly flogged at
 the cart's tail, dragged on a hurdle to the place of execution. Ael. *V. H.* xi.
 6 συνέβη τινὰ μοιχὸν ἀλῶναι ἐν Θεσπιαῖς· εἶτα ἦγετο διὰ τῆς ἀγορᾶς δεδεμένος,
 Plut. *Mor.* 304 B at Samos ἦγον αὐτοὺς (the Megarian prisoners) δι' ἀγορᾶς εἰς
 τὸ βουλευτήριον, *Galb.* 17 δι' ἀγορᾶς αὐτῶν ἀγομένων to death, at Rome. *Artox.*
 6 Ἀρβάκην...δειλίαν καὶ μαλακίαν καταγνοῦς...ἐκέλευσε γυμνὴν ἀναλαβόντα
 πόρνην περιβάδην ἐπὶ τοῦ τραχήλου δι' ἡμέρας ὅλης ἐν ἀγορᾷ περιφέρειν.
 'Heraclid. Pont. 14 (*F. H. G.* II. 217) Λεπρεῖς...μοιχοὺς περιάγουσι τρεῖς
 ἡμέρας τὴν πόλιν δεδεμένους...τὴν δὲ γυναῖκα ἑνδεκα ἐπ' ἀγορᾶς ἄζωστον ἐν

χιτῶνι διαφανεί ἰσθᾶσι. Philo ii. 528 διὰ μέσης ἀγορᾶς πρεσβύτας δεσμίους ἐξηγκωνισμένους, τοὺς μὲν ἱμᾶσι.... Greg. Naz. i. 738 A in the students 'rag' πομπεύει διὰ τῆς ἀγορᾶς, 153 B the old man ἤγετο διὰ μέσης τῆς πόλεως to punishment.⁷ Dion. Hal. iii. 1731 πομπεύσαντες δι' ἀγορᾶς the erring Vestal. At Cumae (whose customs are Greek) an adulteress rides on an ass in public degradation Plut. *Mor.* 291 F τίς ἢ παρὰ Κυμαίοις ὀνοβάτις; κτέ., Hesych. Ὀνοβάτιδες: αἱ ἐπὶ μοιχεία ἀλοῦσαι γυναῖκες καὶ ἐξελεγχθεῖσαι ἐπὶ ὄνων: cf. the custom of the Πισίδαί, Nikolaos ap. Stob. *Fl.* xlv. 41 p. 292 ἐὰν μοιχὸς ἀλφ, περιάγεται τὴν πόλιν ἐπὶ ὄνου μετὰ τῆς γυναίκος ἐπὶ ἡμέρας τακτάς. Cedren. i. 682 the Emperor Justin (ὁ Θράξ) τύψας αὐτὸν (τὸν μάγιστρον) καὶ τὴν κεφαλὴν κείρας καὶ γυμνὸν ὄνφ ἐπικαθίσας διὰ μέσης τῆς πόλεως ἐθριάμβευσε. Nicet. Choniat. p. 456 of Andronikos καθεσθεις ἐπὶ καμήλου διὰ τῆς ἀγορᾶς θριαμβεύεται. The ass was a symbol of triumph before punishment: compare Luc. *Ev.* xxiii. 11. Add Eur. *Bacch.* 845 ἀγόμενον δι' αἰστος, Plaut. *Carbonar. fr.* 2 patibulum ferat per urbem, Appul. *Met.* ix. 191 (632) the adulter is dragged vinclo forum versus. Seneca *Apoc.* 11 Cyllenius illum collo obtorto trahit ad inferos...dum descendunt per viam sacram. Schol. on Juv. ii. 142 quia manibus vapulant cincti per civitatem. Arr. *Epict.* i. 29.⁷ Lately (*Standard*, Oct. 28, 1902) a murderer was paraded at Fez. 'The Sultan gave orders that the murderer should be placed on a mule and driven through the streets as an object of public execration. He was then publicly executed.'

47 ἄθις δ' ὅπως μὴ λήφομαί σε, Σμικρῖνη, προπετὴ λέγω σοι Menand. *E.* 570.⁷

49 ἐμβαλεῖν 'lay on,' Pollux iii. 79, Pind. *fr.* 111. 2, Xen. *An.* i. 5. 11, *de re eq.* 8. 4, *Rep. Lac.* 6. 2, Plut. *Caes.* 66, *C. Marcius* 17, Dion. Hal. iii. 1874. 13.

ἀκήκουκας=ἀκούεις; Aesch. *Theb.* 184 ἤκουσας ἢ οὐκ ἤκουσας; Ar. *fr.* 101 οὐκ ἀκήκοας; Menand. *Fab. Inc.* i., οὐκ ἤκουσας; *E.* 76, ἀκήκοας; Philem. 41.⁷ For the accent ἀκήκουκας in the papyrus cf. Ebeling *Lex. Hom.* s.v. εἰμί p. 359 b. The form ἀκήκουκας: ἤκουκας (Plut. *Mor.* 191 B¹=212 F¹=*Lycurg.* 20¹, Greg. Naz. *Christ. Pat.* 136): ὀρώρηκα v. 77, vi. 19, 44: ἐόρακα.⁷

50 For ὥς='since,' 'because' cf. x. 3, Aesch. *Pers.* 372, *Theb.* 638, Eur. *Med.* 251, *Hec.* 411; exactly as here ('for understand that') Ar. *Ach.* 564 οὐ μιν εἰς; ὥς, εἰ θενεῖς τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσεται τάχα, Plat. *Gorg.* 521 B ὥς εἰ μὴ ταῦτά γε ποιήσεις—I warn you that..., Lucian iii. 393 ὥς ὅστις ἂν οὕτω μὴ ποιήσῃ.

παραστείξῃς for παραβῆς is not elsewhere metaphorical. Cf. περῶντι τὴν θέμιν Aesch. *fr.* 22, παραπηδᾶν τοὺς νόμους Aeschin. 81. 28. 'The heightened synonym is a favorite use with Herodas: e.g. φουσῶντες II. 32, βύσκεις φρένας VIII. 15, ἐκχέῃ VII. 7, ἀθρείτω VI. 33. 'στείχω is Ionic: Dion. Hal. v. 17 translating Hdt. into Attic (v. 19. 15) puts πορεύηται for στείχῃ.⁷ This form of the aorist is found in Hom. δ 277 τρὶς δὲ περιστείξας κοῖλον λόχον ἀμπαφύωσα: sch. Q Ἀρίσταρχος βραχέως (i.e. περιστίξας, as στίχειν is constantly written for στείχειν, e.g. in Nonn. *Jo.* iv. 230, "Hom. II 258, Pind. *I.* iii. 17),⁷ δηλοῖ τὸ περιήλθες ἀπὸ τοῦ στείχειν. Eust. 1496. 34 τὸ δὲ περιστείξας ἀντὶ τοῦ περιήλθες, περιωδέυσας. Cf. Hesych., Phot., Suid. s.v. περιστίξαι. In *A. P.*

¹ "Lacedaemonian: add ἡκουκέναι *P. Oxy.* 237, VII. 23 (A.D. 186)."

vii. 2 for κατὰ στίχας Hecker, p. 261 conj. καταστείξας. 'In Soph. *O. C.* 467 A has κατέστειψας, L κατέστιψας.'

51='you shall get as much yourself and more.' See Blaydes on Ar. *Nub.* 1156 καὶ τάρχαϊα καὶ τόκοι τόκων. Metaphorical Dio Chrys. ii. 398 καὶ τὸν τόκον, φασί, καὶ τὸ κεφάλαιον τῆς πονηρίας ἐκτίνουσι. Menand. 235. 9 προσποτίνουσι τάρχαϊφ (Hirschig for *vv. ll.* τοῦ χρόνου, ὠραίους) τόκους. Eust.¹ 458. 51 on Hom. Δ 161 σύν τε μεγάλῳ ἀπέτισαν.

52 τὰ Μικκᾶλης 'Miccale's property' Hdt. i. 63 ἀπιέναι ἕκαστον ἐπὶ τὰ ἐώντοῦ as Aeschin. 75. 33 τρέπεσθαι ἐπὶ τὰ ἐαυτῶν, Chariton iii. 7 τὰ Μιθριδάτου his fields: so Ar. *Vesp.* 1432 εἰς τὰ Πιπτάλου, schol. *Lys.* 407, Hippocr. iii. 412 Σιληνὸς ὅκει ἐπὶ τοῦ Πλαταμῶνος πλησίον τῶν Εὐαλκίδου, 476 κυναγχιῇ ἢ παρὰ τὰ Ἀριστίωνος, 526 ὁ τῆς λεχοῦς ἀνὴρ ὁ παρὰ τὰ Σιτοδόκου, 439 ὅκει δὲ ὡς ἐγὼ οἶμαι τὰ Ἀρχελάου, Lysias 121. 13 ἐρωτῶσιν ὅπη βαδίζοιμεν: ὁ δ' ἔφασκεν εἰς τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ, Dem. 1071. 9 (quoting a Law) μηδ' εἰς τὰ τοῦ ἀποθανόντος εἰσιέναι, 1258. 25 ἐγγὺς τῶν Πυθοδώρου. Isaeus 47. 20 ἐπὶ τὰ Νικοστράτου ἄξαντες. Theocr. ii. 76 ἃ τὰ Λύκωνος: schol. ὅπου εἰσὶ τὰ οἰκήματα τοῦ Λύκωνος, iv. 23 ἔς τε τὰ Φύσκου (the name of a hill), Luc. *Evangel.* ii. 49 οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με (Wetstein), Julian *Ep.* 68 βέλτιον ἂν ἐντύχοις...ἐν τοῖς σεαυτοῦ, Liban. *Ep.* 378, Josephus *A. J.* xvi. 10. 1 ἐν τοῖς Ἀντιπάτρου, *A. P.* ix. 395 ἐν γὰρ τοῖς Κίρκης, Ammian. *A. P.* xi. 14 ἔς τὰ Πρόκλου: schol. εἰς τὸν οἶκον τοῦ Πρόκλου. In Xen. *Hell.* iii. 1. 26 ἡγείσθω τις ὅπου κείται τὰ Μανίας καὶ τὰ Φαρναβάζου the meaning is 'the treasure in the house of...' With οἰκία expressed Hdt. i. 122 νοστήσαντα δὲ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία. The singular Ap. Rh. i. 708 εἰς ἐὼν ὄρτο νέεσθαι, Ar. *Lys.* 911 Blaydes τὸ τοῦ Πανός, Eur. *Bacch.* 597 τὸ Πενθέως is read for δῶμα II. Dem. 419. 21 πρὸς τῷ τοῦ Ἡρώος τοῦ ἱατροῦ. So τὰ ἴδια, τὰ οἰκία, τὰ σφέτερα, for which see Bos, *Ellips.* p. 209, Field *Otium Norvicense* III. p. 61. Dorville Chariton p. 250 (84). ἐν ἡμετέροις Quint. xiii. 278. In Plut. *Mor.* 82 F τὸ τοῦ Ζήνωνος is the *view* of..., *theory* of..., Lucian iii. 609 κατὰ τὰ...Ἀριστάνδρου καὶ Ἀρτεμίδωρου.⁷

Crates the Cynic in Plut. *Mor.* 830 c: καὶ μὴν Μίκυλον εἰσείδον χαλέπ' ἄλγε' ἔχοντα, τῶν ἐρίων ξαίνοντα γυναῖκά τε συγχαίνουσιν, τὸν λιμὸν φεύγοντας ἐν αἰνῇ δηϊότητι. Μίκυλος in Callim. *Ep.* 28², *A. P.* vii. 460², and Μίκυθος in Leonid. *A. P.* vi. 355, and Μικαλίων in Leon. Tar. *A. P.* ix. 335². In the same way Lucian's *shoemaker*, type of the poor and humble artisan, in the *Ὀνειρος* ii. 702 and in the *Κατάπλους* 14, i. 636 (where he is contrasted with the τύραννος, Μεγαπένθης) is Μίκυλλος. This is the meaning of Cic. *ad Att.* xiii. 51: *Ad Caesarem quam misi epistolam, eius exemplum fugit me tum tibi mittere; nec id fuit, quod suspicaris, ut me puderet tui, ne ridicule Micyllus; nec mehercule scripsi aliter ac si prorsus ison oimionque scriberem:* 'it was not that I was ashamed of showing you the letter for fear of appearing to you as his humble servant to an absurd degree.' παρὰ τὰ Μικκᾶλης, therefore, would undoubtedly suggest the meaning 'through the by-lanes.'

53 οὐ δ' ἐπεμνήσθην in apposition to 63 sqq. Such phrases are common

¹ Crusius.

² On the form (-κ- or -κκ-) see Schneider and Jacobs *Il. cc.*, Wesseling on Diod. Sic. i. 441. 49, Valck. Theocr. *Adon.* p. 350 B.¹

in colloquial language: e.g. 'ὁ παρέλιπον,' among the phrases of the loquacious man, Theophr. *Char.* vii., Lucian ii. 23 κακείνο ὀλίγον δεῖν παρέλιπον· ὁ γὰρ... VI. 42 ἐκεῖνο δ' οὐ σοι... ἐπεμνήσθην... Plat. *Rep.* 462 D τοῦτο δ' ἐρωτᾷς,... Xen. *Oec.* 7. 3 ὁ μ' ἐπήρουν,... "Callim. *P. Oxy.* 252 ἀλλ' ὅτεν γὰρ ἐμνήσθης, καὶ τοῦτο κῶς ἀεθλον...; Aesch. *P. V.* 242. Often ὅπερ εἶπον, ὁ νῦν δὴ ἔλεγον,... Plat. *Gorg.* 454 C ὅπερ γὰρ λέγω, 465 C ὅπερ μέντοι λέγω, 'well, as I say.' Aristid. i. 441 ἀλλ' ὁ γ' ἐβουλόμην εἰπεῖν,... "144 ἀλλ' ὁ γ' ἐβουλήθη εἰπεῖν περὶ τῆς ὁμιλίας ὅτι,..." Poseidipp. 26. 15 ὅπερ οὖν ὑπεθέμην... Plaut. *Trin.* 449 *verum hoc quod dixi*,... Petron. 62 *quod coeperam dicere*..., Philostr. *Ap.* viii. 7. 41 ἀλλ' ὑπὲρ ὧν γέ μοι ἀπολογητέα. Xen. *Cyr.* i. 2. 16 οὐ δ' ἔνεκα ὁ λόγος ὠρμήθη νῦν λέξομεν τὰς Κύρου πράξεις. Lucian i. 862 ἀλλὰ γὰρ οὐπερ ἔνεκα ἐμνήσθην αὐτοῦ. "Dio Cass. lxxv. 16 ἀλλ' οὐ χάριν ἐπεμνήσθην ὅτι—the conjunction as Aristid. i. 144 above, and in τὸ δὲ μέγιστον (ὅτι)—." So VI. 14 in apposition to 18: cf. Eur. *Hec.* 770, Ar. *Ran.* 108, *Thesm.* 176. Eur. *Med.* 450 ἃ δ' εἰς τυράννους ἐστὶ σοι λελεγμένα, 'as for your words about,' 544. *El.* 943 ἃ δ' εἰς γυναῖκας—, Aesch. *Ag.* 821 τὰ δ' εἰς τὸ σὺν φρόνημα μέμνημαι κλύων, if sound, is relative¹. Catull. x. 28 *istud quod modo dixeram me habere, fugit me ratio* 'when I said they were mine.'

In VI. 42 ἐπεμνήσθην is unquestionably right, meaning 'mentioned,' *memoravi*. But here where the meaning is 'remembered,' I should have expected ὑπεμνήσθην, as e.g. Aristaen. ii. 12—ὑπεμνήσθην γάρ—: compare Lucian iii. 510 with iii. 67. So as an excuse for recalling *Erot. Script.* p. 623^a 25 *bene mihi venit in mentem*:—*vade puer*. Plaut. *Casin.* 379 *mane: unum venit in mentem modo*. The error is probable enough since ἐπιμν- and ὑπομν- are most commonly confused. In Epic, however, the distinction of sense has not established itself; in Hom. a 31, δ 189, O 662, P 103, Apoll. Rhod. ii. 877 ἐπιμνησθῆναι, ἐπιμνησασθαι mean 'to bethink oneself of': and I cannot feel absolute certainty with Herodas.

πρὶν μακρὴν αὐτοὺς γενέσθαι: Xen. *Cyr.* iv. 3. 16 πρὶν πάνυ πρόσω αὐτὸ γενέσθαι 'before the game is quite out of range,' Pausan. i. 21. 3 εἰ δὲ πορρωτέρω γέναιο, of which the active is πόρρω ποιεῖν τινα VI. 90 n.

55 Πυρρίης τάλης, κωφέ: Τάλυς, like φίλος Hom. Δ 189 φίλος δὲ Μενέλαε, is used as a vocative, e.g. in Pind. *fr.* 157 ὦ τάλας ἐφάμερε, but here Πυρρ. τ. is felt rather as an exclamation than a direct vocative like κωφέ. Contrast e.g. the exclamation Ar. *Eccl.* 1112 ὦ μακάριος μὲν δῆμος, εὐδαίμων δ' ἐγὼ with the direct vocative 1129 ΘΕ. ὦ δέσποτ', ὦ μακάριε καὶ τρισόλβιε. ΔΕ. ἐγὼ; In Soph. *Philoct.* 1213 ὦ πόλις, ὦ πατρί, πῶς ἂν ἐσίδοιμ' ἄθλιός σ' ἀνὴρ,... 1348 ὦ στυγνὸς αἰὼν, τί με τί δῆτ' ἔχεις ἄνω (and, less clearly, in *Aj.* 641 ὦ τλάμων or τλάμων πάτερ, where Jebb reads τλάμων) the sense is that of a direct vocative, but *Antig.* 891 ὦ τύμβος is exclamatory. "So Eur. *Med.* 61, *Andr.* 1159." Contrast again Ar. *Thesm.* 649 ὦ μιὰρὸς οὗτος ταῦτ' ἄρ' ὑπὲρ Εὐριπίδου ἐλοιδορεῖτο, *Vesp.* 900 ὦ μιὰρὸς οὗτος ὡς δὲ καὶ κλέπτον βλέπει, Menand. *El.* 219, "with *Vesp.* 1364 ὦ οὗτος οὗτος τυφεδανέ... νοσεῖς and Theocr. v. 76 βέντισθ' οὗτος ἐγὼ μὲν... τὸ δέ... Add Σπινθήρ τάλας, πειρᾷς με Theopomp. Com. 32. 8.

56 σύνδουλον. See Kock (p. 250) on Moeris (273) 'Ομόδουλος, Ἀττικῶς.

¹ "Compare the variants in Eur. *Melanipp.* 12 (P. Berl. ἃ δ' εἰς θεοὺς αὐ (correctly): Satyrus 39. xi. 20 τὰ δ' ἐν θεοῖς αὐ).

σύνδουλος, Ἑλληνικῶς, who refers to Theopomp. Com. 32. 8 δεῦρο παρ' ἐμέ, Θεολύτῃ, παρὰ τὸν νέον σύνδουλον and other instances of σύνδουλος in Attic. Add Ar. *Pax* 745 ἵν' ὁ σύνδουλος σκώψας αὐτοῦ τὰς πληγὰς.... Pollux iii. 82 σύνδουλον δὲ λέγει Λυσίας καὶ Εὐριπίδης, Ὑπερίδης δὲ καὶ Εὐκλείδης ὁμόδουλον λέγουσιν· ἔνιοι δ' ὁμόδουλον μὲν οἶονται τὸν τῆς αὐτῆς τύχης, σύνδουλον δὲ τὸν τοῦ αὐτοῦ δεσπότου.

57 σπαράσσειν is used chiefly of carnivorous animals *tearing* or *worrying*: Plat. *Rep.* 539 B χαίροντες ὥσπερ σκυλάκια τῷ ἔλκειν τε καὶ σπ. τῷ λόγῳ. Ar. *Pax* 641 τοῦτον ὥσπερ κυνίδι ἐσπαράττετε. So *Ran.* 424 τοὺς γνάθους, Eur. *Andr.* 1181 κόμας, Lycophr. 656 λώβασαι παντοίαισιν.

σημάτων φῶρα=τυμβωρύχον, i.e. like the vilest criminal. Cf. Alciphr. iii. 43 *marched off to death*, τὴν ἐπὶ θανάτῳ ἴσα τοῖς ἀνδροφόνους καὶ ἱεροσύλους. "Dio Chrys. i. 611 τὴν αὐτὴν ὑπομενεῖ τιμωρίαν τοῖς ἱεροσύλοις, Draco (Plut. *Sol.* 17) punished those who stole fruit or vegetables ὁμοίως τοῖς ἱεροσύλοις καὶ ἀνδροφόνους." Lucian i. 584 ἡ που τυμβωρύχος τις ἢ ἀνδροφόνος ἢ ἱεροσύλος ἐστὶ. Teles (Stob. *Flor.* xcvi. 31 *fin.*) kings reduced τυμβωρυχεῖν καὶ ἱεροσυλεῖν. "Philostr. *Ap.* vii. 23." Tombs were violated for the sake of the gold, silver, raiment, buried with the corpse (τὰ συνταφέντα, ἐντάφια): Synes. *Epist.* 143 ἡγοῦμαι δὲ ἀσεβέστερον ἀποθανόντων λόγους κλέπτειν ἢ θοιμάτια, ὁ καλεῖται τυμβωρυχεῖν. Sext. *adv. Math.* vii. 45. "Galen i. 6." Liban. iv. 557. 7. In Xen. *Ephes.* iii. 7-9 and Chariton i. 6-9 (Dorville) τυμβωρύχοι are the means of saving the heroine, buried alive. Greg. Naz. has a whole series of epigrams against them, *A. P.* viii. 170-254. *Dict. Ant. s.v.* τυμβωρυχίας δίκη. Hence, like other words of this class (*nn.* on III. 14, II. 70), τυμβωρύχε is a term of abuse, Lucian ii. 700.

"For the Latin *bustirape*! Plaut. *Pseud.* 361 (cf. Hesych. Θυάρπαξ: ἱερόσυλος) see R. Ellis on Cat. 59. 3 *rapere de rogo cenam* and Bährens (p. 289) on the same passage. Add also Ar. *Ran.* 1149 Blaydes."

58 ὀρῆς ὄκως: Lucian i. 755.

ἐκ βίης: "VIII. 69," Soph. *Phil.* 563, 945, 985 (ἀγειν), Lycophr. 626, "Menand. *H.* 64," Ach. Tat. iii. 16, schol. Eur. *Hipp.* 79 (= 78), ἐκ τοῦ βιαίου Dion. Hal. iv. 2086. I, cf. 2210. 14; ἐκ τοῦ β. τρόπου i. 476. 4.

59 ἀνάγκας 'to the tortures!' But, to speak strictly, ἀνάγκαι are any subduing influence—anguish, straits, distress; constraints of law, Thuc. i. 99, Xen. *Lac.* x. 7, *Hier.* ix. 4; especially the hard treatment of a prisoner or slave, Aesch. *P. V.* 108, Orph. *H. Eum.* lxix. 6, Ach. Tat. v. 19, often, as in this case, implying the compulsion of corporal punishment to obey, or torture to confess the truth: Dem. 102. 17 ἐλευθέρῳ μὲν ἀνθρώπῳ μεγίστη ἀνάγκη ἢ ὑπὲρ τῶν γιγνομένων αἰσχύνῃ... δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός. Antiphon 144. 15 (of the βάσανος) αἱ ἀνάγκαι αὗται *are the most effectual we know, and proof obtained by these the surest, where ἐξεῖ μὲν τοὺς ἐλευθέρους ὀρκίοις καὶ πίστεσιν ἀναγκάζειν, ... ἐξεῖ δὲ τοὺς δούλους ἐτέραις ἀνάγκαις, by which, even if they die, ὅμως ἀναγκάζονται τὰληθῇ λέγειν*: ἡ γὰρ παρούσα ἀνάγκη *is always stronger than any in the future*. Hdt. i. 116 ἐς ἀνάγκας μεγάλας ἀπικνεύεσθαι... ὁ δὲ ἀγόμενος ἐς τὰς ἀνάγκας *confessed*. Diod. Sic. ii. p. 555 ἀπαγόμενος πρὸς τὴν ἀνάγκην. i. p. 183 (Wesseling) πληγαῖς ἀναγκάζονται... μέχρις ἂν τελευτήσωσιν ἐν ταῖς ἀνάγκαις. 287. ii. p. 557 *bis*, 584. Joseph. *A. J.* xvi. 8. I, 4, xvii. 4. 2. Plut. *Mor.* 305 E, 505 D *bis*. Heliod. viii. 6. "It would

be possible to translate ἀνάγκας 'place of torture' as e.g. ταφαί Soph. *Aj.* 1109, 1090 (Lobeck), συνοχαί Manetho i. 313, ἐπωπαί Aesch. *Supp.* 548, φοναί schol. Par. A Lycophron 1113, and Ἐπιπολαί, Κυνοσκεφαλαί.¹

σι: the reading is determined by νῦν τοῦτον, which is emphatic (else we should have had merely αὐτὸν as in *v.* 51, without νῦν), and demands the antithesis σὺ...ἡμεῖων πέντε.

60 τούτοις τοῖς δύο Κῦδιλλ' ἐπόψεται is an emphatic way of saying 'I shall see you myself without any question,' αὐτόπτης, 'these very eyes shall witness,' Aesch. *Ag.* 978 πεύθομαι δ' ἀπ' ὁμμάτων νόστον αὐτόμαρτος ὦν, Hom. *v.* 233 σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψεται, Ebeling *Lex. Hom. s.v.* ὀφθαλμός p. 117 b, Eur. *Alc.* 125, *Ion* 239, Callim. *Ep.* 32 ἐβλεπετε ἀμφοτέροισι. 'Manetho ii. 19 ὁσοῖσιν ὁρώμενφ.'

ἡμεῖων πέντε = 'before very long,' *cis paucos dies* (Plaut. *Truc.* 348), οὐκ εἰς μακράν (Aesch. *Supp.* 936, Lucian i. 172), ἔσσει' ἡμέρη κείνη ἐν ἧ (iv. 50): see note on III. 23. Lucian i. 673 πέντε οὐδ' ὅλων ἡμερῶν ὄψεσθε αὐτὸν...τὰ ὅμοια ποτνιώμενον. Alexis 246 ἐν πένθ' ἡμέραις. Poseidipp. 15 ἐν ἡμέραις δέκα. Marc. Ant. iv. 16 ἐντὸς δέκα ἡμερῶν. Cratin. 189 ὅφει γὰρ αὐτὴν ἐντὸς οὐ πολλοῦ χρόνου παρὰ τοῖσι δεσμώταισι καταπιπτούμενην. For the number '5' see Tylor *Primitive Culture* i. p. 220, i. 10 n. For the genitive cf. Soph. *O. C.* 397, 821.

61 παρά 'chez,' 'apud': Ar. *fr.* 129, Lysias 142. 4, Aeschin. 6. 37. Ἀντιδώρ 'M' Tit-for-Tat,' τῷ δεσμοφύλακι, τῷ ἐπὶ τῶν δεσμῶν Lucian ii. 538, τῷ τῶν δεσμῶν ἄρχοντι (Ach. Tat. vii. 1). Cf. Plaut. *Epid.* 121 *quem quidem ego hominem inrigatum plagis pistori dabo. Capt. 733 abducite istum actutum ad Hippolytum fabrum: jubete huic crassas compedis impingier: inde extra portam ad meum libertum Cordalum in lapidicinas facite deductus siet.* 'Antidorus might be master of some slaves working in chains: as e.g. in an orchard Ach. Tat. v. 17, 'vineyard Aeschin. 49. 13, or fields Hdt. i. 66.¹ Chariton iii. 7 (Dorville) ἐκεῖ δὲ πέδας σύροντες εἰργάζοντο παχείας τὰ Μιθριδάτου. iv. 2. Alciph. iii. 24 παχείας ἐπισύρων καὶ τῇ σκαπάνῃ προσανέχων. Dio Chrys. ii. 433. If Ἀντίδωρος be a nick-name, he may be the same as Hermon who might have slaves under him: Andocid. *fr.* 6 quoted below. 'That A. may be a *pistor* seems natural in view of Menand. *H.* i εἴτα προσδοκῶν ἀγωνιᾶν μυλῶνα σαντῷ καὶ πέδας.¹

Ἀχαικάς: πέδας δηλ. probably so called from the place of their use or invention. Cf. Δωρίδα (κοπίδα) Eur. *El.* 817, κρούματά τ' Ἀσιάδος (κιθάρας) Ar. *Thesm.* 120 Blaydes, τὰς Ῥοδιακάς (κύλικας) Stephan. Com. iii. 360 K., Epigen. *fr.* 5, Dioxipp. 4, Diphil. 5¹. So also shoes: Poll. vii. 88 Ἀργεῖαι (vii. 60 n.), Σκυθικαί (Harpocr. *s.v.*, Hesych. Σκυθικά: ὑποδήματα ποιά), Ῥοδιακαί, Λακωνικαί (Ar. *Eccl.* 74 Blaydes), Ἀμυκλαῖδες (Hesych. Theocr. x. 36), 89 Θετταλίδες, 90 Κολοφώνια (Hesych.), 92 (86) Τυρρηνικά, Περσικά (Ar. *Nub.* 151 Blaydes), 93 Σικυνώνια (vii. 57 n.), 94 Ἀμβρακίδες (vii. 57), Σελευκίδες (Hesych.). *Gallicae* Cic. *Phil.* ii. 30. 76, Aul. Gell. xiii. 21. 'Add Χῖαι, for which see *Thes.*' On Soph. *fr.* 727 Μολοσσικαῖσι χερσὶν ἐντείνων πέδας see my note.

The word Ἀχαικάς suggests also the idea of *pain* (Buecheler). So Ἀχαία the epithet of Demeter (Hdt. v. 61) was popularly derived from ἄχος. Bekker *Anecd.* i. 473 Ἀχαία... βραχεῖα ἢ πρώτη ἀπὸ τοῦ ἄχους μᾶλλον ἢ ἀπὸ τοῦ ἥχου, Ar. *Ach.* 709 Blaydes, Hesych. Ἀχαία... ἀπὸ τοῦ περὶ τὴν Κόρην ἄχους and

¹ 'Where read πλεον' ὡς...ἢ κ τῶν.....'

Ἀχαιάς: λύπας. 'Cf. ἀχάινος¹ ἄρτος Hegemon Thas. Ath. 698 f. *v.* 14, Semos 109 f, 'bread of affliction?' Hence in Aesch. *Supp.* 886 I conjectured (βόα) πικρότερ' Ἀχαιῶν οἰζύος φερωνύμων, comparing Ar. *Thesm.* 648 πυκνότερον Κορινθίων. 'Callias *fr.* 23 calls πόρνας τινὰς Μεγαρικὰς σφίγγες.'

62 πρῶν is recorded by Suid. *s.v.* Πρῶ and Joann. Gramm. *de ton.* p. 32. 9 (Herodian i. 494. 7 Lentz.) from a choliambic fragment of Callim. (84 Schneider), expressly with this accent. Theocr. uses πρᾶν (e.g. ii. 115).

ἔθηκας *posuisti* (Buecheler). Hdt. i. 10 τιθείσαν τὰ εἴματα. Plut. *Mor.* 318 A ἔθηκε τὰς πτέρυγας, ἐξέβη τῶν πεδίων, ἀπέλιπε τὴν...σφαίραν. 488 D θείς τὸ διάδημα. 'Josephus *B. J.* i. 390 τέθεικα τὸ διάδημα.' Marc. *Evangel.* xv. 19 τιθέντες τὰ γόνατα. But Menand. 420 ἔστηκας ἐπὶ πρὸς ταῖς θυραῖς τὸ φορτίον θείς; seems to mean 'having shouldered' for which cf. Aesch. *Theb.* 629 Schol. γρ. εὔθετον, ὧν ἢ εὐβάστακτον. θείναι γὰρ τὸ ἀναλαβεῖν λέγουσιν Ἀπτικοί. καὶ ὅπλα ἔθεντο ἀντὶ τοῦ ἀνέλαβον ('port arms'). 'Add Ar. *Eccl.* 122 θείσα τοὺς στεφάνους, and Moschus *A. P.* xvi. 200 λαμπάδα θείς καὶ τόξα, βοήλατιν εἴλετο ῥάβδον οὐλος Ἔρως. Arist. 885^b 7 τὸ μὲν οὖν ἀραι..., τὸ δὲ θείναι... 'Nonn. *D.* xlviii. 12 (=ἀπεδύσατο). The middle in this contrast, θείσις) (ἄρσις, Xen. *Hell.* ii. 4. 5 θέμενος τὰ ὅπλα...ἀναλαβόντες, Lucian *de dea Syr.* iii. 487 αἰράντες...θέμενοι δὲ the *bier*. Cf. Sappho *A. P.* vii. 489. 4 (Bergk iii. 128) κρατὸς ἔθεντο κομάν 'shore off,' Ar. *Lys.* 358 θώμεσθα δὴ τὰς κάλπιδας...χαμάζε.

In Luc. *Ev.* xix. 21 αἶρεις ὁ οὐκ ἔθηκας, 'Plut. *M.* 829 B,' the sense is 'deposited' as in Theocritus often: the same contrast with the middle Diog. L. i. 2. 57 Solon said ἂ μὴ ἔθου, μὴ ἀνέλη (i.e. θείσις ἀνέλεν 'A. P. ix. 435,' δοὺς λαβέ II. 80 n.), Ael. *V. H.* iii. 46 a law of the Stagirites ὁ μὴ κατέθου, μὴ λάμβανε. Cf. iv. I Βύβλιος ἀνὴρ ἐν ὁδῷ περιτυχὼν οὐδὲν ὦν μὴ κατέθετο ἀναρείται· οὐ γὰρ ἡγείται τὸ τοιοῦτον εὖρημα, ἀλλ' ἀδίκημα ('paid for'): but Liban. iv. 363 ἀνδράποδα ὦν τὰ πολλὰ...τιμὴν καταθέντες ἄγομεν as τίθημι 'I will give...' in Eriphus Com. 2. 9 τούτων μὲν ὀβολόν, εἰ πολὺ, τίθημι.

πρῶ ἀνέθηκας 'which only the other day you offered up' would imply that Pyrrhies was now a *freedman*, ἀπελεύθερος, passed from the power of his mistress and the use of fetters. Hence the sarcastic Hor. *Sat.* i. 5. 65 'donasset iamne catenam ex voto Laribus?' *quaerebat*: 'scriba quod esset, nilo deterius dominae ius esse': where Orelli says 'cf. Mart. iii. 29 *Has cum gemina compede dedicat catenas, Saturne, tibi Zoilus, anulos priores.* Mos tamen hic receptus non erat, etsi probabile est manumissos plerumque hostias immolasse vel donaria deo alicui consecrasse. Cf. Titinius (Ribbeck *Poet. scen.* i. p. 154): *Fortasse votum fuisse quo die liber foret. nunc eius voti condemnatus, immolavit hostiam.*' I know no Greek instance of this offering, even from *A. P.* vi. One would expect, besides, mention of the god to whom the offering had been made; and, in any case, it would not be the fetters he had offered which he would shortly wear.

τρίβοντα: *terentem* cf. Theocr. xiii. 31 βόες τρίβοντες ἄροτρα. Plaut. *Aul.* 602 *sua opera rediget in splendorem compedes.* This is probably the meaning of πεδότριψ (Lucian iii. 390), as Plaut. *Pers.* 420 *compedum tritor*, 795 *stimulorum tritor*, *Most.* 356 *ferritribaces*, *Trin.* 1022 *ferriteri*; though Phot. explains Πεδότριψ: ὁ πολλοὺς χρόνους ἐν πέδασι γεγυνώς (Com. *fr. ad.* 1110 Kock), cf. *Rud.* 716 *donec totum carcerem contriveris*: 'but cf. ἀλέτριψ' Ar.

¹ Casaubon for ἀχαικόν.

Pax 259 schol.,¹ ὁθησιότριψ [fr. 458,² παιδοτριψ, οικότριψ. *Ar. Av.* 636 σκήπτρα τὰ μὲν τρίψεν.]

65 Κόσιν τὸν στίκτην: Pape records Thracian and Bithynian names, Κοσίγγας, Κοσιλάου κόμη, Κοσσαία, Κοσσός, Κοσσινίτης. Κόσων refers to B. M. Catalogue of Coins: *Thrace* p. 208 s.v. Kossuth, *Cossack*.

We must remember that tattooing was notorious as a national practice with the Thracians (*Hdt.* v. 6, Clearchus in *Ath.* 524 d e, *Cic. de off.* ii. 7. 25. 'Add Phanocles in *Stob. Fl.* lxiv. 14 v. 25 who offers a reason. See also Ridgeway *Early Age of Greece* vol. I. pp. 346, 349, 398 sq.).³ Dio Chrys. i. 442 ἐώρακας οὖν (in Thrace) τὰς γυναῖκας τὰς ἐλευθέρους πλείονα ἔχουσας στίγματα καὶ ποικιλώτερα ὅσα ἂν βελτίους καὶ ἐκ βελτιόνων δοκῶσιν. Artemid. i. 8 στίζονται παρὰ Θραξίν οἱ εὐγενεῖς, 'whence it may be inferred that there is an allusion to this custom in' Theoph. *Char.*¹ 'xxx. Ἡ μέντοι μήτηρ εὐγενὴς Θράττα ἐστὶ· καλεῖται γοῦν ἡ ψυχὴ Κρινοκόρακτα².....†. τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι ('Black and White?'). Add Anon. *Fr. Pythagorea* (p. 713 Gale) τοῖς δὲ Θραξὶ κόσμος τὰς κόρας στίζεσθαι.³

στίκτην=στιγία (*Hdt.* vii. 35). Cf. σφαγεύς, σφάκτης, ραφεύς, ράπτης, βαφεύς, βάπτης, τριβεύς, τρίπτης, κλοπεύς, κλέπτης, μαγεύς, μάκτης (*Hesych.*), ψυγεύς (*Attic*), ψυκτήρ (*Ruhn.* *Tim.* 198, *Poll.* x. 74 Hemsterhuis, *Moeris* 422 (383 K.)), τομεύς, τμήτης *Hesych.*, τροφεύς, θρεπτήρ, φονεύς, -φόντης, ποικιλεύς (*Attic*), ποικιλτής *Poll.* vii. 34, *Moeris* 446 (404 K.). -της is less *Attic* than -εύς.

66 ραφίδας: we are here concerned with tattooing not branding (*brennen*). Cf. *Ath.* 524 d the Thracians ἐποικίλλον τὰ σώματα περόναις, *Eupol.* fr. 259 στίζω σὲ βελόναισιν τρισίν, for which see note on ποικίλον below, *Pliny Paneg.* 35 *ferream frontem convulnerandam praebeant punctis*. Here μέλαν seems to preclude the suggestion that the plural ραφίδας points to tattooing with several colours. For branding cf. *Lucian* i. 613 στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω...ἀπάγειν ἐπὶ τὸ καντήριον, 645 the sinner στίγματα ἐπὶ τῆς ψυχῆς περιφέρει, 646 σημεία πολλὰ τῶν ἐγκαυμάτων. Phot. στίξαι: τὸ ἐγκαῦσαι (ἵππων), and *Valer. Max.* vi. 8. 7 *servus ab eo vinculorum poena coercitus, inexprabilem litterarum nota per summam oris contumeliam inustus*: the instrument is referred to in *Lucian* i. 67 (teaching endurance to the young) some by binding them, others by flogging, οἱ δὲ χαριέστεροι καὶ σιδήρῳ τὰς ἐπιφανείας (surfaces) αὐτῶν καταξύοντες.

For the practice in general see Mayor on *Juv.* x. 183, Lightfoot on *Paul. ad Gal.* vi. 17. The latter observes that (among Greeks and Romans) domestic slaves were not usually so treated 'unless they had attempted to escape' (cf. *Ar. Av.* 760 δραπετὴς ἐστιγμένος, *Aeschines* 38. 26 ἀνδραποδώδης καὶ μόνον οὐκ ἐστιγμένος αὐτόμολος), or 'had otherwise misconducted themselves' (prescribed e.g. as a punishment for δὲ ἂν ἱεροσυλῶν ληφθῇ...δοῦλος ἢ ξένος by *Plat. Legg.* 854 D: μοιχῶν στίγματα *Hermogen. Walz Rhet.* III. 62, schol. IV. 587): it was therefore 'a badge of disgrace,' στίγματα μὴ γράψης ἐπονειδίζων θεράποντα *Pseud.-Phocyl.* 225: add *Menand. S.* 108, 310 ἡπειλησέ μοι στίζειν ἵνα μάθῃ πᾶν, διαφέρει δ' οὐδὲ γὰρ ἀδίκως παθεῖν τοῦτ' ἢ δικαίως· ἔστι δὲ πᾶν ταῖσ' ἄλλοις οὐκ ἀστέιον.

¹ See on VI. 34.

² On III. 38.

Lightfoot proceeds to persons other than domestic slaves who were 'branded': ἱεροδουλοὶ or persons devoted to the service of some god (*Hdt.* ii. 113), captives inside caves, soldiers (with the name of their commander): of these classes I think it probable that the devotees and the soldiers were tattooed rather than branded. Add that public slaves may have been branded for purposes of identification *Andocid.* fr. 6 οὐδ' ὁ μὲν πατὴρ ἐστιγμένος ἔτι καὶ νῦν ἐν τῷ ἀργυροκοπέῳ δουλεύει τῷ δημοσίῳ.]

μὴ ὁδῶ in this sense, 'una opera,' I know only in *Eur. Hel.* 764 ἢ πᾶλλ' ἀνῆρον μ' ἐνὶ λόγῳ [Pierson for ἐν ὀλίγῳ] μὴ θ' ὁδῶ. ἐκ μῆς ὁδοῦ *Aesch. Cho.* 70, τῆς αὐτῆς ὁδοῦ *Ar. Pax* 1155 *Blaydes*. *Gastron* is to be tattooed as well as flogged: 'one job' is to be made of it. 'That, at least, is what *Bitinna* says: actually she is relenting, and makes her thought of an additional punishment an excuse for recalling him.' Expressions which somewhat resemble this are *Hom.* I 625 οὐ γὰρ μοι δοκεῖ μύθοιο τελευτὴ τῇδ' ὅδ' ὅδ' κρανεέσθαι, *Soph. El.* 1295 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ (this essay, move), 1314 μὰ σε τῇδ' ὁδῷ θανόντα τε καὶ ζῶντ' ἐπέιδον, *Eur. H. F.* 928 μῆς χειρός.

67 ποικίλον: *Hesych.* Στίγματα: πληγαί, ποικίλματα. Στίγων: μαστιγίας (corrected στιγματίας). Στίξας: Σημεῖον ποιήσας μαστιγώσας. Κατάστικτον: ποικίλον. καὶ Σόφρων κεντηματά φησι. So ποικίλος (*varius*) seems to mean 'decorated with tattoo-marks.' *Aristot.* 503 b 5 μέλανι ὥσπερ τὰ παρδάλια διαπεποικιλμένην, *Paus.* viii. 2. 7 ἤκουσα τοῖς γρυψὶ στίγματα ὅποια καὶ ταῖς παρδάλεσιν εἶναι, viii. 4. 7 σήψ...τὸν δὲ ὄφιν τοῦτον καὶ αὐτὸς ποτε εἶδον· κατ' ἔχιν ἐστὶ τὸν μικρότατον, τέφρα ἐμφέρης, στίγμασιν οὐ συνεχέσι πεποικιλμένος, *Lucian* ii. 800 (after dyeing, some emerge) μεξόλευκοι καὶ κατεστιγμένοι καὶ παρδαλωτοὶ τὴν χροάν 'spotted like the pard,' *Dion. Perieg.* 181 παρδαλὴ δὲ μὲν ἄνδρες ἐπικλείουσιν ὁμοίην, ἢ γὰρ δὴ...τῇ καὶ τῇ κυανῇσι κατάστικτος φολίδεσσι. *Alexis* 110. 14 ἐποίησά τ' αὐτὸ ποικιλώτερον ταῶ, *Lucian* i. 52 τὴν δὲ ἐσθῆτα τὴν ποικίλην ἀπέδυσαν αὐτόν, 'ἔαρ ἤδη' λέγοντες, καὶ 'πόθεν ὁ ταῶς οὗτος;' καὶ 'τάχα τῆς μητρὸς ἐστὶν αὐτοῦ.' *Petron.* 132 *itaque densatis vibicibus panthera maculosior verberum notas arte contexi*. *Plaut. Bacchid.* 432 *in sella apud magistrum adsideres cum libro, ut legeres: si hercle unam peccavisses syllabam, fieret corium tam maculosum quam est nutricis pallium*, *Pseud.* 145 *ita ego vostra latera loris faciam ut valide varia sint* (cf. *Poenul.* 26, *Miles* 216), *ut ne peristromata quidem atque picta sint Campanica neque Alexandrina beluata tonsilia tapetia*, *Val. Flacc.* iv. 367 *custos Argus placet, inscia somni lumina non aliter toto cui vertice quam si Lyda nurus sparso telas maculaverit ostro*, i.e. like ποικίλα or ποικίλματα made by a *Phrygio*, ποικιλτής, βελονοποικιλτής, *acupictor*: this is the meaning of the threat in *Eupol.* fr. 259 ἐγὼ δὲ γε στίξω σε βελόναισιν τρισίν, i.e. 'I will make you as ποικίλον as needlework in three colours,' *Appul. Met.* ix. 185 *homunculi vibicibus lividinis totam cutem depicti*. Of tattooing *Xen. Anab.* v. 4. 32 (barbarians) ποικίλους τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀντίμια (-ον?) (cf. *Ar. Av.* 760 (*Blaydes*) εἰ δὲ τυγχάνει τις δραπετὴς ἐστιγμένος he shall be called ἀτταγᾶς ὁ ποικίλος), Artemid. iv. 56,³ *Dio Chrys.* i. 442 πλείονα στίγματα καὶ ποικιλώτερα. 'ποικίλος does not seem to be used of the

¹ 'ἐνὶ λόγῳ in *Menand. E.* 193.³

results of flogging III. 89 n.: so we must suppose the meaning to be 'you must be branded as well as otherwise punished while I'm about it.'

κατηρτίσθω: in view of the uncertainty as to the next line it is difficult to decide the meaning of this word: if correct the probable meaning is 'strung up' perhaps=έν κλίμακι δεθείς Ar. Ran. 618 (Blaydes), for torture Com. adesp. 342, for whipping Hyperid. fr. 116: bound up hands and feet and head (Plat. Rep. 615 E): quadrupedem constringite Ter. Andr. (below). κρέμασθαι for whipping in Antiphan. 74. 4, 'so (?) Menand. Pk. 79.' See below. But if κατηρτίσθω be meant (I. 62 n.) the sense would be as in Aristid. i. 111 κατήρτισται τε καὶ πεπαίδευται τοὺς κρείττους εἰδέναι.

68 ἡ Δάου τιμή I take (with Crusius *Untersuch.* p. 109) to be an ironical periphrasis for Δαός, like βίη, ἰς, μένος, κραδίη, κήρ, κάρα, κεφαλή, σθένος (Aesch. Eum. 299, "Soph. Ichn. 252") τοῦ δέινος: σέβας¹ Aesch. P. V. 1125, Soph. Phil. 1289, O. T. 830: κλύτε δὲ γὰρ χθονίων τε τιμαί¹ Aesch. Cho. 398 (restored by H. L. Ahrens). Add to these Aesch. Ag. 270 σεβίζων σόν, Κλυτ., κράτος, Cho. 156 κλύε δέ μοι κλύε σέβας: Pind. fr. 29 Ἴσμηνὸν ἢ...τὸ πάντολμον σθένος Ἡρακλέος, ἢ τὰν Διωνύσου πολυγαθία τιμάν, ἢ γάμον λευκωλένου Ἀρμονίας ὑμνήσομεν; Eur. "Or. 1243 ὦ Ζεῦ πρόγονε καὶ Δίκης σέβας. Aesch. Ag. 1355 τῆς μελλούσης κλέος." Phaedr. ii. 5. 23 *tum sic iocata est tanta maiestas ducis*: the later Roman Emperors were addressed as *maiestas tua* or *vestra* (cf. Hor. Epist. ii. 1. 258). Among the innumerable Byzantine titles are ἀγχίνια (Fix in *Thes.*), ἀγιωσύνη, σεμνότης (Du Cange): and from this fashion our modern titles are derived, *His Majesty*, *Serene Highness* (Γαληνότης, Ὑψηλότης), *Grace*, *Excellency* (Ὑπεροχή), *Holiness*, *Reverence* (Σεβασμιότης), *Worship*, *Honour*, etc. In Modern Greek τοῦ λόγου σου is commonly the polite synonym for σύ (=λογιότης). Τιμιότης is found in Liban. Ep. 1557 καὶ προσαγορεύω τὴν τιμιότητά σου. Doubt whether such a periphrasis would be used in irony may be removed by the following jocular expressions in Comedy: Euphron. 8. 6 (mock-tragic) ποῦ Κόρυδος, ἢ Φυρόμαχος ἢ Νείλου βία; Poseidipp. 29 τὸ Σαράβου κλέος. Sarabus (for the form see Meineke and add the *v.l.* in Dio Chrys. i. 171) is the wineseller of Plat. Gorg. 518 b, used as a type of the low shopkeeper by Dio Chrys. i. 171, Aristid. ii. 257, Max. Tyr. xxxiii. 5, Themist. 297 D. Hesych. (Com. fr. adesp. 754) Εὐδώρου σέβας: ἱερόσυλος ὁ Εὐδωρος (M. Schmidt for σέλας): 'His Reverence.' Similarly in the burlesque style of Timon Philiastus fr. 4 Παρμενίδου τε βίην μεγαλόφρονα, 5 ἀμφοτερογλώσσου τε μέγα σθένος οὐκ ἀλεπαδνὸν Ζήνωνος, 8 Ἀναξάρχου κύνεον μένος, 53 ἰς Αἰσχίνου. Plut. Demetr. 14 τοιαύτη τις ἦν ἡ τοῦ Δημητρίου τιμὴ πρὸς τε Φίλαν καὶ τὰς ἄλλας γαμετάς, ὥστε πολλάς...συνείναι...καὶ μάλιστα δὴ περὶ τὴν ἡδονὴν ταύτην κακῶς ἀκοῦσαι τῶν τότε βασιλέων (in the same chapter οἱ Ἀθηναῖοι τὸν γάμον...εἰς χάριν ἔθεντο καὶ τιμὴν τῆς πόλεως), 'the honour he treated them with': perhaps with a play on the title 'Such was Demetrius his honour to these persons that... he was dishonourably spoken of...'

Δαός (Strabo 304, L. Dind. in *Thes.*) is among the typical slaves in the New Comedy: sch. Ar. Ach. 243, Lucian ii. 285, Com. fr. adesp. 287, Philostr. Imag. i. 3⁷; a generic name in Liban. Ep. 258, Metrodor. A. P.

¹ Cited by Crusius.

xiv. 123. 10. Dio Chrys. i. p. 699 (Kock III. 464) ὥσπερ ἐν ταῖς κωμωδικαῖς διασκευαῖς Καρίωνα μὲν εἰσάγοντες μεθύοντα καὶ Δάον, οὐ σφόδρα κινουσι γέλωτα.... But the rôle in which he was made famous by Menander (whose *fallax servus* was among his most celebrated characters, Ov. Am. i. 15. 17) was that of the scheming deceiver of his master: Galen II. 67 ὁμοίως τοῖς ὑπὸ τοῦ βελτίστου Μενάνδρου (III. 244 K.) κατὰ τὰς κωμωδίας εἰσαγομένοις οἰκέταις, Δάοις τέ τισι καὶ Γέταις, οὐδὲν ἡγουμένοις σφίσι πεπράχθαι γενναῖον εἰ μὴ τρὶς ἐξαπατήσειαν τὸν δεσπότην. The same character is probably implied by Philostr. Imagg. i. 3 χρῆται γὰρ αὐτῷ (the fox) ὁ Αἰσώπος διακόνῳ τῶν πλείστων ὑποθεσίων, ὥσπερ ἡ κωμωδία τῷ Δάῳ. By the Roman adaptors we see him identified with this character: by Terence in the *Andria* (made out of the Ἀνδρία and Περνυθία of Menander, Prolog. v. 9) *Davus* is introduced as the slave who outwits *Simo* and *Chremes*. Hor. A. P. 237 *Davusne loquatur et audax Pythias emuncto lucrata Simone talentum*, and he was used in the same rôle by Fundanius, Hor. Sat. i. 10. 40 *arguta meretrice potes Davoque Chremeta eludente senem comis garrere libellos unus vivorum, Fundani*. It is plain that Δαός had been established by Menander as typically the deceitful slave; and from this I suspect we may infer the meaning of οὕτω κατηρτίσθω.

In the *Andria*, when the intrigues of *Davus* are discovered, this is the scene that follows: 859 SI. Hem, Dromo, Dromo. DA. quid est? SI. Dromo. DA. audi. SI. verbum si addideris...Dromo. DA. audi obsecro. DR. quid vis? SI. sublimem intro hunc rape quantum potes. DR. quem? SI. Davum. DA. quamobrem? SI. quia lubet. rape inquam. DA. quid feci. SI. rape. DA. si quicquam invenies me mentitum, occidito. SI. nil audio: ego iam te commotum reddam. DA. tamen etsi hoc verumst? SI. tamen. cura adservandum vinctum, atque audin? quadrupedem constringito. The presumption is that all this is taken from Menander; and I see nothing improbable in supposing Bitinna to mean 'string him up like Daos in Menander's play.' As the Comic poets allude to characters upon the Tragic stage, Herodas I imagine could as well allude to scenes in Comedy. "So Plaut. Bacchid. 911 *Plura ex me audiet hodie mala quam audivit usquam Clinia ex Demetrio*." "Δαός (the name is Phrygian apparently, Hesych. s.v. =Wolf) appears in Menand. Her., Ep., Georg., Perinth., and in the *Perikleiomene*: v. 77 M. Δᾶε, πολλάκις μὲν ἤδη πρὸς μ' ἀπήγγελκας λόγους οὐκ ἀληθεῖς ἀλλ' ἀλαζών καὶ θεοῖσιν ἐχθρὸς εἶ. εἰ δὲ καὶ νυνὶ πλανᾷς με—Δ. κρέμασον εὐθύς, εἰ πλανῶ τήμερον. The *Epitr.* opens with an attempt by D. to cheat Syrisus of the baby's γνωρίσματα."

ΚΑΤΑΜΥΟΣ: Crusius *Untersuch.* p. 107 'Du sollst am Knebel hängen.' But I cannot persuade myself that this is right; for if ΚΑΤΑΜΥΟΣ were a description of the *method* (of suspension), we should not have had οὕτω. Added to another adverb or adverbial phrase, οὕτω would mean *to such a degree* (as Ath. 452 b Cleobulina (fr. 1 Bergk) χαλκὸν ἐπ' ἀνέρι κολλήσαντα οὕτω συγκόλλως ὥστε σύναιμα ποιεῖν, Theogn. 453 ὄνθρωπ', εἰ γνώμης ἔλαχες μέρος ὥσπερ ἀνοίης καὶ σώφρων οὕτως ὥσπερ ἄφρων ἐγένον. Soph. Aj. 841 ὥσπερ εἰσορῶς ἐμέ αὐτοσφαγῇ πίπτοντα τὼς αὐτοσφαγεῖς... ὁλοίατο, the τὼς is resumptive) and this meaning is suggested by the order of the words. My inference therefore is that ΚΑΤΑΜΥΟΣ represents

some adjective or adverb; possibly *καταμύως* or *κατάμνος* from *καταμύω* (cf. *συμμυολόγος*), meaning 'as *μυμ* as,' or 'as *dummy* as' (cf. Meister *κατάμνος* 'verschlossen' d. i. 'geknebelt'), 'gagged as fast as,' though *καταμύω* is only used of closed eyes. The interpretation receives support from *P. Oxy.* 413. 121 *προάγετε κακείνην ὡς ἔστιν πεφωμένην*. The only other meaning possibly deducible from the form would be 'glum': Hesych. *Σμύος*: σκυθρωπός, 'villainous'? *Ἀμοιος*: κακός Σικελίοι, cf. *δ.σ.ν.* *διαλλύος*, *διάμοιος*,¹ but such meanings could scarcely be taken by anyone. There may, finally, be a misapprehension of some use of *κατὰ μνός* *δλεθρον* (Ael. *N. A.* xii. 10 Jacobs), Menand. 219, Philem. 211, if the phrase occurred, e.g. in Hipponax. Herodas might have taken the first two words as the genitive of a proper name (cf. *Ἀδραμύς*, *Παρμύς*, *Πάλαμνος* Choerobosc. in Bekk. An. 1408, *Δατραμύς*, *Ἐξαμύς*). We should then have to assume *Δάος* to be Gastron's name. Herwerden in the *Lex. Suppl.* s.v. *μνός* proposed *κατηρύσθω* οὕτω *κατὰ μνός* *δλεθρον* ἢ *Δάου* *τιμή*: but I do not see the appositeness of the phrase, unless the explanation (in *Mant. Prov.* ii. 25 and Aelian *l.c.*) of a quiet death is wholly erroneous. For myself (Ed.) I would suggest *κατάμορος* = *κάμμορος* 'in as ill-starred a plight': the word must have occurred in literature since Arcad. 71. 28 concerns himself with its accentuation: or *κατάμυχος* 'bescratched' though analogy would demand *κατήμυχος* or *κατήμυξ*.¹¹

69 *τατί*: so *ἀπφία* Poll. iii. 74 (Com. III. 466 K.) *ἀπφία* καὶ *ἀπφίον* καὶ *ἀπφάριον* νέας *δεσποίνης* ὑποκορίσματα. I. 60 n.

The hiatus is legitimate with a vocative, as with *τί* v. 10 n. and *ὅτι* v. 43 n.: in Ar. *Ach.* 749 *Δικαιοπόλι*, ἡ λῆς *πρίασθαι* *χοιρία*; is the reading of R where all the other MSS. give *Δικαιοπόλις*, an habitual error (Porson Eur. *Phoen.* 187, Ar. *Ran.* 893 Blaydes, Eur. *Andr.* 1149 ὁ πόλις] *Θεσσαλία* *διολώλαμεν*, *Hel.* 688 ὁ πόσις]: in Phrynichus *fr.* 33 ὁ κάπραινα καὶ *περίπολις* (A *περίπολας*, C *περίπολε*) καὶ *δρομάς* restore *περίπολις*. A. P. vii. 662 (=Theocr. *Ep.* 16) αἰαί *εἰλενὰ* *παθοῦσα* *Περικτερί* (v. l. -ῆ or -έρη), ὡς *ἐν* *ἐτοιμῶ*... See I. 67 n., 84.

With the dative, which is seldom elided (though that also is not unknown), the Greek poets shrink from hiatus: but it occurs in Bacchyl. xvi. 5 *ἀνθεμόντι* *Ἑβρῶ* (corresponding to *εὐρυνεφεῖ* *Κηναίῳ*) and Eur. *Suppl.* 279 ὁ *δοκιμώτατος* *Ἑλλάδι* *ἄντομαι*. For the vocative add Menand. *Pk.* 404-5, where the Papyrus reads *ἐγὼ σε... Δωρί· ἀλλ'...*¹¹

69-71 as οὕτως *ὄναιο* τοῦ *τέκνον*, Ar. *Thesm.* 469, Dem. 842. 9, Lucian iii. 54, Philemon 156. Cf. Eur. *I. A.* 1225 *ἀρά σ', ὁ τέκνον*, *εὐδαίμων* *ἀνδρὸς ἐν δόμοισιν* *ὄψομαι* *ζώσαν* *τε* καὶ *θάλλονσαν*...; *Med.* 1012. Phoenix Coloph. I. 10 *θεοί*, *γένοιτο* *πάντ' ἄμεμπτος* ἢ *κούρη*, *κάφνειδν* *ἄνδρα* *κῶνομαστών* *ἐξεύροι*, καὶ *τῷ* *γέροντι* *πατρὶ* *κοῦρον* *ἐς* *χείρας* καὶ *μητρὶ* *κούρην* *ἐς* *τὰ* *γούνα* *κατθεῖη*.

οὕτω *σοι* *ζῆψ* *Βατυλλίς*: the MS. at first had *σω*, which is preferred by Crusius and Meister: but the scribe may have written *σω* because he was anticipating *ζω*- in his mind. *σοι* seems to be wanted, while *σῶ* would be superfluous (for they do not say *σῶς* *ζῶην*). Cf. Eur. *Med.* 708 οὕτως *ἔρω* *σοι* *πρὸς* *θεῶν* *τελεσφόρος* *γένοιτο* *παίδων*, and see III. 79 n.

Βατυλλίς is a diminutive (of the form treated by Lobeck *Proll.* 127) from the stem *Bar-*, which is of varying quantity like *Bar-*, and like that stem spelt sometimes with one *τ* and sometimes with two. Both I suspect are of Asiatic

origin: see my note on III. 75. The names in *Bar-* or *Barr-* may be seen in Pape's Dictionary, to which, from the *Inscriptions of Cos*, p. 308, may be added *Βατίων*.

70 *ἔλθοῦσαν ἐς ἀνδρὸς οἶκον*: it is *ἐς οἶκον* or the like, in full phrase, that the bridegroom *ἀγεται* *γυναῖκα* (Hom. I 288, Hes. *Op.* 695, *Theog.* 410, Hdt. i. 59, Callim. *Ep.* i. 15, Lysias 92. 17, Theodektes *fr.* 13, Ter. *Hecyr.* 62 *nunquam, illa vena, uxorem ducturum domum*, Phorm. 297, Plaut. *Mil.* 686, *Aulul.* 162); the bride enters a husband's house: *Anth. Append.* II. 401 *ἐς δὲ δόμους... ἔλθον ἀνδρὸς*, 627 *λέκτροις* *ἐδόθη* *δὲ* *πρὸς οἶκους* *ἀνδρὸς* *Ἐπικτήτου*. Plut. *Brut.* 13 *ἐς τὸν σὸν ἐδόθη οἶκον*. Elliptically, *ἐς ἀνδρὸς*, Alciph. iii. 41 *ἐλθοῦσα*, Philostr. *Gymnast.* 27 *ἀφικομένη*, *Imag.* i. 16. 3 *ἦκειν*, Plut. *Mor.* 405 c *βαδίζειν*, Artemid. i. 78 (p. 75. 21 H.) *πορεύεται*. Lucian ii. 337 puts into the mouth of *Lexiphanes* the 'exquisite' phrase *ἐξοικεῖν γὰρ ἔμελλε τήμερον ἐς ἀνδρὸς τὴν θυγατέρα*. Cf. Aesch. *Cho.* 480 *φυγεῖν μ' ἐς ἀνδρὸς* *θεῖσαν* *Λιγίσθῳ* (*τίσω* *οὐ* *χέρα*) *for μέγαν προσθεῖσαν*.¹

*τέκν' ἀγκάλαις*¹ *ἄραις*: Georg. Grammat. *Anacreont.* Bergk III. p. 375 *τετελεσμένας δ' ἐς ὥρας* *πάν* *ἀγκάλαισι* *φέρβους*, Eur. *Ion* 770 *οὐκ ἔστι σοι* *δέσποινα*, *ἐπ'* *ἀγκάλαις* *λαβεῖν* *τέκνα*, Plut. *Caes.* 63 *ἐκείνον ἐπὶ ταῖς ἀγκάλαις* *ἔχουσα*. With *ἄραις* cf. *tollere, suscipere*.

72 I take *παραιτεύμαί σε* to be parenthetical, as *αἰτοῦμαι σε* in Eur. *Alc.* 1044, Ar. *Vesp.* 556, Xen. *Cyr.* viii. 7. 26, v. 1. 29. Eur. *Heraclid.* 1026 *κτείν'*, οὐ *παραιτούμαι σε*, because I can find no ground for supposing you could say in Greek *παραιτεύμαί σε τὴν μίαν ταύτην ἁμαρτίην*. When *παραιτούμαι* is used with two accusatives, the other accusative besides the person is always of the nature called 'cognate' or 'contained'—'I make this request of you'—some word, as *ἐν* or *τι* or *τοῦτο*, that represents the plea: Plat. *Apol.* 27 A *ὅπερ κατ' ἀρχὰς ὑμᾶς* *παρητησάμην*, *μέννησθε...*, *Soph.* 241 C *τόδε τοῖνυν ἔτι μᾶλλον* *παραιτούμαι σε· μή...*, 242 A *τρίτον ἔτι σε* *σμικρόν τι* *παραιτήσομαι σε*. Ar. *Eq.* 37 *ἐν δ' αὐτοῖς π.*, ...*ποιεῖν*, as often with Inf.: cf. Plat. *Protag.* 320 D Stallbaum. The same is the case in Eur. *I. A.* 683 where Agamemnon says to Iphigeneia *ἴθ' ἐς μέλαθρον*, and then, turning to Clytemnestra, *σέ δὲ παραιτούμαι τάδε*, *Λήδας* *γένεθλον*, *εἰ* *κατὰκτίσθην* *ἄγαν* 'And to you I have (this) apology to make,...' In Eur. *Alc.* 311 the accusatives are 'cognate': 'I will request you—no request (*ἀξίαν*) but a just demand.' In Ach. Tat. v. 4 *παραιτούμαι τὸν Χαιρέαν ἐκείνην τὴν ἡμέραν* the accusative is really of time with the verb suppressed. Cf. Lucian i. 254, schol. Aristid. i. 671. *ἐξαίτησομαι* has a double accusative in schol. Ar. *Ran.* 330, *ἐξαίτειν* Eur. *Suppl.* 122, Philostr. *Imagg.* i. 17.¹ So with other verbs. Hom. β 210 *ταῦτα μὲν οὐχ ὑμέας ἔτι* *λίσσομαι* *οὐδ' ἀγορεύω*: δ 347, ρ 138 *ἄ μ' εἰρωτᾶς* καὶ *λίσσεαι*. Eur. *Hel.* 938 *ἀλλὰ σ' ἱκετεύω* *τόδε· δός...* Meleag. *A. P.* v. 165 *ἐν τόδε... λίσσομαι σε*. Xen. *Mem.* iii. 11. 12 *τοιαῦτα ἀξιοῦν τοὺς...* and vi. 79 *εἰ σε καὶ τοῦτ' ἤξιώσε*. *παραιτούμαι* takes one accusative of the thing Eur. *H. F.* 302: compare *Med.* 957.¹ Cydilla would have said, I think, *τὴν μίαν ταύτην ἁμαρτίην ἄφες* (as 26, 38) or *σύγγνωθι αὐτῷ* (Eur. *Andr.* 823 *συγγνώσεται σοι τὴνδ' ἁμαρτίαν*), but her supplications are cut short by an impatient interruption.

¹ *ἄγκάλαις* P, to distinguish *αἶλ* from *μ*: so *λ' αἶθις* III. 93, *κλ' αἰσαι* II. 6, *κυδιλ' αἰ* IV. 48 (and so perhaps v. 41 in original), *παλ' αἰστρον* I. 28, (p. *Μυλ' αἰ* IV. 63). Cf. III. 62 crit. n.¹¹

74 ἡ φεύξομαι: 'Ach. Tat. v. 26 *fin.* ἐξεπήδησε...ἐξανιστάμενος ἐμοὶ τῆς οἰκίας ὑπ' ὀργῆς, *id.* vii. 1. Iamblich. Erot. § 19 ὑπ' ὀργῆς ἐκπηδήσασα τοῦ καταγωγίου. 'Jos. A. J. ii. 54.' Plaut. *Amph.* 882 *Durare nequeo in aedibus.* Jackson (C. R. vi. p. 5, Feb. 1892) assigns this threat to Kydilla; but the petulant phrase does not strike one as out of character with her fretful mistress. Rhythmically it comes much better from her mouth, while if Kydilla is the speaker it almost follows that her previous sentence was complete, a view we have just had reason for rejecting. 'The method of Kydilla, moreover, is throughout to coax her mistress, to soothe her down.'

75 ἐπτάδουλον ('double-dyed' slave) may mean 'slave of the seventh generation' (cf. δουλέκδουλος = δούλος ἐκ δούλων, Hesych. παλίνδουλος), as Soph. O. T. 1062 οὐδ' ἐὰν τρίτης ἐγὼ μητρὸς φανῶ τριδούλος. Theopomp. (Ath. 595 b) F. H. G. i. 325 ἡ Βακχίδος μὲν ἦν δούλη τῆς αὐλητρίδος, ἐκείνη δὲ Σινώπης τῆς Θράκης..., ὥστε γενέσθαι μὴ μόνον τριδούλον ἀλλὰ καὶ τρίπορνον αὐτήν. Antiphan. Iun. (Ath. 587 b) ἦν δὲ Κορώνης τῆς Ναννίου θυγάτηρ, τὸ τῆς τήθης ἀναφέρουσα ἐκ τριπορνείας ὄνομα. Dem. 1327. 3 πονηρὸς ἐκ τριγονίας. 614. 19 δούλους ἐκ δούλων καλῶν. Aristid. ii. 225 ἐκ τριγονίας ἐδούλευον. Eumath., however, uses τριδούλος of one who has undergone three servitudes, viii. 10, 11, 13, ix. 12; and in Ach. Tat. viii. 1 (Jacobs) σὺ μὲν οὖν τριδούλος (in retort to δούλην) it seems merely intensitive, as Plaut. *Aul.* 633 *non fur, sed trifur, 326 fur, etiam fur trifurcifer, Rud.* 734, and many compounds of τρίς, τριβάρβαρος Plut. *Mor.* 14 B, τρισκατάρατος, τρισάθλιος, τρισκακοδαίμων: Eust. 725. 10 (on Θ 488 τριλλιστος) ...τοιαῦτα δὲ καὶ ἄπερ τῶν τις παλαιῶν ἔθετο παραδείγματα βλασφημιῶν τῶν ἀπὸ ἀριθμοῦ οἷον τρισεξῶλης ὁ πᾶν ἐξῶλης καὶ τριπέδων ὁ πολλάκις πεδηθεὶς κακοῦργος δούλος...φέρει δὲ καὶ ἀπὸ χρήσεως τοῦ κωμικοῦ τὸ παλίμβολος (Menand. 445 Kock)¹ τρίπρατος (Ar. Byz. p. 81 Nauck) καὶ πολλάκις ἀπημπολημένος...Ἰππῶναξ δὲ τὸν τρία ὑπερναβὰς ἀριθμὸν ἐπτάδουλον ἔφη τινά.... Similarly 1542. 50 (on ε 306 τρίς μάκαρες καὶ τετράκις) ...Ἰππῶναξ δὲ ὑπερναβὰς τοῦτο, φησὶν 'ἀφείω τοῦτον τὸν ἐπτάδουλον;' See Nauck *Ar. Byz.* pp. 175-8. ἐπτά is used with the general sense 'many' in ἐπτάπεκτος Suid. Toup ii. 578, 'Ἑπταπλασίονα: ἀντὶ τοῦ πολυπλασίονα. ὁ γὰρ ἐπτά ἐπὶ πλήθους τάττεται Suid., Plat. *Epist.* 7. p. 332 A Δαρείου ἐπταπλασίῳ φανλότερος. Lobeck *Path.* i. 211, Schneider Callim. *h.* iv. 65. 'The opposite of ἐπτάδ. is Plat. *Theaet.* 174 E ὡς γενναῖός τις ἐπτά πάππους πλουσίους ἔχων ἀποφῆναι. Hesych. 'Ἐνδοῦτίναί: οἱ ἀπὸ ἐπτά πατέρων καὶ μητέρων ἀστῶν κατάγοντες τὸ γένος.'

καὶ τίς: Deinarch. 106. 44 τὸν δὲ κατάρατον τοῦτον...ἀφήσετε; καὶ τίς οὐκ ἂν ἐγκαλέσειεν ὑμῖν...; Eur. *Alc.* 1054 καὶ πῶς ἀκραίφνης...ἔσται; *Andr.* 338 κἄτα πῶς...;

76 ἐς τὸ πρόσωπον ἐμπύοι: Dem. 295. 8 τίς οὐχὶ κατέπτυσεν ἂν σοῦ: Spitting in the face is often mentioned: Soph. *Ant.* 1232, Lucian ii. 624; with κατὰ κόρρης παίειν (see note on v. 41), i. 414, 634, iii. 441; Petron. 75 Burmann p. 484, *Matth.* xxvi. 67 Wetstein, xxvii. 30, *Mark* xiv. 65, xv. 19, *Levit.* xv. 8, *Deut.* xxv. 9, *Job* xxx. 10, *Isai.* i. 6. Hence καταπτύειν, διαπτύειν metaphorically of loathing and contempt. For the constr. see Lobeck *Phryn.* p. 17. 'Plut. *Mor.* 189 A τῷ δὲ Φωκίῳ...τῶν ἐχθρῶν τις ἐνέπτυσεν εἰς τὸ πρόσωπον. 'Nikolaos Stob. *Fl.* xlv. 41.'

¹ "So παλίμνητον Callim. *P. Oxy.* 324."

77 οὐ, τὴν τύραννον: the accusative in oaths is due originally to a verb, '(I swear) by...': 'III. 86 ὅμνυμί σοι τὰς φίλας Μούσας.' Meleag. *A. P.* xii. 78. 3 καὶ μὰ τὸν ἄβρὸν ἔφηβον ἐπόμνυμαι,... 76. 3 οὐκ, αὐτὸν τὸν πτανὸν ἐπόμνυμαι. *Anacreont.* 8. 1 ἄφες με, τοὺς θεοὺς σοι, Upton Arr. Epictet. *Index* s.v. θεός. The use of οὐ and καὶ without μὰ is Doric (cf. Cobet *Coll. Crit.* 485, *N. L.* 651-2): οὐ (used by the Lacedaemonian herald) Ar. *Lys.* 986, 990, 1171, Xen. *Anab.* vii. 6. 39, *Ages.* v. 5, Theocr. iv. 17, 29, v. 14, 17, vi. 22, and the Doricised lyrics of Tragedy: Eur. *Ion* 878, *Rhes.* 820, Soph. *El.* 1063, 1238, O. T. 660, 1088 οὐ, τὸν Ὀλυμπον: in dialogue only *Ant.* 758 οὐ, τόνδ' Ὀλυμπον (a Doric oath?). καὶ i. 86 καὶ Δήμητρα, viii. 76 καὶ Μοῦσαν, *Lyr. fr. adesp.* 87, Ar. *Vesp.* 1438, Theocr. vi. 21, xv. 14, xxvii. 19, 51, Eur. *Bacch.* 523 (lyr.), etc.: examples of both are common in the Doricised 'poems' of Callimachus and Meleager. 'The only instance of μὰ (never in Bacchyl.)' in Theocr. is xi. 29 οὐ μὰ Δι'.... 'Cf. Ar. *Lys.* 970.' Epicharm. καὶ μὰ Δία in this formula (Diog. L. iii. 1. 10 v. 5).'

Who is the goddess meant is not obvious. Τύραννος is a frequent epithet of Ἔρως, that supreme and arbitrary power (Bruchmann *Index* p. 116^b); but never of Aphrodite, by whom women protest in Ar. *Lys.* 252, *Eccl.* 981, 999, 1008. I think it is very likely Hera¹, who is βασίλεια θεῶν Pind. *N.* i. 39, and among whose titles are βασίλεια, παμβ., πανδαμάτειρα, μεγασθενής, κοίρανος, πρωτόθρονος (Bruchmann *Index* s.v. Ἥρα: *Iuno regina* Mayor *Juv.* xii. 3). She shares the rank of Zeus; and as Pericles was called τύραννος as being another Zeus, so Aspasia was called Ἥρα and τύραννος, as sharing in his absolute despotism (Cratin. 240, 241 Kock: cf. Eupolis 403, Meineke *Com.* ii. 149). Zeus is called ὁ τῶν θεῶν τύραννος by Prometheus, Aesch. *P. V.* 238, 762, 974, and by his friend Ὁκεανός, 326. There it is an invidious term applied by the rebel to the arbitrary monarch, and so is δισσοὺς τυράννους, the term by which he describes the former rulers Οὐρανός and Κρόνος. But there can be no such hostile spirit in the lyric Ar. *Nub.* 563 ὑψιμέδοντα μὲν θεῶν Ζῆνα τύραννον ἐς χορὸν πρῶτα μέγαν κυκλήσκω. If Bitinna means Hera, she appeals to her as the powerful champion of women's rights: cf. Eur. *I. A.* 738 where Clytemnestra insists μὰ τὴν ἄνασσαν Ἀργεῖαν θεῶν that wedding-ceremonies are a woman's affair; and doubtless it is Ἥρα ζυγία, τελεία, by whom the women exclaim in *Andr.* 912 'Are you going to put up with a slave concubine in your house? μὰ τὴν ἄνασσαν, she shouldn't live in mine! Cf. Quartilla the matron in Petron. 25 *Iunonem meam iratam habeam, si unquam me meminere virginem fuisse!* Since Bitinna's relation can hardly be that of marriage, it seems as if there were some humour in her appeal to the maternal goddess.

Among true Greek female deities, none, I think, but Hera could be signified by this title. But it is possible 'that Meister (*ist die Δεωκούρη* (I. 32) *damit gemeint?*) is right in thinking of some goddess of the underworld: cf. Aesch. *Cho.* 357 πρόπολός τε τῶν μεγίστων Χθονίων ἐκεῖ τυράννων (schol. Πλούτωνος καὶ Περσεφόνης), 404 νερέρων τυραννίδες *potentates*, Ov. *Met.* v.

¹ There was a notable feast of Hera at Cos, Makareus Ath. 639 d (F. H. G. iv. 442). In Coan inscriptions we have 38. 5 a sacrifice to Ἥρα Ἀργεῖα Ἐλεῖα Βασίλεια, 62 an offering to Ἥρα Οὐρανία.

508 *inferni pollens matrona tyranni*: Persephone is δέσποινα, especially at Athens Plat. *Legg.* 796 B, but Hecate (cf. I. 32 n.) is more probable. As Artemis is often δέσποινα (in Soph. *El.* 626 as a maiden?) so Hecate, who is often identified with her, is ἄνασσα (Burchmann, p. 96), βασίλεια, δέσποινα (Eur. *Med.* 398 as the patroness of witches), Ap. Rh. iii. 861 κουροτρόφον... ἐνέροισιν ἄνασσαν, iv. 147 (cf. Hes. *Theog.* 450, 452, Orph. i. 8). Some oriental goddess may be possible, e.g. the *magna mater* 'Ρέα, Κυβέλη Ar. *An.* 877, Ap. Rh. i. 1125, 1151 schol., ἄνασσα, βασίλεια, σκηπτούχος, κρείουσα (Burchmann, p. 201 a sqq.) with whom Γὰ is identified Soph. *Philoct.* 391 sqq. Jebb; or Isis Appul. *Met.* xi. 26 *summo numini reginae Isidis* (as Osiris ib. 30 *deus deum... maximorum regnator*), Kaibel *hymn to Isis* 1028. 14 πρέσβα, 1023. 3 βασίλισσα. Also identified with Δημήτηρ. For οὐ γῆν...φεῦ δὲ Ar. *Lys.* 198, Eur. *Phoen.* 1302: but in Theocr. iv. 17 οὐ Δᾶν, ἀλλ'... (schol. μὰ τὴν γῆν) Δᾶν=Δία (Curt. *Etym. Transl.* II. 256 n., cf. Hom. Θ 206), Greg. Cor. *de dial. Dor.* p. 257 has γᾶν. Aphrodite is ἄνασσα, δέσποινα, βασίλεια, μεγάλη, *Venus domina*. The nearest parallels, if she is meant here, are Soph. *fr.* 855. 15 Κύπρις...Διὸς τυραννεί πνευμόνων, Eur. *Hipp.* 1269 συμπάντων δὲ βασιληίδα τιμάν, Κύπρι, τῶνδε μόνᾳ κρατύνει. See also Frazer Paus. II. p. 129 on Astarte.¹

77, 78 οὐκ οἶδεν, ἄνθρωπος ὢν, ἐαυτόν: Gastron has pleaded (*v.* 27) that he is *only human*; Bitinna sarcastically retorts the phrase upon him, reminding him that it is among the duties of *human creatures to know themselves*. The duty enjoined in the phrase Γνωθὶ σεαυτόν (Mayor *Juv.* xi. 27) appears everywhere: Aesch. *P. V.* 325, Clem. *Strom.* 658. 19 τὸ 'γνωθὶ σεαυτόν' πολλὰ ἐνδείκνυται, καὶ ὅτι 'θυητὸς εἶ' καὶ ὅτι 'ἄνθρωπος ἐγένου'...Plaut. *Stich.* 124, Ter. *Phorm.* 217, Hor. *Sat.* i. 3, 22. Σεαυτόν ἴσθι Sositades (Stob. *Fl.* iii. 80) means the same: Dio Chrys. i. 303 ἤδη οὖν ἀκήκοας τὸ ἐν Δελφοῖς γράμμα τὸ Γνωθὶ σεαυτόν; 'Εγώ. Οὐκοῦν δῆλον ὅτι ὁ θεὸς κελεύει πᾶσιν ὥς οὐκ εἰδόσιν ἐαυτούς; See also II. 28 n. "Menand. *Ph.* 31." ἄνθρωπος ὢν, like θυητὸς ὢν, is commonly used in expressing the condition to which a human being ought to conform: Simonid. 32, Xen. *An.* vii. 6. 11, Menand. 51, 460, 549, *monost.* 1, 8, 16, 20, Alexis 150, Heliod. vi. 9, Chariton iv. 4, Eur. *Hipp.* 474, Philem. 133, "Menand. *E.* 491," Polyb. iii. 31. 3.

Buecheler's rendering *quando quidem hominem se esse ignorat* divides the words wrongly, though it is a common sentiment (II. 28 n.), and comes to the same thing: compare Isocr. 6 d ἐὰν...σεαυτόν, ὥς ἄνθρωπος ὢν, ὑπομνήσκῃς, Philem. 195 ἄνθρωπος ὢν, τοῦτ' ἴσθι καὶ μέμνησ' αἰεὶ with Menand. *monost.* 16 ἄνθρωπον ὄντα σεαυτὸν ἀναμνήσκ' αἰεὶ, *Com. fr. adesph.* 114 αἰσθοῦ σεαυτὸν ὄντα...ἄνθρωπον, which may have been...ὄντ', ἄνθρωπος ὢν, ἄνθρωπον.

79 ἐν τῷ μετώπῳ τὸ ἐπίγραμμα: Bion in Diog. L. iv. 46 of his father, an ἀπελεύθερος, ἔχων οὐ πρόσωπον ἀλλὰ συγγραφὴν (a whole treatise) ἐπὶ τοῦ προσώπου, τῆς τοῦ δεσπότου πικρίας σύμβολον. Cf. Plat. *Legg.* 854 D below (ἐν τῷ προσώπῳ καὶ ταῖς χερσὶ). So commonly in Latin: Mayor on *Juv.* xiv. 24 *inscripta ergastula*. Appul. *Met.* ix. 185. 616 *frontem litterati et capillum semirasi*: for the heads of slaves were shaved before branding and were kept so in order to show the mark (Petron. 103, (a plot), ...*tonsor est: hic continuo radat utriusque non solum capita, sed etiam supercilia*;

sequar ego frontes notans inscriptione sollerti, ut videamini stigmate esse puniti (puncti is conj.)... *Implevit Eumolpus frontes utriusque ingentibus literis et novum (v.l. notum) fugitivorum epigramma per totum faciem liberali manu duxit*, and conversely the hair was sometimes worn long to hide it: see Burmann on Petron. ciii. p. 623, Diphil. *fr.* 66. 5-8 ἐστιγμένος πρὸ τοῦ μετώπου παραπέτασμα... Liban. ii. 68. 29 (ὁ στιγματίας) ταῖς ὑπὲρ τοῦ μετώπου θριξίν συγκαλύψας τοῦνεῖδος... This custom of shaving before branding gives additional point to Ar. *Ach.* 849 κεκαρμένος μοιχὸν μὲν μαχαίρᾳ (cf. v. 66 n.); it suggested the device of Histiaeus Hdt. v. 35 ἀποξυρήσας τὴν κεφαλὴν ἔστιξε: perhaps it also suggests to Lucian the *form of his phrase* i. 613 (treatment of a sham philosopher) ἀποχειράτω τὸν πώγωνα ἐν χρῶ πάντῳ τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω... See further Plut. *Nic.* 26 below, *Fouilles d'Ép.* i. 48, 49.¹ For ἐπίγραμμα add Lucian i. 646 (the cobbler after death) καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος, while the tyrant 649 is ὁλος...πελιδὸς καὶ κατάγραφος, μᾶλλον δὲ κυανὸς...ὑπὸ τῶν στιγματίων. Auson. *Epigr.* xv. 3 *ergo notas scripto tolerasti, Pergame, vultu: et quas neglexit dextera frons patitur*, Plin. *N. H.* xviii. 3. 21 *At nunc eadem illa vincti pedes damnatae manus inscriptique vultus exercent*. xviii. 3 *inscripti vultus* (the same word of *stripes* Plaut. ap. Serv. *Aen.* i. 478 *corpus tuum virgis ulmeis inscribam*: similarly *verbera passus erat...tergaque deducta veste notata vident* Ov. *Fast.* ii. 696-8), Seneca *de Beneficiis* iv. 37. 3 *stigmata inscriberet...dignus quidem fuit cui non inscriberentur illae litterae sed insculperentur*.¹ As Suidas says: πάντα τὰ ἐπιγραφόμενά τισι, κἂν μὴ ἐν μέτροις εἰρημένα, ἐπιγράμματα λέγεται, 'cf. ὑπόγραμμα,' and it is doubtful what τούτο is. In Plat. *Legg.* 854 D the ἱερόσυλος is to be marked γραφεῖς τὴν συμφορὰν the nature of his offence, and that may be what is intended here. The inscription might be 'οὐκ οἶδα ἐμαυτόν,' 'ἄνθρωπός εἰμι,' possibly 'γνωθὶ σεαυτόν,' or a description of what he really is, 'δούλος.' We hear also of letters Apostol. vi. 25 διπλοῦν κάππα: ὅτε ἤθελον δηλώσαι τι κακὸν δύο ΚΚ ἔγραφον Leutsch, "Plaut. *Aul.* 325" (FUR). "See Servius on Verg. *Ecl.* iii. 16." Hesych. γράμμαθ' ἐπτά: ΔΡΑΠΕΤΑ Schmidt, K for Kalumniator Cic. *Pro Rosc. Am.* 20. 57 (the Greeks branded horses with letters, κοππατίας, σαμφόρας, as we do sheep: for the form cf. στιγματίας: so that the ownership may have been indicated by a letter: the Lacedaemonians had Λ on their shields: Phot. *s.v.* Λάβδα). A *crest* seems to have been used by cities to mark their ownership of public slaves, if we may accept the explanation of Ar. *fr.* 64 Σαμίον ὁ δῆμὸς ἐστίν· ὥς πολυγράμματος, given by Apostol. xv. 32 p. 636 ὅτι Ἀθηναῖοι μὲν τοὺς ληφθέντας ἐν πολέμῳ Σαμίους ἔστιζον γλαυκί, Σάμιοι δὲ τῇ σαμαίνῃ· σαμαίνῃ δὲ ἐστὶ πλοῖον δίκροτον, which seems more plausible than the contrary account of Plut. *Pericl.* 26, Ael. *V. H.* ii. 9. Plut. *Nic.* 29 the Syracusans στίζοντες ἵππον εἰς τὸ μέτωπον. Considering how numerous allusions are to branding or tattooing it is somewhat vexing to find how elusive the information is upon this point. In England by a law of 1547 (Stephen *Criminal Law* III. p. 271) a vagabond was to be branded on his or her breast (with a hot iron) Y and sent to work in the place of birth as the slave of the inhabitants: if he or she misrepresents the place of birth the hand and face to be branded: such a vagabond who subsequently runs away to be branded on the cheek with S (*slave*): cf. Stephen *Life* p. 421.

80 ἀλλ' ἔστιν εἰκάς It would be good Greek if this line were a reflection by Bitinna, the next following ἀσυνδέτως as she turns to Gastron, 'However, it is the twentieth—for the present I will let you off': see *n.* on l. 78. But the MS. is probably right in making it a further plea of Kydilla's (see on Kydilla's part p. 262). In either case, whether recollection or reminder, it serves Bitinna well as an excuse for putting off the punishment: she saves her dignity by a threat that it is only deferred; but six days will give the matter time, we may imagine, to blow over.

There were some ceremonial occasions when religion forbade the punishment of malefactors.

One instance is familiar; the death of Socrates was postponed because at Athens, during the absence of the sacred vessel (θεωρίς) on its mission to Delphi, the city was preserved in a state of purity, and no public execution might take place—it would be pollution to Apollo: νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτείνεσθαι Plat. *Phaedo* 58 B. But there is other evidence. Ach. Tat. vii. 12 *I was just about to be tortured, when signs appeared* ἡκούσης θεωρίας τῇ θεῇ (to Artemis at Ephesus): τοῦτο δ' ὅταν γένηται, πάσης εἶναι δεῖν τιμωρίας ἐκ χειρὶ ἡμερῶν τούτων ὅσων οὐκ ἐπέτελεσαν τὴν θυσίαν οἱ θεοροί. At the *Saturnalia*—when a spirit of peace and goodwill and general charity prevailed, in memory of the peaceful reign of Saturn upon earth—the utmost license (*totā licentia* Macrob. *Sat.* i. 7) was allowed to slaves; they were feasted by their masters, as the female slaves by their mistresses at the *Matronalia* on the 1st of March (*servis coenas apponebant matronae, ut domini Saturnalibus* Macrob. *Sat.* i. 12), and the same author says *bellum Saturnalibus sumere nefas habitum, poenas a nocente iisdem diebus exigere piaculum est* Macrob. *Sat.* i. 10 and 16. Arr. *Epict.* iv. 1. 58 λέγει δοῦλον ἀνοχὰς (respice) ἔχοντα ἐν Σατορναλίοις· λέγει ὅτι ὁ κύριος αὐτοῦ ἀποδημεῖ· εἶθ' ἤξει, καὶ γνώσῃ οἷα πάσχει. Lucian ii. 789 turns this indulgence to humorous account, where Zeus in session exclaims of the irreverent philosophers ἔσται ταῦτα ὡς βούλεισθε, καὶ πάντες ἐπετρίφονται αὐτῇ διαλεκτικῇ· πλὴν τό γε νῦν εἶναι οὐ θέμις κολασθῆναι τινα, ἱερομνήα γὰρ ἐστίν, ὡς ἴστε, μηνῶν τούτων τεττάρων, καὶ ἤδη τὴν ἐκ χειρὶ περιηγγελιάμην· ἐς νέωτα <δ> οὖν¹ ἀρχομένου ἥρος κακοὶ κακῶς ἀπολούνται τῷ σμερδαλέῳ κεραυνῷ. Libanius describes these customs² as belonging in his time to the Kalends of January and succeeding days, i. 258. 18 αὐταὶ δούλοισι ὡς οἷόν τε ἐλευθερίαν φέρουσι, καὶ πού τι καὶ βραθυμίας οἰκέτης ἔδοξε μὲν ἀδικεῖν, πληγὴ δὲ οὐδαμοῦ, ἀλλὰ κὰν ἔργον φυγῶν προσκαθίσταται κύβοις (public gambling was permitted at the *Saturnalia*), ἢ πρὸς τὰς ἡμέρας αἰδῶς ἐξητήσατο τὸν ἄνθρωπον, κτέ. iv. 1055. 18 καὶ πρὸς κύβοις εἰσὶ δεσπόται τε ἀναμῖξ καὶ οἰκέται (as at Troezen, Ath. 639 c), καὶ βραθυμῆσαι τότε οἰκέτην οὐδὲν δεινόν, ἀλλὰ καὶ μεθύων τις αἰτίαν διέφυγε, τῆς ἐορτῆς παραιτουμένης. Finally Athenaeus 639 b–640 a speaking of the *Saturnalia*, on which masters entertain their slaves and themselves perform their offices, remarks 'Ἑλληνικὸν δὲ τοῦτο τὸ ἔθος, citing

¹ The insertion of δέ, removing the hiatus, makes the form of the sentence just like ours.

² They survive largely at the same season under the altered names of *Carnival*, *Jour de l'an*, *Christmas* and *Twelfth-night* (Hone *Every-Day Book* i. p. 29, *Year Book* p. 25, *Dict. Ant.* ii. p. 600 *Saturnalia*), even to the *Servants' Ball*.

from various authorities occasions in Crete, Troezen, Babylon and Thessaly—at whose festival, the Πελώρια, masters used καὶ τοὺς δεσμώτας λύνειν καὶ τοὺς οἰκέτας κατακλίναντας μετὰ πάσης παρρησίας ἐστιᾶν, διακονούντων αὐτοῖς τῶν δεσποτῶν¹. At Athens schol. Dem. 22. 68 ἔθος ἦν ἐν τοῖς Διονυσίοις καὶ ἐν τοῖς Παναθηναίοις τοὺς δεσμώτας ἀφίεναι τοῦ δεσμοῦ ἐν ἐκείναις ταῖς ἡμέραις: at Cydonia Ephorus Ath. 263 f. Holidays for slaves at Lampsacus on festivals C. I. G. 3641 b.⁷

What the particular feasts are here, is another and less important matter. The εἰκάς, as we have seen at III. 53, was sacred to Apollo; 'on the twentieth at Athens the mystic Iacchus was carried out: and it was celebrated by Epicureans in memory of their founder. In any case the end of the month is significant since offerings to the dead might well be made at the end of the year Ov. *Fast.* ii. 52 *Qui sacer est imis manibus imus erat*, Plut. *Num.* 19, Plat. *Legg.* 828 c ἐν τῷ τοῦ Πλούτωνος μηνὶ τῷ δωδεκάτῳ: and the end of the month. At Cos we hear of a feast to heroes perhaps τ<ε>τραδί εἰκάδος Paton and Hicks *Inscr. Cos* 39. 1. Such days were called ἀποφράδες Apostol. iii. 51:...ἐν αἷς καὶ τοῖς κατοικομένοις χοῦς ἐπέφερον. Hesych. Ἀνθρωπείους ἡμέρας: τὰς ἀποφράδας. Ῥόδιοι. The τριακάδες were usual for celebration of the dead Hyperid. *fr.* 131: compare Ath. 325 a. For further instances of impunity on festive occasions compare Frazer *Dying God* p. 118 *During the Macahity* (the last month of the year) *all punishments are remitted throughout the country*, Plut. *Mor.* 303 διὰ τί τοῖς Σαμίσις ὅταν τῷ Ἑρμῇ τῷ χαριδότη θύωσι κλέπτειν ἐφέται τῷ βουλομένῳ καὶ λωποδυτεῖν; schol. Dem. 614. 23 ἔθος ἦν παρὰ τοῖς Ἀθηναίοις ἐν τοῖς Διονυσίοις καὶ ἐν τοῖς Παναθηναίοις τοὺς δεσμώτας ἀφίεσθαι τοῦ δεσμοῦ....παρὰσχόντας ἐγγυήτας πρὸς τὸ μὴ φεύγειν, and on 740. 1, schol. Hermog. Walz *Rh. Gr.* iv. 460 ἔδει τοὺς δεσμώτας λυθῆναι τοῖς Θεσμοφορίοις. Seneca *Ep.* xlvii. 14 *Instituerunt diem festum non quo solo cum servis domini vescerentur sed quo utique homines illis in domo gerere ius dicere permiserunt*. Liv. v. 13 at lectisternium, *vinctis quoque dempta in eos dies vincula*, Suet. *Aug.* 27 *Observatum etiam est ne quoties introiret urbem supplicium de quoquam sumeretur*. Tib. 61. Seneca *Contr.* v. 4 (lemma) *Diebus festis intercedentibus poena ex lege dilata est*.⁷ Heliod. viii. 7 τήμερον ἀφήσειν ἐπηγγελίᾳτο ἐορτὴν τινα πάτριον εὐωχεῖν μέλλονσα—to let off altogether like Barabbas *Matth.* xxvii. 15.⁷

Of Γερήνια there is no record elsewhere: and the significance of it can only be a theme for speculation. It suggests, of course, Nestor; and Crusius connects it with the Νεστορίδαι mentioned *Inscr. Cos* 37. 53 as receiving a share in a sacrifice to Zeus Polieus on the twentieth day of a month. Further he connects Machaon and Asklepios of Tricca with Nestor and Messenia Strabo p. 360, Pausan. iv. 3. 2; add iii. 26. 9 Machaon was murdered at Gerenia and his bones saved by Nestor, iv. 31. 11 in temple of Μεσσήνη pictures of Asklepios and Machaon and Podaleirios. A stronger tradition connects the Pylus with Miletus (Strabo 633 καὶ Μίλητον δ' ἔκτισεν Νηλεὺς (sometimes spelt Νειλεὺς) ἐκ Πύλου τὸ γένος ὢν, Plut. *Mor.* 253 F οὔσης οὖν ἐορτῆς Ἀρτέμιδι καὶ θυσίας παρὰ Μιλησίοις ἦν Νηληίδα προσαγορεύουσιν...), Colophon and Smyrna Mimnermus *fr.* 9 (Πύλου ἄστὺ λιπόντες),

¹ For a different case in Cos see the end of my note on προύνεικοι III. 12.

and in general with the Ionic colonization (Strabo 1633 sqq., cf. schol. Ap. Rhod. i. 1075, Davis on Max. Tyr. p. 623): and it is possible that some better supported explanation may be found. 'Αγριήνια is at least a known νεκύσια (παρὰ Ἀργείοις Hesych. Ἀγριάνια), and may be the true reading here.¹

The festival referred to was no doubt like the Attic Χύτροι (*Dict. Ant.* i. 639^b). Apoll. Rhod. i. 1075 εὐτ' ἂν σφω ἐτήσια χύτρα χέωνται Κύζικον ἐνναίοντες Ἰάονες. ii. 926 χύτρα τέ οἱ χέουντο. Orph. *Arg.* 575 ψυχὴν ἱλασάμην σπένδων μειλίγματα χύτρων ὕδατι τ' ἢ δὲ γάλακτι μελισσορύτοις ἅμα νασμοῖς (the last two words are uncertain). Callim. ii. p. 63, 67 Schneider. ἐγχυτλοῦν = ἐγχυτρίζειν v. 11 n. Plat. *Minos* 315 C 'We in Attica once had customs, now obsolete περὶ τοὺς ἀποθανόντας, ἱερῶν τε προσφάττοντας πρὸ τῆς ἐκφορᾶς τοῦ νεκροῦ καὶ ἐγχυτριστρίας μεταπεμπόμενοι' (i.e. hired libation-pourers) (χοηφόρους), as explained by the schol.). τὰς χοὰς τοῖς τετελευτηκόσιν ἐπιφερούσας...λέγονται δὲ καὶ...ἐτι δὲ καὶ αἱ θρηνητρίαι 'professional mourners,' which comes to the same thing. See Steph. *Thes. s.v.* 'On the whole subject of remembrance of the dead see Wyse on Isaeus p. 269 sqq.'

81 νῦν μὲν: 'Dem. 1169. 2 ἀπεκρινάμην ὅτι ἐν μὲν τῷ παρόντι προσήκει θάπτειν τὸν τετελευτηκότα... ἐπειδὴν δὲ τούτων ἀπάντων ἐπιμεληθῶμεν τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα. 'Lys. 137. 13 ἀλλὰ νῦν μὲν δεῖν αὐτοὺς ἡσυχίαν ἔχειν, εἰ δὲ ποτε...τότε τιμωρήσονται.' Babr. vi. 9 νῦν οὖν ἄφες με..., ἐπὴν δέ..., τίπ'. Lucian i. 279 νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπὸν.... ii. 392 νῦν μὲν σοι ἀφίημι αὐτόν· ἂν δὲ ὕστερον. 'ii. 507 νῦν μὲν ἐκποδὼν ἀποστήσομαι· ὁπότεν δέ...τότε ἦδη. 779.' Thuc. viii. 45.

ἔχε τὴν χάριν ταύτη 'you may thank Cydilla for it.' Cf. II. 72, VI. 10. τὴν¹ χ. is 'your gratitude,' i.e. the gratitude you would naturally feel towards me for the mercy. Liban. *Ep.* 18 δίκαιον δέ, εἴτε ἡσθεῖς τοῖς γράμμασι, τῷ φέροντι τὴν χ. ἔχειν, εἴτε δηθεῖς, παρὰ τοῦ φέροντος τὴν δίκην λαμβάνειν. 270 σοὶ τὴν χ. οὐχ ἦττον ἢ τοῖς πράγμασι σχήσομεν. Lysias 170. 39 ἐγὼ δὲ τούτων ὑμῖν τυχὼν ἔξω τὴν χ. 'be duly grateful,' Dem. 237. 24, 267. 18, Heliod. i. 21, x. 17, Iambl. *V.P.* 50 = Dem. 566. 15 ἦν προσήκει τῶν τοιούτων ἔχειν χ., ταύτην ἔχετε αὐτῷ. Cf. Eur. *Phoen.* 447. 'Soph. *O. T.* 232 χὴ χάρις προσκίσεται. Lucian i. 454 τίνι τὴν χάριν ἰστίον, ἀποδίδωκα τὴν χάριν Plut. *Mor.* 842 B = τὴν ἀξίαν χάριν Plat. *Phaedr.* 231 B. τὴν δίκην Dobree on Ar. *Av.* 337 p. 42 Blaydes.

82 Tac. *Ann.* xiv. 44. 11, Mayor on Juv. xiv. 169.¹

85 ἰορτὴν ἐξ ἰορτῆς: such phrases convey in all Greek literature the notion of succession, continuity: Hom. T 290 δέχεται κακὸν ἐκ κακοῦ αἰεὶ. Empedocl. 19 ἄλλος δ' ἐξ ἄλλου δέχεται. 'Ap. Rhod. iv. 951.' Eur. *I. T.* 184 μόχθος ἐκ μόχθων. *Tro.* 607 δάκρυα ἐκ δακρύων. 'Phoen. 372 ἐξ ἄλλους ἄλγος.' Ter. *Eun.* 987 aliud ex alio malum. Hes. *Theog.* 800 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτατος ἄθλος. Soph. *Trach.* 28 αἰεὶ τιν' ἐκ φόβου φόβον τρέφω. Plat. *Legg.* 776 B ἄλλοις ἐξ ἄλλων...παραδιδόντες. Dem. 346. 7 ἐλπίσιν ἐξ ἐλπίδων. Lucian ii. 398 ἄλλαις ἀπ' ἄλλων ἐπιθυμίαις, 577, 579. Procop. *Ep.* 47 νοσήμασιν ἐξ ἄλλων ἄλλοις. Lucret. v. 829 ex alioque alius status excipere omnia debet. 'Plut. *Aem. Paull.* 16 λόφοι συνεχεῖς ἄλλος ἐξ ἄλλου.' Aeschin. 44. 51 πόλεμον ἐκ πολέμου

¹ See on Aesch. *Ag.* 362, p. 195.¹

πολιτευόμενοι. 'Plut. *Lucull.* 24. λόγον ἐκ λόγου Dem. 329. 18 λέγων. 1462. 14. Plat. *Theaet.* 172 D μεταλαμβάνομεν. 'Plut. *Timol.* 1. Ach. Tat. ii. 6 λόγους ἐκ λόγων περιέπλεκον. Philostr. *V.S.* i. 17 νόημα ἐκ νοήματος. ii. 9. 5. Of time εἶλε χρόνον ἐκ χρ. Longus iii. 5. -ους Aeschin. 9. 32. ἐξ ἡμέρης ἐς ἡμέρην Hdt. ix. 8. Ap. Rhod. i. 861. ἡμέραν ἐξ ἡ. Eur. *Rhes.* 434, Heniochus *fr.* 5. 13, Petr. *Ep.* ii. 2. 8, Hesych. 'Ἡριπότην, Aristid. ii. 582 (= Com. *fr.* adesp. 348). νύξ ἐκ ν. Aristid. *ibid.*, Plat. *Axiach.* 368 B. A. P. vii. 241. ἡὼς ἐξ ἡ. A. P. vii. 472, xi. 13. (eis) ἔτος ἐξ ἐ. Theocr. xviii. 15. Schol. Soph. *Ant.* 340. Ap. Rhod. iv. 1774. Basil ii. 121 ἐνιαυτὸν ἐξ ἐνιαυτοῦ καὶ μῆνας ἐκ μηνῶν καὶ ἡμέραν ἐξ ἡμέρας ὑπερτιθέμενος. Marc. Ant. ix. 28 ἐξ αἰῶνος εἰς αἰῶνα. *Anacreont.* III. 345 Bergk ἵνα μὴ χανοῦσα λήθῃ γένος ἐκ γένους καλὴ φύς. Ap. Rhod. ii. 94 παρὲκ γόνυ γονὸς ἀμείβων. Heliod. ix. 17 βάσιν ἐκ βάσεως ἡσυχὴ παραμείβοντας. Babr. lxxii. 11 ἄλλο δ' ἐξ ἄλλου περὶ καθυγρῶν. Aesch. *Ag.* 1097 προτείνει δὲ χεῖρ ἐκ χερὸς. Of place: Hdt. v. 101 ἀπ' οἰκίης εἰς οἰκίαν ἰών. Callim. *fr.* 497 ἄγρον ἀπ' ἄγρου φοιτῶσιν. Theocr. xv. 122 ὄζον ἀπ' ὄζου. So Anon. A. P. ix. 209. Synes. *Ep.* 114 ἀμείψαι δένδρον ἐκ δ. καὶ ὅλον ἄλσος ἐξ ἀ. Nonn. *D.* v. 244 ἀπ' ἀνθεος ἀνθος ἀμείβων. Longus ii. 6 κλάδον ἀμείβων ἐκ κλ. Apoll. Rhod. iii. 248 ἐκ θαλάμου θαλαμόνδε, 671. Theophylact. *Ep.* 7 θύραν ἐκ θύρας ἀμείβοντα. Nonn. *D.* xxxix. 352 ἀφ' ὀλκάδος ὀλκάδα βαίνων. Liban. *Ep.* 581 ἐκ λιμένος εἰς λιμένα πλέων. 599 εἰς ἀρχὴν ἐξ ἀρχῆς. Ael. *Ep.* 18 ἄκρα ἐξ ἄκρας. Plat. *Soph.* 224 B πόλιν ἐκ π. ἀμείβειν. *Politic.* 289 E. Diog. L. iv. 5. 73. Nonn. *D.* xvii. 32 ἐκ πόλιος δὲ πόλιν μετήμην. xviii. 324 ἀπ' ἄστεος ἄστεα βαίνων. 'Choric. p. 174 Boiss.' Pallad. A. P. xi. 306 πηδᾶς εἰς πόλιν ἐκ πόλεως. LXX *Sirach* xxxvi. 26 εὐζώνῳ ληστῇ ἀφαλλομένῳ (σφαλ. cod. plerique) ἐκ πόλεως εἰς πόλιν. Zenob. v. 35 ἀπὸ τόπου εἰς τόπον μεταπηδᾶν. Alex. Aphrodis. in Suid. (s.v. Φορά) μεταβάλλοντα τόπον ἐκ τόπου. Plat. *Theaet.* 181 C ὅταν τι χώραν ἐκ χώρας μεταβάλλῃ. Philostr. *Ar.* v. 21 μεταβ. ἐκ τρόπου εἰς τρόπον. Lucian ii. 622 ἐγὼ δὲ ἐν ἐξ ἐνὸς ἐπιτρέχων (Arr. *Epict.* i. 10). Hdt. i. 102 ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος. Leonid. Tar. A. P. vii. 736. Babr. LVII. 3. Plut. *Mor.* 52 B, 829 E, *Aem. Paull.* 25. Plat. *Parm.* 138 C ἡ μεταλλάττοι χώραν ἐτέραν ἐξ ἐτέρας. Plat. *Apol.* 37 D (em. R. D. Hirschig) ἀνθρώπῳ ἄλλην ἐξ ἄλλης πόλιν ἀμειβομένῳ καὶ ἐλαυνομένῳ γῆν πρὸ γῆς: for which last Aesch. *P. V.* 709, Lucian ii. 252 (schol. τοῦτο εἶθε λέγεσθαι Ἀπτικῶς ἀντὶ τοῦ κατὰ πάσης τῆς γῆς...τόπον ἐκ τόπου), Ar. *Ach.* 235, Alciph. ii. 2, *Frr. ap.* Suid. s.v. Διαξάινειν, Ἴτω, Πρὸ γῆς. Cf. ἔτος εἰς ἔτος Soph. *Ant.* 340. ἄμαρ ἐπ' ἄμαρ Theocr. xi. 69. A. P. ix. 499. διὰ Soph. *Phil.* 285, Eur. *Andr.* 1219, Nonn. *D.* ix. 250. Paul. *II. Cor.* iii. 18 ἀπὸ δόξης εἰς δόξαν. LXX *Psalms* lxxxiv. 8 ἐκ δυνάμεως εἰς δύναμιν (distinguished in sense C. R. IV. 319! Such harmless diversions may be left to theologians). Sometimes we have the limits of space: Hdt. vii. 106 ἐξ ἐσχάτων εἰς ἐσχάτα, Xen. *Vect.* i. 6, Hdt. iv. 57, ἐκ θαλάσσης ἐς θάλασσαν Xen. *Anab.* i. 2. 22, *Hell.* iii. 2. 8, ἀπὸ i. 3. 4. Heliod. v. 8 ἐκ περάτων ἐπὶ πέρατα. Greg. Naz. *Carm.* ii. 7. 170 (II. 1078) ἐκ περάτων ἐπὶ πείρατα. Matth. *Ev.* xxiv. 31 ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. Plut. *Alex.* 9 ἐπὶ κλίνην ἀπὸ κλίνης from one couch to another. In these phrases we find rarely the double article: Ar. *Thesm.* 950 ἐκ τῶν ὥρων εἰς τὰς ὥρας) (Pollux i. 54 Ἐνιαυτὸς...περιελθόντος ἐξ ὥρων εἰς ὥρας τοῦ θεοῦ, Isyllus ii. 25 ὥρας ἐξ ὥρων. Alciph. i. 8. Hesych. Σέλματα: τὰ ἀπὸ τοῦ ζυγοῦ εἰς τὸ ζυγόν

διαστήματα. Ar. Ran. 1298 εἰς τὸ καλὸν ἐκ τοῦ καλοῦ. Tzetz. Chil. i. 896. 'Hdt. ii. 106 ἐκ τοῦ ὧμον εἰς τὸν ἕτερον ὧμον.' The single article is not found: were it ever¹ used it would naturally describe 'the proper feast' ἐκ τῆς¹ ἐορτῆς: on the same principle as in phrases like ἦλφ τὸν ἦλον ἐκκρούειν Lucian i. 716, 733, iii. 37. 'Diogen. v. 16 ἦλφ τὸν ἦλον, πάτταλον τῷ παττάλῳ which is explained πάτταλον ἐξέκρουσας παττάλῳ, ἀντὶ τοῦ ἀμαρτήματι τὸ ἀμάρτημα θεραπεύεις (Apostol. viii. 52, xiv. 1 πάτταλος παττάλῳ προσκρούεται: ὅταν τὸ κακὸν διὰ κακοῦ θεραπεύεται). Apostol. xviii. 33 χρὴ μὴ τὸ κακὸν διὰ κακοῦ ἀμύνασθαι: Liban. iv. 213. 15 κακῷ τὸ κακὸν ἰάσασθαι, whence Cobet Coll. Crit. 284: Hdt. ii. 53 μὴ [τῷ] κακῷ τὸ κακὸν ἰῶ 'natura rei respuit priorem articulum.' Compare however Galen vi. 204 κόπῳ χρὴ λύειν τὸν κόπον with Theophrast. fr. p. 399 Wimmer τῷ κόπῳ τὸν κόπον. 'Stob. fl. xxiii. 12 quotes μὴ τῷ κακῷ τὸ κακὸν ἰῶ.' Antiphan. 300 οἶνον τὸν οἶνον ἐξελαύνειν, σάλπιγγι τὴν σάλπιγγα, τῷ κήρυκι τὸν βοῶντα, κόπῳ κόπον κτέ. Plut. Mor. 127 F οἶνον τὸν οἶνον, κραιπάλῃ δὲ τὴν κραιπάλην ἐξελῶντες. A. P. xvi. 197 πυρὶ πῦρ καὶ δόλον εἴλε δόλῳ. Arphend. Pron. iii. 13 ἡ σκαμίνος σκαμίνῳ ῥύπτεται. Liban. iv. 24. 8 ἀρπάγῃ τὴν ἀρπαγὴν μετέναι. Jo. Chrys. xii. 45 (Bened.) θανάτῳ τὸν θάνατον 'death by His death.' Anon. A. P. v. 90 μύρῳ τὸ μύρον θεραπεύων.' I know of only one exception where the article is applied only to the existing, proper idea: and that is in the paraphrast of Lycophron 1122 ἐμφύλιον κακὸν μίasma τῷ κακῷ ἰώμενος: it is not of great importance whether the article is genuine or not. Sophocles (?) has a mixed variation (Trag. fr. adesph. 7. 3 πόνῳ πόνον ἐκ νυκτὸς ἀλλάσσοις τὸν καθ' ἡμέραν). 'But an adjective is legitimate: Philemon 234 λύουσιν ἡμῶν συμφοραὶ τὰς συμφορὰς παρηγοροῦσαι τὰ κακὰ δι' ἐτέρων κακῶν. Aesch. Cho. 402 αὐτὴν ἐτέραν ἐπαγούσαν ἐπ' αὐτῇ. (Arist. 401 a 16 διήκων ἐξ αἰῶνος ἀτέρμονος εἰς ἕτερον αἰῶνα.) 'Nonn. D. xlv. 118.' Alciph. i. 8 πόρους ἐκ πόρων εὐμεγέθεις ὑπισχνούμενοι: and with the distinction in sense 'a feast of a different sort.' Hegesias (Dion. Hal. v. 28) ἐξ ἀγαθῆς ἐορτῆς ἀγαθὴν ἀγομεν ἄλλην. A. P. vii. 374 ἀπὸ νηὸς ἄλλην παρ' φθιμένοις εἰσανέβην ἄκατον. Philipp. A. P. ix. 307 ἐκ δὲ θεοῦ θεὸν εὖρεν ἀμείνονα. Philodem. xi. 44 ἄξομεν ἐκ λιτῆς εἰκάδα πισιτέρην. Eur. Ion 1281 ἐκ τέχνης τέχνην οἶαν ἔπλεξε. We require then an adjective signifying unpleasant such as πικρός. Lucian i. 635 πικρὰν γοῦν τὴν τυραννίδα ἔξεις γευσάμενος τοῦ ξύλου says the Cynic to the tyrant. iii. 450, Pind. I. 7. 48, Aesch. Theb. 867, P. V. 765, Ag. 744, Eur. I. A. 1315, Plat. Legg. 843 C, Eubul. 120. 6, Heliod. v. 30, vii. 28, Menand. Pk. 170 (W. H.), Ar. fr. 597 πικρότατον οἶνον τήμερον πίνει τάχα. Opp. Cyn. ii. 321 ἐταιρείης τάχα πικρῆς καὶ φιλῆς ἀπέλαυσαν ἀμειδέος. Tryphiod. 609 αἶμα μέλαν πίνοντες ἀμείλιχον εἶχον ἐδωδὴν. Aesch. fr. 363 ὀξύγλυκίαν τὰρα κοκκιεῖς ῥόαν 'in that case it will be a bitter-sweet pomegranate you will pick the kernels from!' the pomegranate being ῥόαν γλυκίαν (Paroem. II. 578). 'Cf. Strato A. P. xii. 81 τοῦ πικροῦ γευσάμενοι μέλιτος.' Further there are several jests in which the feast itself and its nature supply the point: as in Menand. 521 some one says to an old nurse, 'if you are good, ἔκτεν ἐπὶ δέκα βοηδρομιῶνος ἐνδελεχῶς ἄξεις ἀεὶ— a day when wine flowed free. Ath. 99 e μὴ καὶ τινα κυνοφόντῳ (Cynic-slaying)

¹ Schol. Eur. Phoen. 371 (372) ἐκ τοῦ ἀλγους ἄλγος αὐτὸ βλέπω. Suid. (s. v. 'Εγὼ μὲν) ἐκ τοῦ καλοῦ εἰς καλὸν μετήμεγα.

ἐορτὴν ποιησάμεθα ἀντὶ τῆς παρ' Ἀργείοις ἐπιτελουμένης. 584 c θάρρει, παιδίον, οὐ γὰρ στεφανίτης ὁ ἀγὼν ἐστίν, ἀλλ' ἀργυρίτης¹ says Gnathaena to the young man beaten in a fight about her. Ar. Nub. 621 ἀπαστίαν ἄγειν, fr. 608 κεναγ- γίαν ἄγειν, Plaut. Capt. 468 esuriales ferias.

Now among the libations offered to all Chthonic powers—including heroes and dead mortals—the main and constant item with the Greeks² was honey³: to dead ψυχαί, Porph. de antro Nymph. 18, 28, Hom. κ 519, Aesch. Pers. 615⁴, Eur. Or. 115, I. T. 160, 622, Apoll. Rhod. ii. 1272, Orph. Arg. 575, Quint. iii. 690, Lucian i. 519, iii. 49, Heliod. vi. 14, A. P. vii. 55, Sil. Ital. xiii. 416, 434 Heinsius.

If there were occasion therefore, such a feast might easily be called a honey-feast; for which the Greek would be μελιτίτης ἐορτή. Elsewhere we have μελιτίτης οἶνος and μελιτίτης λίθος, and the termination -ίτης or -ίτης, though I do not find μελιτίτης, except of a species of wine or bread or stones, was 'very commonly used of' feasts and ceremonies: ἀγὼν ἀμφορίτης, ἀργυ- ρίτης, δωρίτης, θεματίτης, στεφανίτης, χρηματίτης, Ταλαιδίτης⁵, Πιτανάτης: ὀπλίτης δρόμος, στρωματίτης ἔρανος. Hesych. Καταραπτίτης: Γόργων ἐν τῷ περὶ θυσίων, where Schmidt conjectures -ίτης, comparing Ἐπουτίς (sic): οὐσία παρὰ Ῥοδίοις, which should probably be θυσία (Koen. Greg. Cor. p. 231). ἀλκονίτιδες ἡμέραι (Lob. Parall. 51), ἀλῆτις ἐορτή (Herm. Alt. (§ 62. 39) II. 437), Hesych. Καρυάτις: ἐορτή Ἀρτέμιδος, κυνοφόντις ἐορτή (Herm. Alt. (§ 9. 7) II. 43), κουρεῶτις ἡμέρα or ἐορτή⁶, μυστηριώτις τελετή, ὦρα, σπονδή, ἡμέρα C. I. A. II. 1, p. 386, n. 628.⁷

The opposite of this would be ἀμελιτίτιν (which I conjectured after Prof. Ellis had suggested an adjective in -ίτιν). 'Any adjective may be negated by the mere prefixing of α': ἀ-λιγύγλωσσος, ἀ-πικρόχολος, ἀ-φιλάργυρος⁸, ἀ-ξυνακόλουθος⁹, ἀ-μυρίπνους⁹, ἀ-χρονοτριβής, ἀ-φιλόσοφος, ἀ-κερσεκόμης,

¹ Cf. Diogen. vii. 41 οὐ φελλίνας (or φυλλίνας) ὁ ἀγὼν: οἶον οὐ στεφανίτης, ἀλλὰ χρηματίτης. ἔλεγον δὲ ἐπὶ τῶν ἀργύριον τελούντων. 'In Ath. 408 a ἐκ τούτων δὴλόν ἐστιν ὅτι Τηλέμαχος κυάμων χύτρας ἀεὶ σιτούμενος ἦγε Πυανέψια πορδὴν ἐορτὴν, 'πορδῆτιν may well be the true reading.'

² Not with the Romans (Verg. E. v. 67, A. v. 77, iv. 512, Ov. Fast. ii. 533) but with the Greeks so constant that in the yearly war-sacrifice of the Plataeans to the fallen Greeks described by Plut. Aristid. 21 one may suspect the original reading to have been ἔπονται δ' ἄμαξαι μυρρίνης μεστοὶ καὶ στεφανωμάτων καὶ μέλας ταῦρος καὶ χοῆς οἶνον καὶ <μέλιτος καὶ> γάλακτος ἐν ἀμφορεύσιν ἐλαίου τε καὶ μύρου κρωσσοὺς νεανισκοὶ κομίζοντες ἐλεύθεροι.

³ Ath. 486 e has ΜΕΛΗ. οὕτω καλεῖται τινα ποτήρια, ὧν μνημονεύει Ἀνάξипπος ἐν Φρέατι (fr. 8, III. 301 K.) λέγων οὕτως. 'σὺ δὲ τὴν μέλην, Συρίσκε, ταυτηνὴ λαβὼν ἐνεγκον ἐπὶ τὸ μνημὲν ἐκείνη, μανθάνεις; καὶ κατάχεον.' Perhaps this should be μελίτην 'this honey-jar' (μελιτηρὸν ἀγγος) like ἰχθυῖα a pot for fish, C. I. G. 8345 c, κάπηνη 'Thes.'

⁴ Where it has not been remarked that the ritual is Persian: see Strabo 732.

⁵ Hesych. Ταλαιδίτης: ἀγὼν γυμνικός. 'Named, I suppose, after Ζεὺς Ταλλαῖος, Herm. Alt. II. 475 (§ 67. 40).'

⁶ Alciph. iii. 46 ἦγε μὲν ἡ πόλις τὴν κουρεῶτιν ἐορτὴν in Meineke's edition, ἡμέραν in Bergler's.

⁷ Restore to Menand. fr. 473.

⁸ Restore to Antiphan. 16.

⁹ A. P. vii. 223. 7 read κεῖτ' ἀμυρίπνους for κεῖθ' ἀμυρίπνους.

ἀ-δαισιθέος¹, ἀ-δαισιβόας, ἀ-θελξίνοος, ἀ-ταρβομάχας, ἀ-στεργάνωρ, ἀ-τιμαγέλης, ἀ-τλησικάρδιος², ἀ-τλασίφρων.

That ἀμελιτιτινεορτην should be corrupted to ἀμελιτιτην or ἀμελιτην (meaning ἀμέλει τήν) is just what was to be expected. Scribes were very apt to divide words wrongly, and to break up long words into fragments: e.g. Simonid. *fr.* 147 *A. P.* xiii. 28 ἐτίθην εἰ τὸ for ἐτιθηνείτο, Aesch. *Cho.* 547 ἐκ δρακόντων θεῖς for ἐκδρακοντωθείς, 955 ἐν χρόνοις θέσαν for ἐγχρονισθείσαν, *Supp.* 811 φίλαι ἐκ τῶν for φιλαιάκτων, 42 τίμα ὀρίνειν for τιμάορ' ἴνιν, Eur. *fr.* 318 τιμᾶ ὄρον for τιμάορον: some good examples may be seen in Valckenaer *Diatrise* pp. 277-294. This of course happened the more readily as words were less familiar; in the case of proper names, as in Strabo 516 τήν ὑποστᾶσαν ὄρει for τήν ὑπὸ Στασάνορι (see Cobet *N. L.* IV.), Simonid. *fr.* 159 ἐρμῆν τόνδ' ἀνέθηκε Δημήτριος ὄρθια δ' οὐκ ἐν προθύροις for 'Ερμῆν τόνδ' ἀνέθηκε Δημήτριος Ὀρθιάδου κεν ἐν προθύροις, and of unexpected compound words, as I shall show on ὠρνιθοκλέπται in VI. 102: thus it would be natural for a scribe to take ἀμελι for ἀμέλει and then write τήν. But besides this, feminine adjectives in -tis and -τιν (as Cobet remarks, *N. L.* 148) were usually corrupted to -της and -την: σταγόνα σπονδίτην *A. P.* vi. 190, παροδίτην ἀηδύνα ix. 373, ὁ οὐκ ὁ παροδίτης πέτρος vii. 429, Κυριώτης: ἡμέρα... and σιδηρίτην τέχνην in Hesych., 'Σιδηρίτην πόαν *ibid.*, Κουλοβάτ<ε>ιαν, προδότην Eur. *El.* 1028, μαργαρίτην Ath. 93 a, Αἰματίτης Hesych., ἀγρότης Walz *Rhet. Gr.* I. 452, Σπαρτιάτην Philostr. *Imag.* i. 29, φιλεξαπάτης (for τις see Dübner) *A. P.* v. 163, ληϊτήν for ληϊτιν Lycophr. 105 (*al.*).³ See Lobeck *Parall.* 267, Cobet *N. L.* 148. Metre proves that the termination -της was occasionally used with feminine substantives: but the mere testimony of MSS. apart from metre would be worthless. Instances of the further corruption³ of the -της, -tis termination are: Aesch. *Pers.* 578 βοᾶ τήν or βοᾶν τήν for βοᾶτιν, *Supp.* 572 κεντροδαλήτοις for -τισι (cf. κελαδῆτιν Pind. *N.* iv. 86), *Cho.* 605 πυρδαῆ τινα πρόνοιαν for πυρδαῆτιν. Hesych. Αἴγλη τήν for Αἰγλήτην, Ῥωπῆ τις for Ῥωπίτις, Στεγῆτην for στεγίτιν, Ὑλῆτις for Ὑλίτης, Aesch. *fr.* 44. 6 δένδρων τις ὥρα for δενδρῶτις, Ael. *N. A.* xii. 44 ποιμένι τάς for ποιμνίτας, Dio Chrys. i. 655 πυκνεῖ τῆς for πυκνίτης. Plut. *Mor.* 1097 E -ίτη and -εῖ τῇ for -ίτιν.⁷

¹ Restore to Procl. *h.* 3. 12 (Brunck *Ana.* II. p. 443) μηδέ μ' ἀποπλάγξειεν <ἀ>δαισιθέων γένος ἀνδρῶν.

² Aesch. *Ag.* 438 πένθει' ἀτλησικάρδιος for MS. πένθεια τλησικάρδιος.

³ Kaibel, Sophron *fr.* 29, suggests μελιτίταν for με αιτιαι συν of cod. A of Ath. 110 c.¹⁷

MIME VI

A FRIENDLY (OR PRIVATE) CHAT

VI

ΦΙΛΙΑΖΟΥΣΑΙ Η ΙΔΙΑΖΟΥΣΑΙ

ΚΟΡΙΤΤΩ

Κάθησο, Μητροί· τῇ γυναικὶ θές δίφρον
 ἀνασταθείσα· πάντα δεῖ με προσταῖσαι
 αὐτήν, σὺ δ' οὐδὲν ἄν, τάλαινα, ποιήσῃς
 αὐτὴ ἀπὸ σαυτῆς· μά, λίθος τις, οὐ δούλη
 5 ἐν τῇ οἰκίῃ εἷς· ἀλλὰ τάλφιτ' ἦν μετρῇ
 τὰ κρίμν' ἀμιθρεῖς, κῆν τασοῦτ' ἀποστάξῃ
 τὴν ἡμέρην ὅλην σε τονθορύζουσιν
 καὶ πρημονῶσαν οὐ φέρουσιν οἱ τοῖχοι.
 νῦν αὐτὸν ἐκμάσσεις τε καὶ ποεῖς λαμπρόν,
 10 ὅτ' ἐστὶ χρεῖη, ληστρί; θυέ μοι ταύτη
 ἐπεὶ σ' ἔγευσ' ἂν τῶν ἐμῶν ἐγὼ χειρῶν.

ΜΗΤΡΩ

φίλη Κοριττοῖ, ταῦτ' ἐμοὶ ζυγὸν τρίβεις.
 κῆγὼ ἐπιβρύχουσ' ἡμέρην τε καὶ νύκτα
 κύων ὑλακτέω ταῖς ἀνωνύμοις ταύταις.
 15 ἀλλ' οὐνεκεν πρὸς σ' ἦλθον—

ΚΟΡΙΤΤΩ

ἐκποδὼν ἡμῖν
 φθείρεσθε, νώβυστρ', ὦτα μῶνον καὶ γλάσσαι
 τὰ δ' ἄλλ' ἐορτή—

ΜΗΤΡΩ

λίσσομαί σε, μὴ ψεύσῃ,
 φίλη Κοριττοῖ, τίς ποτ' ἦν ὃ σοι ράψας
 τὸν κόκκινον βαυβῶνα;

ΚΟΡΙΤΤΩ

κοῦ δ' ὀρώρηκας,
 20 Μητροί, σὺν κείνον;

VI

A friendly (or private) chat

K. Sit down, Metro;—get up and set a chair for the lady; must I tell you everything myself, and will you do nothing of yourself? La! it is a stone rather than a slave girl that I have (sitting) in my house; whereas, if you are having your rations measured, you count the crumbs, and if one wee bit runs over, you mutter and fume the whole day so that the walls tumble in. So you've waited, you robber, till now when we want it to wipe it and make it clean? Be grateful to my guest here, but for whose presence I'd have given you a sound taste of my hands.

M. Dear Koritto, you are galled by the same yoke as I; I too day and night bark like a dog, roaring at these damnable creatures. But to the point—why I came here was—

K. Out of our way and to hell with you, you cunning creatures, all ears and tongues and the rest of you sheer idleness.

M. Please tell me the truth, dear Koritto, who stitched you the scarlet baubon?

K. Where have you seen it, Metro?

Τίτλε φιλιαζ[ο]σαι P. 1 μητροι τηγυναι κιθες P. 'δος pro thes P pr.' Buech. 2 ανασταθεισα P: supplied by K. δεῖ P 'for δει.' προσταττιν P; corrected by R. 3 αυτην συ P. ουδ' εν P (some marks in a later hand): ουδ εν is Buecheler's interpretation. 4 σαυτης μα P. 5 εις αλλα P: κεισ'; Rich. μετρεω P. 6 αμιθρεις κητοσουταποσταξει P: corrected by Bl. κει (Tucker) and αποσταζει C are possible. 7 τηνημε[ρ]ην P: supplied by K. ολην σε P. 8 ου φερουσιν P. 9 χρ[ι]η P: supplied by Bl. χρ[ι]η ληστρι θυε P. 11 επει P. εγε[υ]σαν P: supplied by Bl. χειρων P. 12 κοριττοι ταυτεμοι P: ταυτ' ἐμοι W. H. τριβεις P. 13 επιβρυχουσαημερην P, 'which makes επ out of η.' 14 υλακτω P: "for υλακτω?" ται[σ] P: supplied by K. 15 ου ενεκεν Rich. προσσ[ηλθ]ον P: supplied by K (slight traces of η and λ). [ηλθ]ον εκποδων P, which does not otherwise mark the change of speakers (noticed first by W. H.) till εν. 19 sqq. 16 νωβυστρα ωτ[α] μουνον P: supplied by Hicks. 17 εορτη λισσομα[ι] P: corrected by Bl. εορται Buech. λισσομα[ι]σ[ε]μη P: supplied by K. 18 Κοριτ-τοι τισποτηνοσιραψας P (σοι being rightly read by Bl.: σευ is an error). 19 κονκινον P. βαυβωνα κου P. 20 κινον νοσισει[ε]χεν P.

ΜΗΤΡΩ

Νοσσίς εἶχεν ἡρίννης
τριτημέρη νιν· μᾶ, καλόν τι δώρημα.

ΚΟΡΙΤΤΩ

Νοσσίς; κόθεν λαβούσα;

ΜΗΤΡΩ

διαβαλεῖς ἦν σοι

εἶπω;

ΚΟΡΙΤΤΩ

25 μὰ τούτους τοὺς γλυκέας, φίλη Μητροῖ,
ἐκ τοῦ Κοριττοῦς στόματος οὐδεὶς μὴ ἀκούσῃ
ὅσ' ἂν σὺ λέξῃς.

ΜΗΤΡΩ

ἡ Βιτᾶδος Εὐβούλη
ἔδωκεν αὐτῇ καὶ εἶπε μηδέν' αἰσθῆσθαι.

ΚΟΡΙΤΤΩ

30 γυναῖκες, αὐτὴ μ' ἡ γυνὴ κοτ' ἐκτρίψει.
ἐγὼ μὲν αὐτὴν λιπαρεῦσαν ἠδέσθην
κῆδωκα, Μητροῖ, πρόσθεν ἢ αὐτὴ χρήσασθαι.
ἢ δ' ὥσπερ εὐρημ' ἀρπάσασα δωρεῖται
καὶ τῇσι μὴ δεῖ. χαιρέτω, φίλη, πολλά,
35 εἴουσα τοίῃ, κήτέρην τιν' ἀνθ' ἡμέων
φίλην ἀθρεῖτω τᾶλλα. Νοσσίδι χρήσθαι
τῇ Μηδοκέω—μέζον μὲν ἢ γυνὴ γρύξω,
λάθοιμι δ' Ἀδρήστεια—χιλίων εὐντων
35 ἐν' οὐκ ἂν ὅστις λεπρός ἐστι προσδοίην.

ΜΗΤΡΩ

μὴ δὴ, Κοριττοῖ, τὴν χολὴν ἐπὶ ῥινός
ἔχ' εὐθύς, ἦν τι ῥῆμα μὴ σοφὸν πεύθῃ.
γυναικός ἐστι κρηγύης φέρειν πάντα.
40 ἐγὼ δὲ τούτων αἰτίη λαλεῦσ' εἰμί.
τί πολλά; τὴν μευ γλάσσαν ἐκτεμεῖν δεῖται.
ἐκεῖνο δ' οὐ σοι καὶ μάλιστ' ἐπεμνήσθην,
τίς ἔσθ' ὁ ῥάψας αὐτόν; εἰ φιλεῖς μ' εἶπον.
τί μ' ἐνβλέπεις γελῶσα; νῦν ὀρώρηκας
45 Μητροῦν τὸ πρῶτον; ἢ τί τάβρά σοι ταῦτα;
ἐνεύχομαι, Κοριττί, μή μ' ἐπιψεύσῃ,
ἀλλ' εἰπὲ τὸν ῥάψαντα.

M. Oh, it was Nossis, Erinna's daughter, who had it given her a couple of days ago—la! a pretty present!

K. Nossis! from whom did she get it?

M. Will you betray me if I tell you?

K. By these sweet eyes, Metro dear, not a soul shall hear from Koritto's mouth anything you say.

M. It was Eubule, wife of Bitas, who gave it her, and told her that no one was to know about it.

K. Women, women, this woman will be the death of me one day. I had pity on her entreaties and gave it her, Metro, before I used it myself, and she snatches it like some treasure-trove and makes a present of it to improper people; I bid goodbye, dear, for ever to such a woman as this; let her choose some other friend instead of me henceforward. No loan to Nossis, daughter of Medokes, shall I bestow—if I speak more strongly than a woman should, forgive me Nemesis—even of any old rotten one if I had nine hundred and ninety nine besides.

M. Pray, Koritto, don't fly into a temper at once, if you hear any bad news. A pious woman should endure all things. But it's my fault for talking—in short, I ought to have cut out my tongue first. But to return to this special point I mentioned, who stitched it? Tell me as you love me. Why do you smile at me? Haven't you seen Metro till to-day? What means this delicacy of yours? I enjoin you, sweet Koritto, don't lie to me, but give me his name.

21 τριτημερηνιν μα P. 22 Νοσσίς κοθενλαβουσα διαβαλις P. 23 There is no noticeable space after ειπω. 24 ουδεὶς P. 25 λεξις ἢβι τᾶτος P. Βιτᾶδος W. Schulze from Herodian II 657. 2 (see III.). 26 καιειπε P. 27 ποτ P: corr. R. 30 ωπερ and αρπασα P: corr. K. 31 ταισι P: corrected by R. δι χαιρετω P. 31—33 Punctuated by W. H. 32 χητερην P. 33 αθριτω ταλλα P (?). χρησθα P. 34 Μηδοκεω δικηγρυξ[ω]

was recognized by Weil: my earlier reading μή, δοκέω, is nonsense. μενηγυνηγρυξω P:

read by W. H., Danielss. 35 αδρ ηστητα P. 36 ενα ουκ P. λεπρος P.

προσδωσω P, 'at first assimilating to γρυξω.' 37 κόρη τυ Stob. Fl. lxxiv. 14.

38 σο φον πευθη P (the correction in a late hand, presumably like σαπρος from another copy): σοφόν and πεύθη Stob. 41 πολλατην P: <τί> (Palmer) or <τά>: <ή> K. γλωσσαν P: corrected by M. 42 ἐκεινο P. 43 ειφιλισμῖπον P.

44 ενβλεπειγελωσα νυν P. 45 πρωτον η P. 46 επιψευσης, W. H. 'hesitatingly': cf. v. 85 n. 47 ραψαντα μα P. μαημοι P corrected by Bl., W. H.

ΚΟΡΙΤΤΩ

μά, τί μοι ἐνεύχῃ;

Κέρδων ἔραψε.

ΜΗΤΡΩ

κοῖος, εἰπέ μοι, Κέρδων;

- δύ' εἰσὶ γὰρ Κέρδωνες, εἷς μὲν ὁ γλαυκός
 50 ὁ Μυρταλίνης τῆς Κυλαίθιδος γείτων·
 ἀλλ' οὗτος οὐδ' ἂν πλήκτρον ἐς λύρην ράψαι·
 ὁ δ' ἕτερος ἐγγὺς τῆς συνοικίης οἰκέων
 τῆς Ἑρμοδώρου τὴν πλατεῖαν ἐκβάντι,
 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε·
 55 τούτῳ †Πυλαιθὶς† ἡ μακαρίτις ἐχρήτο—
 μνησθεῖεν αὐτῆς οἷτινες προσήκουσιν.

ΚΟΡΙΤΤΩ

- οὐδέτερος αὐτῶν ἐστίν, ὥς λέγεις, Μητροῖ,
 ἀλλ' οὗτος οὐκ οἶδ' ἡ Χίου τις ἡ ῥυθρεῶν
 ἦκει, φαλακρός, μικκός—αὐτὸ ἐρεῖς εἶναι
 60 Πρηξῖνον· οὐδ' ἂν σῦκον εἰκάσαι σύκῳ
 ἔχοις ἂν οὕτω· πλὴν ἐπὴν λαλῇ, γνώσῃ
 Κέρδων ὁ τεύνεκ' ἐστὶ καὶ οὐχὶ Πρηξῖνος.
 κατ' οἰκίην δ' ἐργάζετ' ἐμπολέων λάθρη,
 τοὺς γὰρ τελώνας πᾶσα νῦν θύρῃ φρίσσει—
 65 ἀλλ' Ἐτεόκωος τάργα· τῆς Ἀθηναίης
 αὐτῆς ὀρήν τὰς χεῖρας οὐχὶ Κέρδωνος
 δόξεις· ἐγὼ μὲν—δύο γὰρ ἦλθ' ἔχων, Μητροῖ—
 ἰδοῦσ' ἅμ' ἰδμῇ τῶμματ' ἐξεκύμνη·
 τὰ βαλλί' οὕτως ἄνδρες οὐχὶ ποιεύσι—
 70 αὐταὶ γὰρ ἐσμὲν—ὀρθά· κοῦ μόνον τοῦτο,
 ἀλλ' ἡ μαλακότης ὕπνος, οἱ δ' ἱμαντίσκοι
 ἔρι, οὐχ ἱμάντες· εὐνοέστερον σκυτέα
 γυναικὶ διφῶσ' ἄλλον οὐκ ἀνευρήσεις.

ΜΗΤΡΩ

κῶς οὖν ἀφήκας τὸν ἕτερον;

ΚΟΡΙΤΤΩ

- τί δ' οὐ, Μητροῖ,
 75 ἔπρηξα; κοίην δ' οὐ προσήγαγον πειθοῦν
 αὐτῷ· φιλεῦσα, τὸ φαλακρὸν καταψῶσα,
 γλυκὺν πιεῖν ἐγχεῦσα, ταταλίζουσα,
 τὸ σῶμα μόνον οὐχὶ δοῦσα χρήσασθαι.

K. La! what's this enjoining? It was Kerdon who stitched it.

M. Tell me, what Kerdon? There are two Kerdons, one the grey-eyed fellow who lived near Myrtaline Kylaithis' wife—but no, he couldn't stitch a plectrum for a lyre!—the other lives near Hermodorus Mansions, as one leaves the Broad; he once cut a figure, only now he has grown old. Once his name was connected with Pylaithis—now she is in heaven; may her kindred keep her memory green.

K. As you say, Metro, it is neither of these. This fellow comes from Chios or Erythrae—I don't know which; he is bald and short, the very image of Prexinos, as like him as fig is to fig; when he speaks however you will know that it is Kerdon not Prexinos. He works at home, selling on the sly; for every door now-a-days shudders at the tax-gatherers—but in workmanship he is a true Koan, you would think you saw not Kerdon's handiwork but Athena's; anyhow I—he brought two of them with him, Metro—at first glance my eyes swelled out of my head; I may tell you,—we are alone—, they were firmer than the real article, and not only that, but as soft as sleep, and the laces are more like wool than leather; a kinder cobbler to a woman you could not possibly find.

M. How comes it then that you left the other one?

K. Well, Metro, I did all I could, and resorted to every form of persuasion—I kissed him, stroked his bald head, gave him liqueurs to drink, caressed him, and very nearly granted him the last favours.

48 *εραψε κοιωσε* P. (Second paragraph wanting.) 49 *δυ* P. *κερδωνες* is P. 52 *οικων*. 54 *ηνμεν κοτην τις* αλλα P. 55 *πυλαιθις* (M.) is fairly clear: *Κυλαίθις* (Bl.), *Γυλαίθις* (W. H. ?) (which is nearer), *Πυμαιθις* (Buech.). 56 *μνησθ* *ειεν* (or *ειεν*) P. 57 *ων* (Bl.) is easier than *ως*, and 58 *ηκ Χιον* (quis?) than *η Χιον*. 59 *φαλακρος* P: read by Hicks, Ellis. 60 *ικασαιδουκω* P. 61 *αν[ουτ]ω* P: supplied by K. *ουτ]ω* *πλην* P. 62 *κατοικειν* P: corrected by R. 64 *φρισσει* P.

65 *αλλερεοκ[...]* *στεργατης* P (*κ* appears to have another letter superscribed: the first of the three dubious letters is like *ω*, the last like *ε*, but they are very uncertain). *εργ' οκοι' εστ' εργα της* (K) is not Greek. *τεργα* P: corrected by W. H., preceded by *Ἐτεόκωος*; or M *αλλ' εργα κοιος*; K *τάργα*; (*εργα κοι'* Herw.): or M *ειπ' οκοιος τάργα*. K *της*.... See *ππ*. 66 *οραντασχειρας* P: read by K. *χειρας ουχι* P. 67 *δοξεις* *ε[γω]μεν* P: supplied by Bl., Buech. 68 *αμιδμη* P: read and corrected by M. 69 *ωνδρες?* W. H. 70 *εσμεν* P: read by Jackson. 71 *μαλακοτης* P: read by K. 72 *μα[ντες]* P: supplied by R. 73 *γυναικ[ι]* P: supplied by K. *ανευρ[η]σ[ις]* P: supplied by W. H., Stadtmueller. 74 *ετερον-τ[ι]δον* P not marking this change of speaker. 75—8 Spaces after *επρηξα*, *αυτωι*, and perhaps *φαλακρον* and *εγχευσα*. The papyrus is crumpled so that one letter towards the end of each verse is uncertain. Restorations by K and Hicks. 77 *πειν* P.

ΜΗΤΡΩ

ἀλλ' εἴ σε καὶ τοῦτ' ἡξίωσ' ἔδει δοῦναι.

ΚΟΡΙΤΤΩ

- 80 ἔδει γάρ· ἀλλ' ἄκαιρον οὐ πρόπον γ' εἶναι·
ἤλθε δ' ἡ Βιτάτος ἐν μέσῳ Εὐβούλῃ·
αὕτη γὰρ ἡμέων ἡμέρην τε καὶ νύκτα
τρίβουσα τὸν ὄνον σκωρίην πεποίηκεν,
ὅκως τὸν ωύτης μὴ τετρωβόλου κόψῃ.

ΜΗΤΡΩ

- 85 κῶς δ' οὗτος εὔρε πρόσ σε τὴν ὁδὸν ταύτην,
φίλῃ Κοριττοῖ; μηδὲ τοῦτό με ψεύσῃ.

ΚΟΡΙΤΤΩ

ἔπεμψεν αὐτὴν Ἀρτεμῖς ἡ Κανδάδος
τοῦ βυρσοδέψεω τὴν στέγην σημήνασα.

ΜΗΤΡΩ

- 90 αἰεὶ μὲν Ἀρτεμῖς τι καινὸν εὐρήσει
πρόσω ποιεύσα τὴν προκυκλίην Θαλλοῦν.
ἀλλ' οὖν γ' ὅτ' οὐχὶ τοὺς δὺ' εἶχες ἐκλύσαι
ἔδει πυθέσθαι τὸν ἕτερον τίς ἢ ἐκδοῦσα.

ΚΟΡΙΤΤΩ

ἐλιπάρεον ὃ δ' ὦμν' οὐκ ἂν εἰπεῖν μοι·
ταύτη γὰρ ἦλω κηγάπησέ νιν, Μητροῖ.

ΜΗΤΡΩ

- 95 λέγεις ὁδὸν μοι· νῦν πρὸς Ἀρτεμῖν εἶμι·
ὅκως ὁ Κέρδων ὅστις ἐστὶν εἰδήσω.
ὑγίαινέ μοι, Κοριττί· λαιμάσσει, χῶρῃ
ἡμῖν ἀφέρπειν ἐστί.

ΚΟΡΙΤΤΩ

- 100 τὴν θύρην κλείσον,
αὕτη σύ, νεοσσοπῶλι, κάξαμίθρησαι
αἰ ἀλεκτορῖδες εἰ σόαι εἰσί, τῶν τ' αἰρέων
αὐτῇσι ῥῖπον· οὐ γὰρ ἀλλὰ πορθεύσιν
ὠρνιθοκλέπται, κῆν τρέφῃ τις ἐν κόλπῳ.

80 εἶδει P. αλλακαιρονουπροποντιναι P: ἀλλ' ἀκαιρον οὐ πρόποντ' (=πρέπον) εἶναι W. H. (followed by Buech.) once, 'latterly accepting Bl.'s correction.¹ ἀκαιρον also Jackson. 81 ἤλθεν γὰρ P: corrected by M., W. H. ἐν μεσσηιδουλή P: corrected by Kaibel, Jevons. 82 ἡμεω ν ημερην P. 83 σκωρίην P (the dot in faded ink). 86 ψενση[ι] P (see on v. 75): ψεύσῃς? W. H. 87 Κανδατος P:

M. Well, if he asked even that, you should have granted it.

K. Oh! of course, only one must not be tactless; Bitas' Eubule was with me grinding corn; for that good lady day and night wears away our millstone to slag to save herself four obols for setting her own.

M. How did he find his way here to you, dear Koritto? tell me this too truly.

K. It was Artemis, wife of Kandas the tanner, who showed him our house and sent him hither.

M. Oh! Artemis,—she is always up to some new device, leaving even Thallo far behind in her bawdry. But, since you couldn't rescue the pair, you ought at least to have inquired who commissioned the other one.

K. I kept on begging him, but he swore he would not tell me; he was taken by her and conceived a fondness for her.

M. That means I must be off; at the first opportunity I will go to Artemis to find out all about Kerdon. Farewell, sweet Koritto; my old man is hungry and its time to be making my way home.

K. Shut the door, you there, hen-girl, and count to see whether the hens are all safe, and throw them some darnel. For it's a fact that the bird-fanciers will rob one, even if one keeps them in one's lap.

corrected by W. Schulze. κανδατος P was read by Bl. 90 πειυσα P: corrected by M. θαλλο[υ]ν P: supplied by M. ¹Superscribed are some letters almost illegible: νην κυμαρ... is as near as I can read: they seem to record a variant of προκυκλιν (προκυκλιν), and of the name? Γυλλίν, Κυνοδόν.² 91 and 92 εγλυσαι and εγδουσα P. 92 εδειπν θεσ[θ]αι P. 93 Whether ω[μ]νεν (C.) (the υ being of a strange shape) or ω[μ]νυσεν (M) is the reading of P is difficult to decide: in any case ωμνυ' must be read. εἰπέμμοι & P, undoubtedly 'referring to an omitted line which has been written in a different hand (a small cursive at the top of the column). It is not easy to read but appears to run ταυτη γαρ και ηγαπησεν μητροι' K. ³ταυτηγαρισθικαι... ημητροι Buech. A flourish after Μητροι refers below (C.). Supplement by Editor.⁴ The paragraphus is omitted before the next verse. 95 λεγεις and μ'οι (to distinguish from λω) P. ιναι P: corrected by R. οκωσο κ[ε]ρδων[ο]στις P: supplied by K. ιδ[η]σω (σ or γ' P: read by Buech. 97 υγαινε μ[ε]ν Κοριτ[τ]ι P: supplied by Buech.]τι λαιματ[τ]ι[χ] ορη P: supplied and corrected by C. 98 ημι[ν]αφ[ε]ρπειν[ε]στι την P supplied by C. 99 αυτ[η]σ[υ] P: supplied by R. ρ[ε]οσσοπ[ω]λι P, supplied by Diels. 100 αιαλ[ε]κτ[ο]ρ[ι]δεσι[σ]ται P: supplied by C. 101 αυτησι[μ]ρ[ι]σο[ν] P: supplied by Bl. πορθευ[ε]σι P: supplied by Palmer. 102 ωρν[ι]θ[ο]κ[ε]λ[ε]π[τ]αι P: supplied by W. H. κηντρεφ[η]τις P.

NOTES

VI

ἰδιάζειν is to act *ἰδία* or *κατ' ἰδίαν*, here in the sense recorded by Hesych. *Ἰδιάζον*: *κατ' ἰδίαν ὁμιλοῦν*, *Ἰδιάζεται*:...*μόνῳ προσφωνεῖ*, Phot. *Ἰδιάσαι*: τὸ ἰδιολογήσασθαι which are combined by Philo I. p. 197. 7. Schol. Hom. Ξ 84 has *ὡς ἐν ἰδιάζουσι σοβαρῶς ἐπιπλήσσει*. *Ἡελιόδ.* vii. 25 *μόνος τε πρὸς τὴν Χαρίκλειαν ἰδιάσας*.—The conversation illustrates the sentiment of 'Philemon' 169 *ἐὰν γυνὴ γυναικὶ κατ' ἰδίαν ὁμιλεῖ, μεγάλων κακῶν θησαυρὸς ἐξορύσσεται*.

1—11 There is a passage in Plautus, *Stichus* 58, remarkably like this both in tenor and expression, where Antipho says to his slaves: *qui manet ut moneatur semper servos homo officium suum, nec uoluntate id facere meminit, servos is habitu hau probost. nos meministis quotkalendis petere demensum cibum: qui minus meministis, quod opust facto, facere in aedibus? iam quidem suo quicque in loco nisi erit mihi situm supellectilis, quom ego reuortar uos monumentis commonefaciam bubulis. non homines habitare mecum mihi uidentur sed sues*. Since the *Stichus* was adapted from the *Φιλάδελφοι* of Menander, the two passages may derive from that common origin.

So *Pseudol.* 1103 *malus et nequamst homo qui nihili facit imperium sui servos eri, nihilist autem suum qui officium facere immemor est nistist admonitus. Rudens* 921 *uigilare decet hominem qui uolt sua temperi conficere officia. non enim illum expectare oportet dum herus se ad suum suscitet*. This was a maxim, that a slave ought to perform his duties without waiting for the word of command: [Lucian] ii. 610 *καὶ πειρᾷ ἔμαθον ὅτι χρὴ τὸν δοῦλον ἐς τὸ τὰ δέοντα πράττειν μὴ περιμένειν τὴν χεῖρα τοῦ δεσπότου* (where there is a play on the sense of *χείρ*, properly in this maxim meaning 'a sign,' but here 'a blow'). The duty which the slave is here abused for neglecting is well illustrated by Apollodorus *Citharoedus* fr. 14 *εἰς οἰκίαν ὅταν τις εἰσὶν φίλου ἔστιν θεωρεῖν, Νικοφῶν, τὴν τοῦ φίλου εὐνοίαν εὐθὺς εἰσιόντα τὰς θύρας. ὁ θυρωρὸς ἰδὼς πρῶτόν ἐστιν, ἡ κύων ἔσθνη καὶ προσῆλθ', ὑπατήσας δὲ τις δίσφρον εὐθέως ἔθηκε, καὶ μὴδεὶς λέγει μὴδέν*.

4 *αὐτὴ ἀπὸ σαυτῆς* on your own initiative = *ἀπὸ τοῦ αὐτομάτου*, Xen. *Mem.* ii. 10 *τὸ ὑπηρέτην ἐκόντα τε καὶ εὖνον καὶ παράμονον ἔχειν καὶ μὴ μόνον τὸ κελεύόμενον ἱκανὸν ποιεῖν ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν καὶ προβουλεύεσθαι, πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι*. Thuc. v. 60 *ἀφ' ἑαυτῶν καὶ οὐ τοῦ πλήθους κελεύσαντος εἶπον*, viii. 47. Antiphon. II. 4. Dem. 488. 6. Schol. Pind. *N.* iii. 42. Dio Chrys. i. 659. Plut. *Mor.* 645 F

Soph. *El.* 343 *ἅπαντα...κείνης διδάκτά, κοῦδέν ἐκ σαυτῆς λέγεις*. Ioan. *Evang.* xviii. 34 *ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ*; In Marc. Anton. xi. 19 *τοῦτο οὐκ ἀπὸ σαυτοῦ μέλλεις λέγειν* = 'from your own mind' (*ἀπὸ καρδίας*). Soph. *Trach.* 320 *εἶπ'...ἐκ σαυτῆς* 'with your own lips,' i.e. 'unprompted.' With *αὐτός*, as here, Aristid. ii. 135, Plut. *Mor.* 631 A.

λίθος τις, οὐ δούλη: a regular form of expression, as *v.* 72 *οἱ δ' ἱμαντίσκοι ἔρι', οὐχ ἱμάντες*, Aesch. *Ag.* 668 *θεός τις, οὐκ ἄνθρωπος*. Eur. *Med.* 1331 *λείαναν, οὐ γυναῖκα*. Dem. 568. 18 *χρηματισμός, οὐ λειτουργία*. *Menand. S.* 210 *στρόβιλος ἢ σκηπτὸς οὐκ ἄνθρωπος ἐστὶ* (Croiset), *Philemon fr.* 123 (*Strato* 1) *Σφίγγ' ἀρρέν', οὐ μάγειρον εἰς τὴν οἰκίαν εἵληφ'*. Menander 363 *γενήσομαι Κτήσιππος, οὐκ ἄνθρωπος*. Crotylus 8 *κάμνος, οὐκ ἄνθρωπος*. Theocr. xv. 8 *ἐπ' ἔσχατα γὰρ ἔλαβ' ἐνθῶν εἰλεόν, οὐκ οἴκησιν, 83 ἔμψυχ', οὐκ ἐνύφαντα*. Lucian i. 225 *στρατόπεδον, οὐ κεφαλὴν*. 543 *λάλος, οὐκ ἀνδριάς*. 546 *θεός, οὐ βροτός τις*. Damoxen. 2. 49 (*C. R.* XIII. 8^a). Longus iv. 7 *ἐχθρός, οὐ ληστής*. 12 *ἀνδρός, οὐ παιδός*. Asklepiad. *A. P.* v. 181 *ληστήν, οὐ θεράποντ' ἔχομεν*. Aristaenet. i. 24 *πρὸς σὲ πάντες ἐκείνοι Σάτυροι, οὐκ ἄνθρωποι*. Alciphron i. 36 *ἐγὼ δὲ ἡ τάλαινα θρηνῶδόν, οὐκ ἐραστήν ἔχω*. Aristaenet. i. 24 *συνῶν, οὐκ ἀνθρώπων πανήγυρις*. So Ammian. xvii. 11. 1 *capella, non homo*. Cic. *de Orat.* ii. 36. 153 *idem existimavi pecudis esse, non hominis*. Parad. i. 3. 14 *quae quidem mihi vox pecudum videtur esse, non hominum*. In *Pison. fr.* 14 M. *te beluam ex utero, non hominem fudit*. Plaut. *Asin.* 495 *lupus est homo homini, non homo*. 430 *erus in hara haut aedibus habitat*. Terent. *Eunuch.* prologue 23 *furem, non poetam*. Petron. 38 *phantasia, non homo*. 43 *discordia, non homo*. 58 *mafrius, non magister*. As here Lucian iii. 312 *λίθος, οὐκ ἄνθρωπος*. Terent. *Hec.* 214 *quae me omnino lapidem, non hominem putas*, where Donatus 'ἐν ἡθεί' sic Apollodorus (III. 284 K.) *σύ με παντάπασιν ἡγήσαι λίθον*. *λίθος* is very commonly applied to one who is ἀναίσθητος: Arrian *Epictet.* iii. 22 (p. 470. 12) *ὡς αὐτὸν ἀναίσθητον εἶναι δοκεῖν τοῖς πολλοῖς καὶ λίθον*. Clem. Al. i. 4. 19 *λίθοι δὲ καὶ ξύλα οἱ ἄφρονες· πρὸς δὲ καὶ λίθων ἀναίσθητότερος ἄνθρωπος ἀνοία βεβαπτισμένος*. Dio Chrys. i. 358 *λίθων ἀναίσθητότερος*. i. 506. See also next note and Ar. *Nub.* 1201 *τί κάθησθ' ἀβέλτεροι ἡμέτερα κέρδη τῶν σοφῶν ὄντες, λίθοι*; Plat. *Hipp. Maj.* 292 D *οὐδέν σοι μᾶλλον γεγωνεῖν δύναμαι ἢ εἴ μοι παρεκάθησο λίθος καὶ οὗτος μυλίας, μήτε ὧτα μήτε κεφαλὴν ἔχων*. Aristippus when asked what good a boy would get from education replied (Diog. L. ii. 72) *καὶ εἰ μὴδὲν ἄλλο ἐν γοῦν τῷ θεάτρῳ οὐ καθεδέεται λίθος ἐπὶ λίθῳ*. Theocr. iii. 18, Philem. *fr.* 101, *A. P.* xi. 254, xii. 151, xvi. 317. So *πέτρος* (Jacobs *Ep. Inc.* 199), and the adjectives *λίθινος* (*A. P.* xi. 253, 255. Alciphron. ii. 1. 57, Philo ii. 165. 41, Liban. ii. 79. 3, iv. 160. 21), *λίθινος* (Theocr. xxiii. 20). *lapis* Ter. *Heaut.* 831, Plaut. *Mil.* 236, 1024, *Merc.* 632, etc. Sidon. Apollin. *Ep.* 5. 7 *ad intelligendum saxei*.

5 *κεῖσθαι* may well be right, since not only are *κεῖσθαι, κατακεῖσθαι* used like *καθῆσθαι* (i. 37 n.) in the sense 'lie idle' (Callinos i. 1 *μέχρις τεῦ κατακεῖσθε*; Xen. *Anab.* iii. 1. 14 *τί κατάκειμαι*;...*κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν*. Hom. B 688, 772, E 230, Eust. 321. 46), but *κεῖσθαι λίθος ὡς* is a proverbial combination: Theognis 567 *ὑπερθεὶν γῆς...κεῖσθαι ὥστε λίθος ἄφθογγος*. Kaibel *Ep.* 551 *τύμβος ἀναυδὸν ἔχει· καὶ κείται λίθος ὡς ἡ πάνσοφος*. 513 *κείμεαι ἀναίσθητος ὥσπερ λίθος ἢ σίδηρος*. Alciphron. i. 38 *κείται...κωφὴ λίθος καὶ σποδιά*. Lucian ii. 587 *ἐκεῖτο δὲ ὥσπερ λίθος ἐν τῇ ὁδῷ ἀπηγορευκώς*. But the

hiatus is not incredible to me, considering II. 43 μέχρι οὐ εἶπη, and examples in Ionic iambs of other Alexandrian writers: Phalaecus *A. P.* xiii. 27. 6 μήτηρ, λυγρή θρνιθι πότμον, Phoenix (Ath. 359 e) v. 3 ἡ ἄρτον ἡ ἡμαιθον ἡ ὅτι τις χρήζει, where the first ἡ has not even the stress of metre, thus following to the furthest point the license of the epic hexameter, as Hom. *A.* 27, B 231, Γ 24.

τάλφιτ' ἦν μετρή the middle, Hes. *Op.* 347 εὖ μὲν μετρεῖσθαι παρὰ γείτονος 'get good measure.' Dem. 918. 8 διεμετρούντο τὰ ἄλφιστα ἐν τῷ ὠδείῳ, 10 τὰ ἄλφιστα καθ' ἡμέκτον μετρούμενοι. Theocr. xvi. 35. Plut. *Anton.* 68, *Caes.* 48. σιτομετρεῖσθαι Polyb. vi. 39. 13. Max. Tyr. vi. 2 λαμβάνειν παρ' ἀλλήλων... μετρούμενους μέτρῳ τῷ πάντων ἰσαιάτῳ, 3 διεμετρούντο. Compare ἐγχεῖσθαι, ἐπιχεῖσθαι, ὑδρονομεῖσθαι (Lucian ii. 535 *Lexiphr.*).

6 ἀμθρεῖς Eust. 1801. 27 καινολόγος τις ποιητής μεταθεῖς ἀμθρεῖν λέγει τὸ ἀριθμεῖν. E. M. 83. 43 Σιμωνίδης (*fr.* 228) τὸν ἀριθμὸν ἀμθρὸν εἶπε καθ' ὑπέρθεσιν, where Cod. *Flor.* p. 28 Mill has οἶον κύματ' ἀμθρὸν = Theocr. xvi. 60 where MSS. have κύματα μετρεῖν. Suidas has ἀμθρήσαι· μετρήσαι, ἀριθμήσαι, παρὰ Καλλιμάχῳ (*fr.* [339] Schn.) whence ἀμθρεῖ was restored by Ruhnken and Valckenaer in *h. Cer.* 87. Hesych. has 'Αμθρὸν: ἀριθμὸν and 'Αμθρεῖν: ἀριθμεῖν.

κρίμνα are properly the larger fragments of meal (probably = κρινόμενα, κερκίμνα, what remain after sifting): Galen xviii. 2. 151 Κρίμνα καλεῖται τὰ τοῖς ἀλφίτοις ἐμφερόμενα τῆς πεφρυγμένης κριθῆς μόρια μεγάλα, διαπεφρυγμένα δηλονότι τὴν ἐν τῇ μύλῃ κατεργασίαν ἀκριβῆ... ἐν μὲν γὰρ τοῖς ἀλφίτοις τὸ μὴ καταθραυσθὲν εἰς ἄκρως λεπτὰ μόρια γίγνεται κρίμνον... xii. 45 Κρίμνον: τὸ παχυμερὲς οὕτως ὀνομάζεται τοῦ τε πυρίνου καὶ τοῦ ἐκ τῶν ζειῶν ἀλεύρου. ἔστι δὲ τροφιμώτερον μὲν ἀλφίτου δυσπεπτότερον δέ. καλεῖται δὲ τὸ ἐξ αὐτοῦ ῥόφημα πόλτος (porridge). xix. 115, *Gloss. Hippocr.* Κρίμνα: τὰ ἀδρὰ ἄλφιστα, τὰ ἀδρομερέστερα τῶν ἀλφίτων. Sext. Emp. *P. H.* i. 14 ἐλλέβορος κρινώδης) (λεπτός. It is used generally of coarse meal, *A. P.* vi. 302, Babr. cviii. 9, 32; by Lycophr. 607 κρίμνα χειρῶν of bread-crumbs for cleaning hands at meals, = ἀπομαγαλιά (quoted among βάρβαρα ἔπη in an epigram attacking Lycophr., *Anth. Append.* v. 50).

τοσοῦτο tantulum, tantillum, δεικτικῶς with a gesture of the fingers, as Ar. *Eg.* 1220 ἐμοὶ δ' ἔδωκεν... τυννουτονί, *Ach.* 367, *Ran.* 139, *Nub.* 392, 878 and scholl. *Ran.* 913 γρυζόντας οὐδὲ τουτί, sch. εἰκὸς αὐτὸν ἀποκροτοῦντα τῷ δακτύλῳ δεικνύνει τὸ οὐδὲ τουτί. Ath. 530 b the statue of Sardanapallos συμβεβληκότα τῆς δεξιᾶς χειρὸς τοὺς δακτύλους ὡς ἂν ἀποκροτοῦντα with the inscription '...τᾶλλα τούτου οὐκ ἄξια' = οὐκ ἄξια ψόφου δακτύλων (529 e), Ter. *Adelph.* 163 huius non faciam. 981 istoc vilis.

ἀποστάξῃ: Tzetzes on Lycophr. 607 κρίμνον εἶδος κριθῆς· νῦν δὲ τὸ ἀπόσταγμα τοῦ κυκεῶνος λέγει ὡς καὶ Καλλιμάχος (*fr.* 205)· 'καὶ κρίμνον κυκεῶνος ἀποστάζοντος ἔραξε': and another sch. τὰ ἀποστάζοντα τοῦ κυκεῶνος ἐκ τῶν χειρῶν. E. M. 537 ἔστι γὰρ κρίμνον καὶ γένος κριθῆς· σημαίνει δὲ τὸ ἀπόσταγμα τοῦ κυκεῶνος.

7 τονθορύζουσιν mussitantem VII. 77 n. πρημονώσαν 'fuming,' 'storming' (√ΠΡΑ): πρήσαι (Ebeling *Lex. Hom.* πρήθω) = φυσῆσαι, of a wind, to blow up a sail or the sea, Hom. *A.* 481, B 247, *A. P.* xiii. 27. In VII. 98 we have the same form as in Ar. *Nub.* 336 πρημαινούσας θυέλλας = λαβρῶς φυσώσας

schol. There are similar varieties in intensifying forms of ἀναβλύζειν, see Eupolis 105 Kock. Like πρημονῶν are θρυγονῶν Ar. *Eccl.* 34 Hesych., and κυρκανάω. Suidas on 'Αμβλυστωνῆσαι (=Eupolis 105: Mein. reads -ονῆσαι) remarks πάντα τὰ τοιαῦτα οἱ κωμικοὶ ποιῶσι παίζοντες. 'θρυγανώσων should be read in Pherecr. *fr.* 10¹ ὥστε τὴν κόμην ὑπηγεῖν θιγγανουσῶν (MS.) τὰς μύλας. It is formed from the τρυ- θρυ- sound, like τονθορύζω, -θορύζω: see my notes in *J. Phil.* 1907, p. 312 and on V. 11. λησμονῶν and σιγημονῶν do not appear to be parallel.

8 τοῖχοι: Hieron. *Ep.* 117. 1 ipsique parietes in me maledicto resonaverunt (Otto *Sprichw.* p. 266), Liban. iv. 146. 25 μικροῦ τὴν οἰκίαν διέστησεν κεκραγῶς, of the chattering woman who (147. 11) οἶκοι λαλεῖ πρὸς ἑαυτὴν ἢ τοὺς τοίχους. Plut. *Mor.* 461 D ἐφ' ᾧ τίς οὐκ ἂν ἡμῶν διέστησε τοὺς τοίχους κεκραγῶς.

9 νῦν (only now) ὅτ' ἐστὶ χρεῖη; Dem. 138. 13 ἡ τί μέλλομεν; ἡ πότε τὰ δέοντα ποιεῖν ἐθελήσομεν; ὅταν νῆ Δί' ἀνάγκη τις ᾖ. VII. 12 n.

ἐκμάσσεις 'wipe clean,' Hippocr. ii. 62, Artemid. ii. 33, Arist. 624 b 1, prov. in sch. Ar. *Pax* 1229, Andromachos in Galen xii. 990-1 ('rub') as ἀπομάσσειν Pythag. in Iambli. i. p. 314, 345 Kiessling, Lucian i. 466, ἐκτρίβειν (I. 79 n.), ἐκκαθαίρειν, ἀποψᾶν. ποεῖς λαμπρόν Alexis 119.

10 ληστρί: a general form of abuse, as λαίμαστρον IV. 46; *latro* Petron. 98, Ulpian *Digest* xxviii. 2 (quoted on v. 14). Asklepiad. *A. P.* v. 181 ληστήν, οὐ θεράποντ' ἔχομεν is said upon immediate grounds. θῦε: II. 72 n. The ethic dative μοι, common with the imperat., as καὶ μοι λέγε τὸν νόμον 'please,' as v. 42: with another dative, Aesch. *Eum.* 445, Eur. *Hel.* 1248, *Andr.* 1077, Ar. *Thesm.* 250, *Av.* 812.

11 Hom. v. 181 πρὶν χειρῶν γεύσασθαι. Lucian i. 635 γευσάμενος τοῦ ξύλου.

12 Κοριττοί The only name closely akin to Κοριττώ is Κοριττάς which belongs to two Coan women, *Inscr.* 368 II. 42, VI. 17. ταῦτ' ἐμοί... = ταῦτ' ἐμοὶ πάσχεις ἄρα· καὶ γὰρ.... Eur. *Bacch.* 182, which is L. Dindorf's necessary correction for ταῦτά μοι, as *Tro.* 1030, 1043, *Ion* 366, *I. T.* 646, *Cycl.* 108, 630, Aesch. *Cho.* 541, Ar. *Eccl.* 339, *Vesp.* 10, Aristid. ii. 417 καὶ γὰρ 'τὸν αὐτὸν ἄρ' ἔφην 'ἐμοὶ βουκολεῖς.' It is probable that in this phrase the pronouns should always be ἐμοί (which is never opposed by the metre) and σοί (accentuated); if so the following passages should be emended; Plat. *Legg.* 712 E, Philostr. *Her.* 19. 4, Lucian ii. 301.

ζυγὸν τρίβεις Zenob. iii. 43, Apostol. vi. 147 ἐγὼ τε καὶ σὺ ταῦτὸν ἔλκομεν ζυγόν: ἐπὶ τῶν ὁμοῖα καὶ παραπλήσια πασχόντων: used by Aristaen. ii. 7. 'See also Theocr. xii. 15, xiii. 15,' Eur. *Med.* 243, Plaut. *Aul.* 18, Hor. *Carm.* i. 35. 28 Orelli. τρῖβεις (v. 62 n., I. 22 n.) is a characteristic heightening of the usual phrase.

13 Tymnes *A. P.* vii. 433 εἶπε δ' ὁδόντα ὀξὺν ἐπιβρύκουσα 'gnashing, grinding.' It is natural to take ταῖς ἄν. ταύταις as governed by ὑλακτεῖν, yet the construction with the dative is unknown to me: the accus. would be normal Ar. *Vesp.* 1402, Isocr. 8 c, Heraclid. Pont. (Bekk. An. 178. 27), Polyb. xvi. 24. 6, *A. P.* vii. 79, Lucian i. 548, 605, ii. 924, Ael. *N. A.* xi. 5, Philostr. *V. S.* i. 19. 2, ὕλαον Hom. π 5, βαύζω Heraclit. *fr.* 6, Aesch. *Pers.* 13. In Theocr. vi. 29 σίξα δ' ὑλακτεῖν νιν καὶ τᾷ κυνί is probably the right

¹ See on v. 11.

reading; in viii. 26 τὸν αἰπόλον ᾧ ποτὶ ταῖς ἐρίφοις ὁ κύων ὑλακτεῖ, ᾧ is 'whose' or 'whose dog is barking to him,' but not 'at him.' In *A. P.* vii. 79 the right reading is λαῖ γὰρ καὶ τοκέων¹ (as ὀργέων²) ἰὼ ξένη.... Heraclitus is famed as the abuser of his parents *A. P.* vii. 408 where the MS. has ὁ καὶ τοκέων εἰα βαῦξας: read ὁ καὶ τοκέωνε βαῦξας. In *A. P.* vii. 479³ he is θεῖον ὑλακτητὴν δῆμον. Diogenes the Cynic (*Diog. L.* vi. 2. 60) when asked why he was called κύων explained 'τοὺς μὲν διδόντας σαίνων, τοὺς δὲ μὴ διδόντας ὑλακτῶν.'

14 κύων ὑλακτεῖω 'I act the part of a dog barking' is a neat method of expression usual in Greek. Examples in Comedy⁴ are given by Blaydes on *Ar. Vesph.* 604, *Kock C. A. F.* i. 28, iii. 711: and the *Paroemiographi* will furnish multitudes. Others, beginning with the earliest are Semon. *Amorg.* 7. 53, *Theognis* 347, 1249, 1361, *Pind. P.* iv. 289, *Aesch. fr.* 207, *Ag.* 404, *Theb.* 820, *Soph. fr.* 732, 1021, *O. C.* 1081, *Hdt.* iv. 149, *Prov.* in *Aristot.* 1413a 14, *Lycophr.* 357, 676, *Theocr.* xiv. 51, *Callim. P. Oxy.* 9, 30, *Plut. Cleom.* 33 (*Cobet V. L.* 69), *A. P.* ix. 133, xii. 72, 92, 107, 250, *Lucian* ii. 718, iii. 58, 102, 114, *Ath.* 568 e, *Longus* ii. 2, *Liban.* i. 14. 2, *Ep.* 218, *Aristaen.* ii. 7. Latin imitations are more rare than *Sidgwick Aesch. Ag. l.c.* implies. *Kock* gives *Cic. de orat.* ii. 57. 233 *docebo sus, ut aiunt, Minervam* (see *Otto Sprichw. s.v. Minerva*), *Hor. Ep.* i. 2. 42 *qui recte vivendi prorogat horam Rusticus exspectat dum defluat amnis.* Add *Appul. Met.* vii. 152. 502 *ceterum tititione delirantis Althaeae Meleager asinus interisset.* 'In *Soph. fr.* 257 I would read τραχὺς [ᾧ] χελώνης κέρχνος ἐξανίσταται, the ᾧ being an error for ὦς added by the grammarians: e.g. *Aesch. Eum.* 159, *Theb.* 820 (*J. Phil.* xxxi. 9).⁵

ἀνώνυμος includes all senses of 'nameless' or 'unnameable.' τὴν ἀνώνυμον κέρκον *V.* 45 means *too disgusting or horrible to mention* as *A. P.* xii. 232 'Ὀρθὸν νῦν ἔστηκας, ἀνώνυμον; *Dio Chrys.* i. 173 ἀρρήτων καὶ ἀνώνυμων αἰσχροργιών. *Aristid.* i. 504 ἀνώνυμοι κατάρροι καὶ σφάκελοι. The same is probably the meaning here: cf. *Ulpian Digest* xxviii. 2 *de liberis...exheredandis* i. 373 *Mommsen si pepercerit filium dicere...et si cum convicio dixerit 'non nominandus' vel 'non filius meus' 'latro' 'gladiator.'* *Appul. Met.* v. 109. p. 379 *non dicendi filii mei facta.* Commonly, when applied to a person, it means *adversary, enemy, stranger*; and of slaves it could be used as a term of contempt in its simplest sense, for slaves had no name of their own: *Philostr. Apoll.* viii. 7. 41 εἰ γὰρ μὴ ἀνώνυμος τὰ πατέρων μὴδ' ἀνδραποδώδης τὸ εἶδος, ὦρα σοι ἐρωτῶν τί μὲν ὄνομα τοῖς γειναμένοις αὐτόν...ᾧ γὰρ μήτ' αὐτῷ ὄνομα μήθ' ὦν ἔφυ, μὴ πόλις, μὴ κληρός ἐστίν, οὐχὶ τοῦτον ἐν ἀνδραπόδοις χρή τάττειν; ἀνώνυμα γὰρ πάντα.

15 ἀλλ' οὐνικεν πρὸς σ' ἦλθεν is the preface to something important, and Metro's tone and manner as she says it convey a hint that she has a private matter to confer about, causing Koritto (for it must be Koritto) at once to

¹ See on vii. 74.¹

² *IV.* 46 n.

³ Cf. *Theophrast. Char.* xxx. ὑλακτεῖν for φυλάττειν *Contos.*¹¹

⁴ The dictionaries perpetuate an error of *Casaubon's* in comparing *Menand.* (*Ath.* 524 c) *fr.* 21 παχὺς γὰρ ὡς ἐκεῖτ' ἐπὶ στόμα with *βοὺς* or *κλῆς* ἐπὶ γλώσση *Aesch. Ag.* 36, etc., and are followed by *Jebb O. C.* 1052, as though it were ἐπὶ στόματι. *Meineke* explained it rightly 'ut sus iacebat pronus.' 'Compare *Soph. Ich.* 121 ἐχίνος ὡς τις ἐν λόχῳ κείσθαι πρὸς ὧν.'

send her slaves away. *Ter. Eun.* 99 (Thais preparing to make a communication to Phaedria, whose slave is present) *TH.* —sed huc qua gratia te arcessi iussi, ausculta. *PH.* fiat. *TH.* dic mihi hoc primum, potin est hic tacere?

16 νόβυστρα: *sch. Ar. Vesph.* 1294 νοβυστικῶς: ἀντὶ τοῦ συνετῶς, νοῦ πεπληρωμένος, παρὰ τὸ νοῦς καὶ τὸ βῦσαι, ὃ ἐστὶ πληρῶσαι, 'νήματος ἀσκητοῦ βεβυσμένον' (*Hom.* δ 134). This adverb also in *Cratin.* *Jun. fr.* 7, the adj. *Eccles.* 441 γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νοβυστικόν 'shrewd,' 'cunning.' With the neuter form cf. *λαίμαστρον* *IV.* 46 n. νόβυστρα bears its literal sense 'sharp creatures,' cf. [*Lucian*] and *Juvenal infra*. The opposite is expressed by *Tryphiod.* 450 ἀφραδίη τε βέβυστο μεθημοσύνη τε κεχῆναι πᾶσα πόλις. 'κυψελόβυστα, *Lucian* ii. 318, is used of ears stopped up with or crammed full of wax; and κύψελαι φρονημάτων in *Com. fr. adesph.* 703 is rightly explained (*Bekk. Anecd.* 47. 15) as θῆκαι φρονήσεως, κυψέλη meaning in the first instance ear-wax, in the second box (full of). From the parallels quoted it may be seen that νόβυστρα is incorrectly formed: it has an active termination whereas νόβυστος or νοβυστος was a passive. The following are similar errors *Lycophron* 633 ἀμφικλύστρους, *Persae* 599 περικλύστρα, *Eumen.* 262 δυσαγκόμιστρον, *Agam.* 319 κάτοπτρον (for κάτοπτον: read κατόπτην), *Soph. fr.* 491 καλύπτραι, *A. P.* xi. 218 φίλητρα: therefore perhaps we have an error here for νόβυστ' ὦτα (like the κυψελόβυστα ὦτα of *Lexiphanes*) or νόβυστ(οι), ὦτα....

ὦτα μόνον καὶ γλάσσαι, 'that do nothing but listen and tattle.' *Plaut. Miles* 563 *Nam hominem servum suos domitos habere oportet oculos et manus orationemque.* *Juv.* ix. 102–20 ending *ut linguas mancipiorum contemnas: nam lingua mali pars pessima servi.* 'Of slaves in Comedy: Comic fragment in *Numenius* (*Kock III.* 419) λαλεῖν στωμυλήθρας κατεγλωτισμένοι, *Ar. Ran.* 750–2 παρακούων δεσποτῶν ἀπ' ἂν λαλῶσι...τοῖς θύραζε πάντα καταλαλῶν. [*Lucian*] ii. 573 δοῦλοι γὰρ τὰ δεσποτῶν ἐπίστανται καὶ καλὰ καὶ αἰσχροῖα. For the expression cf. *Hes. Theog.* 26 ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶον, borrowed by *Timon Phlias.* 12. (33). *Epimenid.* (*Paul. ad Tit.* i. 12 *Wetstein*) Κρήτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. *Lucil.* (75 *Marx* v. 29 *Mueller*) vivite lurcones comedones vivite ventres. *Eur. fr.* 49 οὕτω γὰρ κακὸν δούλων γένος γαστήρ ἅπαντα. *Com. fr.* (*Plut. Mor.* 54 B) of a parasite γαστήρ ὅλον τὸ σῶμα, πανταχῇ βλέπων ὀφθαλμός ἐρπον τοῖς ὁδοῦσι θηρίον. *Longus* iv. 11 ὁ δὲ Γνάθων, οἷα μαθὼν ἐσθίειν ἄνθρωπος καὶ πίνειν εἰς μέθην καὶ οὐδὲν ἄλλο ὦν ἢ γνάθος καὶ γαστήρ καὶ τὰ ὑπὸ γαστέρα. *Clem. Alex.* i. 163 οἷς οὐδὲν ἄλλ' ἢ γαστήρ ἐστίν ὁ βίος, 165 καὶ μοι δοκεῖ ὁ τοιοῦτος ἄνθρωπος οὐδὲν ἄλλ' ἢ γνάθος εἶναι (probably from comedy). *Eur. fr.* 1052 νεανίας γὰρ ὅστις ὦν Ἄρη στυγεί, κόμη μόνον καὶ σάρκες, ἔργα δ' οὐδαμοῦ. *Eubul.* 139 (cynics) οἱ ἀνιπτόποδες...ἀνόσιοι λάρυγγες. *Liban.* iv. 292. 26 of orators ἔρημοι δὲ νοῦ... γλώτται μόνον. *Soph. Ich.* 144 σώματ' εἰσιδεῖν μόνον καὶ γλώσσα καὶ φαλῆτες.¹¹

17 ἰορτή 'pure idleness': ἀεργοῖς αἰὲν ἰορτά exclaims *Praxinoa* apparently of her lazy slave *Theocr.* xv. 26. To *Archidamus* (*Thuc.* i. 70 *fin.*) is given the paradox that the Athenians μήτε ἰορτὴν ἄλλο τι ἡγείσθαι ἢ τὸ τὰ δέοντα πράξαι. *Plut. Syll.* 8 translates *justitium* by ἀπραξία. 'Paroem. *Τετράς* καὶ νομηνία: ἐπὶ τῶν φύσει ἀργῶν *Macar.* viii. 9. ἄνθρωπος ἀποφράς *Synes. Ep.* 79.¹¹ *Shakespeare Antony* i. 3. 93 *I should take you for idleness itself.* For the abstract subst.=adj. compare *Lucian* ii. 68 ἐκείνος μέντοι ἐλεύθερος ἀνὴρ ἦν...οὐδὲν οὔτε κολακευτικὸν οὔτε δουλοπρεπές, ἀλλ' ἀλήθεια ἐπὶ πᾶσι.

19 τὸν κόκκινον βαυβῶνα. Weil and Dr Jackson have discerned what needed only to be pointed out that βαυβῶν = ὀλισβος. Suid.¹ Φαλλοί: αἰδοῖον σύκινον ὕστερον δὲ ἐκ δερμάτων ἐρυθρῶν σχῆμα αἰδοίου ἔχοντες ἀνδρείου. καὶ τοῦτο ἑαυτοῖς περιθέμενοι ἐν τε τοῖς τραχήλοις καὶ μέσοις τοῖς μηροῖς ἐξωρχοῦντο τιμὴν τῷ Διονύσῳ ἐν τοῖς Διονυσίοις ἄγοντες. For the red colour compare *Prisph.* lxxxiii. 8. Hor. *Sat.* i. 8. 5. Tibull. i. 1. 17. Ov. *Fast.* i. 400, 415. vi. 319, 333. Ar. *Nub.* 538 σκύτινον ἐρυθρὸν ἐξ ἀκροῦ παχύ. Compare *Ach.* 787 (the phallus worn in comedy, schol. οἱ κωμικοὶ διεζωσμένοι δερμάτινα αἰδοῖα γελοίου χάριν for which cf. Ar. *Ach.* 243 scholl.) and perhaps the comic fragment in *Oxyrh. Pap.* II. p. 23 τὴν μέ[ν] χρόαν] ἰδεῖν ὁμοίον ἐστι, θάλλει δ' οὐδαμῶς. The ὀλισβος is called σκυτίνη ἐπικουρία in Ar. *Lys.* 110 schol. (οἷς χρώνται αἱ χῆραι γυναῖκες: Sophron 24 κογχυλίων χηρῶν γυναικῶν λίκνευμα 39, 130, *de Sophr.* 22 (Bo.)). It is mentioned under that name in Ar. *fr.* 320. 13, Cratin. 316. Hesych. ὀλισβοκόλλιξ. The practice is mentioned in [Lucian] ii. 429 ἀσελγῶν δὲ ὀργάνων ὑποζυγώσασθαι τέχνασμα. iii. 292 ἔχω γὰρ τι ἀντὶ τοῦ ἀνδρείου, Martial vii. 67. 1: see further Asklepiad. *A. P.* v. 207, 'Philetas' *A. P.* vi. 210, Martial vii. 70, Burton *1001 Nights* iii. 349 n., ii. 132 n., vi. 282 and the *Terminal Essay* x. (Ed. Macm.), pp. 208, 9. Hesych. 'Ἐταιριστρία and Διεταιριστρία, Manetho (v. [vi.] 214, iii. (ii.) 390, i. [v.] 31), 'Ruhnck. *Timaeus* p. 104, Moeris p. 151, Plat. *Symph.* 191 E, Clem. Alex. 264. 41 schol., Synes. p. 105 C, 112 C. The accent is difficult. Herodian i. p. 22 Leutz gives τρίζων, etc. for dissyllabic nouns ending in -βων except parts of the body such as βουβῶν. Other names for the βαυβῶν are γέρρον¹ and θυωνίδας¹: and I suspect Callim. *fr. anon.* 362 (II. 783 Schn.) ναρκίσσου τερενώτερον (Cratin. 316), and Plat. *Com.* 174. 18 allude to the instrument.

βαυβῶνα For βαυβῶν an onomatopoeic word to 'sleep' or 'lull to sleep' see Hesych. *syn.* βαυβῶ and βαυβῶν. Eust. 1761. 27. Bekk. *Anecd.* 85. *Trag. fr. adesph.* 165 ἡ δὲ προῦκαλεῖτό με βαυβῶν μετ' αὐτῆς. Eur. *fr.* 694 in a satyric drama. Canthar. *fr.* 3 (cod. βαβήσομεν), see Cratin. 312 βαυβαλίσαι. Alexis 229. In the modern Thracian Carnival the old woman nursing a child in a basket is called the Babo, R. M. Dawkins *C. R.* 1906. The word has no reputable associations; undoubtedly it is connected, 'whichever be the original or derivative,' with βαυβῶ the wife of Dysaules and nurse of Demeter who entertained her on her wanderings. Hesych. βαυβῶ: τιθήνη Δήμητρος. σημαίνει δὲ καὶ κοιλιάν ὡς παρ' Ἑμπεδοκλεῖ (MSS. ὥσπερ ἐν πεδοκλεῖ) *fr.* 455. Suid. i. 970 Bernhardis and *syn.* βαυβῶ καὶ Δημῶ, Δημῶ, Δυσσαύλης. Harpocr. *syn.* βαυβοῦς and Δυσσαύλης... Ἀσκληπιάδης δ' ἐν δ' Τραγωδομένων (*F. H. G.* II. 339) αὐτόχθονα εἶναι φησι, συνοικήσαντα δὲ βαυβοῖ σχεῖν παῖδας Πρωτονόην τε καὶ Νίσαν. Παλαίφατος δ' ἐν θ' Τρωϊκῶν σὺν τῇ γυναικὶ φησιν αὐτὸν ὑποδέξασθαι τὴν Δήμητρα. For other accounts of Demeter's reception see I. 56 n. References for those concerning Baubo are given in the *Orphica fr.* 16 Hermann, 215 Abel, Lob. *Aglaoph.* p. 818 sqq. In Clem. Al. *ξενίσασα ἡ βαυβῶ τὴν Δηὸν ὀρέγει κυκεῶνα αὐτῇ, τῆς δὲ ἀναινομένης λαβεῖν.... ἀναστέλλεται τὰ αἰδοῖα* (see Hdt. ii. 60, Artemid. iv. 44, Petron. 19 (Burm.), Joseph. *B. J.* ii. 219) καὶ ὑποδεικνύει τῇ θεῷ. Both Clem. Al. and Euseb. *Praef. Ev.* then quote:—ὡς εἰπούσα πέπλους ἀνεσύρατο δείξε δὲ πάντα

¹ Crusius.

σώματος οὐτι¹ πρέποντα τύπον παῖς δ' οἶον² ἱακχος χεῖρ³ ἱταμὴν ρίπτασκε⁴ γελῶν βαυβοῦς ὑπὸ κόλποις. ἡ δ' ἐπεὶ οὖν ἐνόησε¹ θεά, μείδῃσ' ἐνὶ θυμῷ, δέξατο δ' αἰδῶλον ἄγγος ἐν ᾧ κυκεῶν ἐνεχείτο³. A different account is given by Arnobius *adv. nat.* v. 26 who states that Baubo before exposing herself *partem illam corporis... facit sumere habitum puriorem et in speciem levigari nondum duri atque hystriculi fusionis*. For the difficulty of reconciling them see Lob. *Aglaoph.* If we read with Auratus 'Bacchi manu' in v. 3 for the unmetrical *Baubo manu* Iacchus' presence, natural in any case (Lucret. iv. 1168 Monro) is established; and he would appear to be the same as Eubuleus (see Lobeck p. 460) mentioned already by Clement. The newly-published prose version (*Berliner Klassikertexte* v.) gives the name of B[ρ]αυβῶ (p. 12) for the queen but fails us here. Βαυβῶ Abel *Orphica fr.* 216 is δαίμων νυκτερινὴ ἐπιμήκης τὸ σχῆμα καὶ σκιώδης τὴν ὑπαρξιν. So Bergk (*P. L. G.* III. 682) reads in a hymn quoted by Origen (Hippolytus) *adv. Haeret.* p. 72 Miller βαυβῶ (MS. βομβῶ)... οὐρανὴ μόλε βαυβῶ... γοργῶ καὶ μορμῶ καὶ μῆνῃ καὶ πολύμορφῃ and remarks that the name is given to Hecate in a hymn Miller *Misc.* 442. As regards μῆνῃ, Baubo is mother of Μίσῃ the ἀρσενόθηλος; the Egyptians Plut. *de Is. et Os.* 368 D μητέρα τὴν σελήνην τοῦ κόσμου καλοῦσι καὶ φύσιν ἔχειν ἀρσενόθηλον οἰοῦνται. Similarly Isis, also mother of Mīse, Kaibel *Ep.* 438 v. 24 and 441, of whom a similar legend is told Plut. *de Is. et Os.* p. 357 to that of Demeter and Baubo = Metaneira (I. 56 n.). For 'Baubo' figures, commonly found in N. Egypt, see Hogarth *J. H. S.* xxv. 128. For the connection of Demeter with the incident see Augustin. *de Civ. Dei* vi. 9 quoted by Osann Cornutus p. 470. See also p. 503. Lobeck⁶ regards the story as explanatory of the indecent tricks played at the Thesmophoria in the absence of the male sex. See Theodoret. *cur. graec. aff.* iii. 784, and compare Iamblichus *de myst.* pp. 38, 9 Parthey-Orelli on Arnob. v. 28. αἰσχρολογία was an especial feature of the festivals of Demeter in view, it was supposed, of the obscene joke which first made her smile Diod. Sic. v. 4 fin., I. 56 n., *A. P.* vii. 58. The use of the word βαυβῶν is perhaps closest to the narrative of Arnobius, though in no account does the instrument appear. It is possibly also with reference to this tale that Dionysius the younger among other new names called τὸν χοῖρον (the animal) ἱακχον Athanis *F. H. G.* II. 82 (Ath. 98 d). The view of those who suppose the similarity with Baubo accidental, and the word to be derived from βαυβῶν, is at least possible.

20 Νοσσίς ἡ Ἡρίνη: the names belong to two of the most famous poetesses: *Erinna* (Bergk *P. L. G.* III. 141) of Teos or Lesbos or Telos or Rhodes, wrote in Aeolic and Doric, and is said by Suid. *syn.* and Eust. 326 fin. to have been a contemporary and friend of Sappho, and to have died a virgin at 19: the last detail is common to the poetical eulogies upon her, *A. P.* iv. 1. 12, vii. 11, 12, 13, ix. 190, ii. 108. *Noësis* of Locri, 300 years later, ἥς δέλτοις κηρὸν ἔτηξεν *Erwos Meleag. A. P.* iv. 1. 10, writes in her native Doric, among her 12 epigrams (Jacobs I. p. 127) being the fine one beginning Ἀδιον οὐδὲν ἔρωτος *A. P.* v. 170. She claims equality with Sappho, *A. P.* vii. 718. There

¹ Hermann for οὐδέ, μείδῃσε.

³ Herwerden for χεῖρὶ τέ μιν.

⁶ H. Jackson.

² Or ἡντ' for ἡεν (as Alcman 38) and ἐνέκειτο.

⁴ Allen suggests ῥέξασκε.

is no tradition to the discredit of either, 'and the choice of two such names proceeds clearly from malicious cynicism.' *Noosis* appears as the name of women twice in the Coan inscriptions 368 II. 4, III. 50. For the form of answer see IV. 24 n.¹

22 διαβαλεις *differe*s 'give (damaging) information (v. 24), 'divulge,' publish, as libel, not necessarily implying falsehood. Ar. *Thesm.* 1168 ἂ νῦν ὑποικουρεῖτε τοῖσιν ἀνδράσιν... διαβαλῶ. Thuc. iii. 4 τῶν διαβαλλόντων ἕνα (= μνηστῶν iii. 2, 'so Ach. Tat. vi. 3'). 'Hdt. viii. 22.' Artemid. i. 32 καὶ (γλώσσα) ὑπὲρ τὸ στόμα πίπτουσα ἀπὸ προπετείας λόγων... πολλάκις... τὴν γυναῖκα τοῦ ἰδόντος μοιχάδα οὖσαν διέβαλε. 'Philostr. *Ep.* 37.' Suid. διαβάλλειν: τὸ ἐξαπατᾶν (Crates *fr.* 47). See Ar. *Av.* 1648 Kock for the word.

23 μὰ τοῦτους τοὺς γλυκέας: ὀφθαλμοὺς δηλονότι (not as in Appul. Met. iii. 57 *per istas tuas papillas*). Theocr.¹ vi. 22, οὐ τοῦτον τὸν ἕνα γλυκὺν ὃ ποθόρημι says Damoetas in the character of Polyphemus, who in xi. 53 speaks of τὸν ἐν' ὀφθαλμόν, τῷ μοι γλυκερώτερον οὐδέν. Ap. Rhod. iv. 1039 γλυκεροῖσιν ἔτ' εἰσόψεσθε τοκῆς ὀμμάσιν. Shakespeare *Lear* iv. 1. 56 'Bless thy sweet eyes.' The eyes are constantly called *dearest*, *most precious*: *Deuteron.* xxxii. 10 διεφύλαξεν αὐτὴν ὡς κόρην ὀφθαλμοῦ. Aesch. *Theb.* 516 αἰχμήν, ἣν ἔχει μᾶλλον θεοῦ σέβειν πεποιθὼς ὀμμάτων δ' ὑπέρτερον. Moschus iv. 9 τὸν μὲν ἐγὼ τίεσκον ἴσον φαέσειν ἑμοῖσιν. Callim. *h.* iii. 211 Ἀντίκλειαν ἴσον φαέσει φιλήσαι. A. P. v. 122 μὴδ' εἴ τοι πολὺ φέρτερος εἶδεται ὕσσων ἀμφοτέρων. Ter. *Adelph.* 701 *magis te quam oculos nunc ego amo meos*, 903 *qui te amat plus quam hosce oculos*. Catull. iii. 5 *quem plus illa oculis suis amabat. xiv. 1 ni te plus oculis meis amarem. lxxxii. si tibi vis oculos debere Catullum aut aliquid si quid carius est oculis. civ. ambobus mihi quae carior est oculis.* Hor. *Sat.* ii. 5. 35 *eripiet quivis oculos citius mihi.* Appul. *de magia* ix. p. 402 Oud. *hoc mihi vos eritis qui duo sunt oculi.* Plaut. *Curc.* 15, 17, 121 *oculissimus. Cornic. fr. 5 oculitus amare.* Metaphorically of a person, Aesch. *Pers.* 171 (Blomfield), Eumath. vi. 10 μὴ μόν τοὺς ὀφθαλμοὺς ἐκκόψῃς. So Artemidor. i. 25 εἰκόασι γὰρ οἱ ὀφθαλμοὶ παισὶν ὅτι καὶ ποθεινοὶ εἰσιν. 50, iv. 24. Heliod. ii. 16. Plaut. *Pseud.* 179 *quibus vos oculi estis. oculus, ocellus, Asin.* 664, 691, *Poen.* 366, 394, *Trin.* 245, *Most.* 525, Catull. l. 19. Hence the oath 'by thine eyes' Meleag. A. P. xii. 159, Rufin. A. P. v. 9. Plaut. *Poen.* 418, Tibull. iv. 5. 8, Ovid *Am.* iii. 11. 48, ii. 16. 44, Tibull. iv. 5. 8, or 'by mine eyes' Aeschin. ii. 153 p. 48. 33 ἡγείται δὲ... ὄρκος κατὰ τῶν ἀναισχύντων ὀμμάτων, Plaut. *Menaech.* 1060, Tibull. iii. 6. 47, Ovid *Am.* iii. 3. 13 *perque suos illam nuper iurasse recordor perque meos oculos.* Petron. 133 *tetigit puer oculos suos conceptissimisque iuravit verbis...* This last passage accounts for the ellipse: Koritto touches or points to her eyes as she swears by them. So often in oaths, as we 'kiss the book' or touch the seal: ἀπὸ-μενοι θυῶν Ap. Rhod. ii. 717. The meaning conveyed is best illustrated by Propert. i. 15. 33 *Quamve mihi viles isti videantur ocelli per quos saepe mihi credita perfidia est. Hos tu iurabas, si quid mentita fuisses, ut tibi suppositis exciderent manibus.*

25 Βιτάτος: see note on Βίτιννα V. 6. The Ionic genitive should be Βιτάδος according to Herodian ii. 657. 5 Lentz τὰ εἰς αὐς περισπώμενα are declined

¹ Palmer.

either as Μηνᾶς Μηνᾶ or as πελεκᾶς πελεκᾶντος' χωρὶς τῶν Ἰωνικῶς ἐκφερομένων διὰ τοῦ δὲος, οἷον Βιτᾶς (Βιτᾶς Ioan. Alex. 8. 18) Βιτάδος, Κυράς Κυράδος. i. 51. 10 (combining the readings of Ioan. Alex. and Choerob.) τὰ Ἰωνικῶς παραλόγως διὰ τοῦ δ' κεκλιμένα, ὧν τὸ α μακρόν, Βοιβάς, Βιτᾶς, Κυράς. Hence W. Schulze would read Βιτάδος here and v. 81, and Κανδάδος in v. 87.

The inflexion in -ās, -άτος is so common in the Oxyrhynchus papyri and in Egypt generally that an original -ādos would have little chance of surviving. Even apart from this, such errors are very common: 'Herw. *Lex. Suppl.* p. 1442,' on vases Kretschmer p. 128, in Egyptian papyri Aesch. *fr.* 99, Hyperid. Blass. Ed. 2. *praef.* xvii. 'proprium Aegyptiorum vitium'; the MS. of Bacchyl. xv. 55 used by Clem. Al. had Θέμιδος, our papyrus Θέμιτος (Pind. *O.* xiii. 8). Philemon p. 295 Osann βλαυτίον λέγεται καὶ βλαυτίον. Eust. 1618. 19 καὶ ὅτι ὥσπερ χάρις χάριδος καὶ Δωρικῶς χάριτος, κατὰ δὲ τὴν παρὰ Ἡρωδιάνῳ (II. 646) Ἀλκμανικὴν χρῆσιν καὶ Ἀρτέμιδος Ἀρτέμιτος οἷον Ἀρτέμιτος θεράποντα (*fr.* 101 A), οὕτω καὶ θέμις θέμιτος.... The form Ἀρτέμιτος occurs C. I. G. i. 676. There can be no doubt, however, that the true Ionic form is -ādos: add to the collection of Meister e.g. Ἡράδος *Inscr. Thas.* 76, Κακράδος Halicarnassus Michel *Inscr. Gr.* 335, and 'from Ditt. *Syll.* Ed. 2. *Index* Ἀπολλάδος, Εἰρηνάδος, Παρμενιτάδος, Ζωπάδος.'

Εὐβούλη: Epist. Pythag. 4 is a reproof and warning to one Εὐβούλη for bringing up her children too indulgently and not πρὸς τὸ σῶφρον, but there is nothing to bear out the suggestion of Buecheler that the name is typical of a 'libidinosorum educatrix': nor can any special associations be found for it, unless we go so far as Eubuleus. It is used in Ar. *Thesm.* 808 only for the play on βουλή, as remarked by the schol.

26: she said μηδεὶς αἰσθήσθω ('cf. Eur. *I. T.* 1186) with the natural result in the case of a woman Plut. *Mor.* 507 C-F. 'Dio Chrys. ii. 401 πρὸς δὲ τοῦτοις παρακέλεύεται (δ' Ἀγαμέμνων) μηδέποτε πιστεύειν γυναίκε' μηδέ οἱ ἐκφάσθαι πυκνὸν ἔπος' misquoting Hom. λ 441-3. 'Never tell a woman a secret' say the comedians, 'Menand. *monost.* 361 μηδὲν ποτε κοινοῦ τῇ γυναίκε' χρήσιμον, '355 μήποτε λάβῃς γυναῖκα εἰς συμβουλίαν. Plaut. *Trin.* 800 *Uxorem quoque eamper hanc rem uti celes face; nam pol tacere numquam est uidquam quod queant* (Meier for *queat*), Antiphan. 253 λαθεῖν ζητῶν τι πρὸς γυναῖκα' ἐρεῖς τὸ πρᾶγμα; καὶ τί τοῦτο διαφέρειν οἶε ἢ πᾶσι τοῖς κήρυξιν ἐν ἀγορᾷ φράσαι; Seneca *Contr.* ii. 5 (13). § 12 *nec tam magnum consilium commisi muliebri garrulitate quae id solum potest tacere quod nescit.* Compare the story in Plut. *Brut.* 13, and the maxims of the author of the Life of Homer p. 385 Gale. Burton *1001 Nights* (Burton Club) v. 83.

27 γυναῖκες 'fellow women!' an appeal to an imaginary audience of the whole sex. Eur. *Ion* 262 ὦ τλήμονες γυναῖκες, ὦ τολμήματα θεῶν. τί δῆτα; ποῖ δίκην ἀνοίσωμεν; *fr.* 400 ὦ θνητὰ πράγματα, ὦ γυναικεῖαι φρένες! 'what a sex we are!' 'Ach. Tat. i. 8.' Aesch. *Theb.* 242 ὦ Ζεῦ, γυναικῶν οἷον ὅπασας γένος. So Eur. *Hipp.* 611. In Ter. *Eun.* 1031 Chaerea is soliloquizing when he exclaims ο *populares ecquis me hodie vivit fortunatior?* In Metagenes² *fr.* 13 ὦ πολῖται, δεινὰ πάσχω is apparently a rhetorical exclamation.

¹ Buecheler.

² Crusius.

tion, as in Latin *porro Quirites!* Burmann *Anth. Lat.* II. 500, Appul. *Met.* viii. 174 (Oudendorp p. 587), Plaut. *Amphitr.* 376 *pro fide*, *Thebani cives!* and perhaps Apollonid. *Trag. fr.* I γυναῖκες.⁷

αὐτὴ ἡ γυνή is an expression of impatience as Lucian iii. 289 τί βούλεται ἡ γυνή; what does the woman mean? οὐτοσί or οὗτος ἀνὴρ: Hom. Σ 257, Plat. *Gorg.* 489 B οὐτοσί ἀνὴρ οὐ παύσεται φλυαῶν, 467 A, 505 C, Lucian i. 50, Aeschin. III. 212 (84. 23), Eur. *Phoen.* 923, Soph. *O. T.* 1160. οὗτος ἀνθρώπος: Ar. *Plut.* 118, *Vesp.* 168, 495, *Eccl.* 811, *Nub.* 492. ὅδ' ἀνὴρ Soph. *Trach.* 1238. ὅδε [Eur.] *Rhes.* 867. οὐτοσί Antiphan. 222. ἀνθρώπος Ar. *Thesm.* 2, *Lys.* 936, *Av.* 940, 1009, *Ran.* 652, *Plut.* 855, Alexis 173, Lucian ii. 692, i. 614 τί πράττειν ἀνὴρ διανοείται; so ἀνθρώπε Ar. *Ach.* 464 Blaydes crit. n. Paul. *ad Rom.* 2. 1, Luc. *Ev.* 22. 58 (Wetstein), Arr. *Epictet.* i. 1. 25, etc., Ter. *Heaut.* 1003 *tu homo*, *Adelph.* 111.

ἐκτρίψει=ἐκκύψει, ἀπολεῖ, ἐπιτρίψει, ἀποκναίσει *enecabit*. Hdt. iv. 120 τὴν ποίην ἐκ τῆς γῆς ἐκτρίβειν. The celebrated origin of this use (see Bentley *Phalaris* ch. v.) is Hdt. vi. 37 εἰ δὲ μὴ σφέας πίτυος τρόπον ἀπειλὰς ἐκτρίψειν... ὅτι πίτυς μούνη πάντων δένδρων ἐκκοπέισα βλαστὸν οὐδένα μετῖε ἀλλὰ πανώλεθρος ἐξαπώλλυται. vi. 86 ἐκτέτριπται τε πρόρριζος ἐκ Σπάρτης. [Eur.] *Rhes.* prologue v. 10 πόλιν πρόρριζον ἐκτετριμμένην. *Hipp.* 680 πρόρριζον ἐκτρίψειν. Soph. *O. T.* 427. Plut. *Mor.* 13 A πρόρριζον. Ael. *V. H.* vi. 13 εἰ τοὺς τυράννους πίτυος δίκην. *fr.* 36, 278 πίτυος δίκην. Suid. Δίκην. The metaphor is perhaps from a wild boar Pollux v. 80 (ὁ σὺς ἀν) τὰ δένδρα πρόρριζα ἐκτρίψειν. Similarly in Latin *eradico*. Ter. *Heaut.* 589 *Di te eradicent*. Plaut. *Aul.* 300 *seque eradicarier*.

28 ἡδέσθην: specially of regarding a suppliant: Hom. A 23 sch., 377, Apollon. 15. 3, X 124 sch., Aesch. *Supp.* 366, 649, Eur. *Herac.* 101, *Med.* 328, *Hec.* 284, 789, *Alc.* 869, *I. A.* 1248, Ap. Rhod. ii. 1131, Dem. 644. 1, 983. 19, Meleager *A. P.* v. 215, Philostr. *Apoll.* vi. 5, Liban. *Ep.* 259.

29 πρόσθεν ἢ with inf., Heraclitus *fr.* 1, 23, Soph. *O. T.* 832, Eur. *Bacch.* 1274, with indic. Soph. *O. T.* 736.

30 ὥσπερ εὖρημ' ἀρπάσσα like treasure-trove (=ἔρμαιον, a god-send, which is commoner), seized and obtained by the finder, Ael. *V. H.* iv. 1, xiii. 40: often metaph., a piece of luck, windfall: Hdt. vii. 108, 155, viii. 109, Thuc. v. 46, Eur. *Med.* 500, 711, *Herac.* 533, *El.* 605, Isocr. 397 e, Xen. *Anab.* ii. 3. 18, vii. 3. 13, Lysias (Dion. Hal. v. 604. 14), Isaeus ix. 21 (77. 25), Herod. Att. p. 40 Reiske, Aristid. ii. 62 schol., Philostr. *Apoll.* i. 18, iii. 7, vi. 39. 2, *Heroic.* 20. § 45, *Sirach* 39. 4. Hence ἀρπαγμα, what may or should be grasped at, seized is a synonym: Plut. *Mor.* 330 D οὐ γὰρ ληστικῶς τὴν Ἀσίαν καταδραμών, οὐδ' ὥσπερ ἀρπαγμα καὶ λάφυρον εὐτυχίας ἀνελπίστον σπαράξαι διανοηθείς. Ael. *N. A.* xv. 2 ἀρπαγμα καὶ θήραμα. ii. 50 ἀρπάσαντα ἐκ τοῦ δικτύου τρύγονα... ἐπικόλπιον ἐμβαλεῖν καὶ... ὥς τι ἀγαθὸν εὐρόντα εἰς ἐμπολὴν κερδαλέον ἐαυτῷ ἔχειν ἀρπαγμα. *V. H.* xiv. 20 his slave finding a pig αὐτὸς τὸ εὖρημα παρὰ τοῦ παιδὸς ἀρπάσας κατέτραγεν. iii. 17 ἐγὼ μὲν γὰρ τὴν σὺν αὐτοῖς ἀπραγμοσύνην κὰν ἀρπάσαιμι ἐπιδραμών. Muson. Stob. *Fl.* vii. 24 ἀρπαξε τὸ καλῶς ἀποθνήσκειν. Hesych. Ἐπιδρομή: ἔφοδος, ἀρπαγή, ἐπίβασις. Cic. *ad Att.* xiii. 19. 5 *tanquam* ἔρμαιον ἀδρίβυι. Liban. iv. 44. 27 ἀν οὖν ὑμεῖς μὴ δέχησθε τὸ ἔρμαιον μηδὲ ἀρπάξτε τὴν δωρεάν. Heliod. iv. 6 οὐ γὰρ ἀρπαγμα τὸ πρᾶγμα, οὐδ' εὖωνον. vii. 11 τὴν ξυντυχίαν ἀρπαγμα καὶ ὥσπερ

ἄγρας¹ ἀρχὴν ποιησαμένη. 20 οὐχ ἀρπαγμα οὐδ' ἔρμαιον ἡγούνται¹ τὸ πρᾶγμα. Paul. *ad Philipp.* 2. 6 Wetstein, Euseb. *Vit. Const.* ii. 31 οἷον ἀρπαγμα τι τὴν ἐπάνοδον ποιησάμενοι. *Hist. Eccl.* viii. 12 τὸν θάνατον ἀρπαγμα θέμενοι. Cf. ἀρπαλέως 'eagerly.' Similarly φωρίον Timaeus ap. Longin. iv. ὥς φωρίον τίνος ἐφαψάμενος 'which is quite genuine: compare Synes. p. 1198 B (Migne) ὥσπερ ἔρμαιον λαβόμενος.' On Longin. Toup corrects Plut. *Demetr.* 40 ἐξορμήσαντος ἐπὶ Θράκην τοῦ Δημητρίου ὥσπερ εὖρημα καταληψομένου (MSS. ἔρημα; 'so Reiske previously').

31 χαιρέτω, φίλη, πολλά, εἰούσα τοίῃ: φίλη must not be taken, as Buecheler took it, with τοίῃ; for τοίῃ must then have been in the emphatic place, τοίῃ εἰούσα φίλη as Callim. *h.* v. 86 τοιαῦται, δαίμονες, ἐστὲ φίλαι. Here then φίλη must be vocative: Lucian iii. 310 οὐκοῦν ἐπειδὴ τοιαύτη ἐκείνη, περιβάλλωμεν ἀλλήλους, Φιλημάτιον δὲ πολλά χαιρέτω.

32 κῆτέρην τιν' ἀνθ' ἡμέων φίλην ἀθρείτω τᾶλλα *aliam pro me posthac*² *quaerito* as Plaut. *Menaech.* 695 *aliam posthac invenito quam habeas frustratui*. Seneca Burm. *Anth. Lat.* i. 417 *ite alias posthac sollicitate animas*. *Epid.* 455 *quin tu aliam quaeras cui centonem sarcias*. Ter. *Hecyr.* 746 *quaere alium tibi firmiorem*. Ov. *Amor.* iii. 11. 28 *quaere alium pro me qui queat ista pati*. M. v. 181 *quaere alium tua quem moveant miracula*. Appul. *Met.* xi. 248 (p. 782) *eat nunc et crudelitati suae quaerat aliam*. Petron. 79 *tuas res ocius tolle et alium locum quem polluas quaere*. Sueton. *Vespas.* 23 *alium tibi quaere fratrem*. *Erot. de Apoll. Tyr.* ch. 34, p. 622^b ed. Lapaume (Didot) *quaere alium qui eat*. Aesch. *Ag.* 1267 *ἄλλην τιν' αἴτης* [for αἴτην] ἀντ' ἐμοῦ πλουτίσετε. Hom. A 295 *ἄλλοισιν δὴ ταῦτ' ἐπιτέλλο*. a 374 *ἄλλας δ' ἀλεγύνετε δαΐτας*. Theocr. xiv. 37 *ἄλλον ἰοῖσα θάλλε φίλον*. A. P. ix. 654 *δίξεσθε δόμους, λήϊστορες, ἄλλους*. vii. 5. 5 *ἄλλον ποιητὴν βασανίζετε· τὰμὰ δὲ...* Babr. 95. 63 *ἄλλοις ἀλωπέκιζε*. *Paroem. Gr.* Ἄλλην δρὺν βαλάνιζε. Lucian i. 552 ὦρα σοι ἄλλον περιβλέπειν τῶν πλουσίων for a purchaser. Heliod. ii. 30 *ἄλλους ὦρα σοι τῶνδ' ἐπιζητεῖν ὀνήτας*. x. 11 ὦρα σοι ζητεῖν ἐτέρους. The custom of such phrases determines, to my mind, the sense of ἀθρείτω as 'look out for' *circumspicito* Juv. viii. 95 (Mayor), as Theocr. xvi. 16 *πόθεν οἴσεται ἀθρεῖ ἄργυρον*, a synonym for the more familiar σκοπεῖω Isaeus ii. 22 (20. 22) *ἐσκόπει ὁ Μενεκλῆς γυναῖκά μοι*, Ar. *Thesm.* 599, Xen. *Anab.* v. 7. 32, *Hier.* 9. 10, Plut. *Mor.* 991 F ὦρα σοι σκοπεῖν ὄνομα κάλλιον, in Hom. *παπταίνειν* Δ 200, P 115, rather than 'see to' ὄρη Theocr. xv. 2, ἴδε Hom. θ 443, or 'turn to,' 'look to' (for aid) which is commonly expressed by ὄραν εἰς or πρὸς: see however Dem. 1120. 29 *Φορμίωνα δὲ πάλιν ἐόρακε* (*respexit* Paley), *Job* v. 1.

33 τᾶλλα 'in other affairs,' *posthac*, 'henceforth': Ar. *Plut.* 326 ὅπως δέ μοι καὶ τᾶλλα συμπαραστάται ἔσεσθε. Hdt. vii. 104 σοὶ δὲ εἰ φαίνομαι ταῦτα λέγων φλυηρέειν, τᾶλλα σιγᾶν θέλω τὸ λοιπόν. νῦν δέ... 'Soph. *Philoct.* 1360 οἷς γὰρ ἡ γνώμη κακῶν μήτηρ γένηται τᾶλλα παιδεύει κακά whatever be the right reading.' In Xen. *Hell.* iii. 2. 2 τὰ μὲν ἄλλα... διέτελει· ἐπειδὴ δέ... it=τὸν ἄλλον χρόνον. Cf. VII. 47. τᾶλλα cannot begin the next sentence 'For the rest': that would be τὰ δ' ἄλλα.

¹ 'Whence it is easy to see that in Eur. *Melanipp.* v. 23 should be read αἱ τ' ἄγ <ρ> αὖν ἡγούμενοι ψέγειν γυναῖκας.'

² 'Add probably Menand. *Pk.* 315.'

χρησθαι οὐκ ἂν προσδοίην like 78 τὸ σῶμα δοῦσα χρῆσασθαι is another way of saying ἐν' οὐκ ἂν χρήσαιοι *unum usu non darem*. χρῆσαι 'to lend' is 'to grant the use of': Ar. *Thesm.* 250 EY. χρῆσον ἡμῖν.... ΑΓ. λαμβάνετε καὶ χρῆσθε. Lucr. iii. 971 *vitaque mancipio nulli datur, omnibus usu*, 'imitated by Peto Albin. *Eleg. ad Liv.* i. 369 *Vita data est utenda*, Cic. *Tusc. Disp.* i. 39 (natura) *dedit usuram vitae tamquam pecuniae*. Seneca *Consol. ad Polyb.* 29 *usum acceperit*. Arnob. ii. 27.

34 τῇ Μηδοκίῳ: you could not say (φοβοῦμαι) μή, δοκέω, γρύζω; and the reading of the second hand γρύξαι is equally impossible; μή δόξω would be required as Bitinna is not now talking to Nossis; further λάθω would naturally follow. Koritto, learning of Nossis' breach of trust, calls her not ἡ Ἡρίωνης but ἡ Μηδόκω—with contemptuous venom. Μηδόκης (Μηδίκω in the oldest Thracian inscription Ditt. *Syll.* 312 II. 1) Μηδοκος Ἀμάδοκος (see Kock III. p. 549) is a Thracian name and, like all others of the termination -οκ- or -ωκ- (Ζαρδῶκης Strabo 553, Δηϊόκης Hdt. i. 73, Lobeck *Proll.* 329, Παρδόκας Ar. *Ran.* 608 Blaydes crit. n. a Thracian slave, Σάνδοκος = Σανδῶκης Hdt. vii. 194, Ὑποκολαβρά Theophylact. *Sim. Hist.* i. 8, Σπάρτοκος Ditt. *Syll.* 101, Michel *Inscr. Gr.* 98, Σαωκίς the old name of Samothrace Hesych., Ἀμζώκης Lucian ii. 546, 550 Scythian, Σιτόδοκος Hippocr. iii. 526 (as Σιτάλκης king of Thrace), Σάδοκος son of Σιτάλκης), would at once imply 'barbarian.' The Κοθωκίδαι it is true were an Athenian tribe; but Strabo 321 speaking of the barbarian tribes that occupied Greece originally, says that in some cases the barbarian source is indicated by their names, among them Κόθος and Κρίνακος—which may have some connexion with the Thracian Κρινοκόρακα of Theophrast. Alien extraction—Thracian usually at Athens—was the taunt Greek malice was always ready with: Alciphron iii. 61 πατὴρ μὲν ἀσήμενος μητὴρ δὲ βαρβάρου, Σκυθίδος οἶμαι ἢ Κολχίδος ἐν νοσηνίᾳ ἐωνημένης. ¹ Aeschin. iii. 172 (78. 24) calls Demosthenes' mother Σκύθιν τὸ γένος. ² Plut. *Mor.* 516 B we neglect our own affairs and recall ὅτι τοῦ γείτονος ὁ πάππος ἦν Σύρος, Θράττα δ' ἡ τήθη. ³ Antisthenes was taunted with Thracian parentage Diog. L. vi. 1. 1. ⁴ Menand. 553 protests ὅς ἂν εὖ γεγονὼς ἢ τῇ φύσει πρὸς τὰ γαθά, κἂν Αἰθίοψ ἢ, μητὴρ, ἔστιν εὐγενής. Σκύθης τίς;... Theophrast. *Char.* xxx. the Κακολόγος recalls ὅτι τούτου ὁ μὲν πατήρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο (a Thracian slave-name Xen. *Vect.* 4. 14) ἡ μὲντοι μήτηρ εὐγενής Θράττα ἔστι—καλεῖται γοῦν ἡ ψυχὴ Κρινοκόρακα (? κρινοκορώκα cf. Strabo l.c.) 'at any rate the good soul's name is K.'—which contains the significant -οκ-. ⁵ Add Ταδοκομείτης a northern Apollo B. M. *Sculp.* 1. 777. The sound -οκ- was disagreeable to Greek ears: especial exception was taken (Demetr. *de eloc.* § 48) to Homer's χαλκοκορυστή (II 358). ⁶

μέζον μὲν ἢ γυνὴ γρύζω: Archytas (Stob. *Fl.* i. 71 μηδὲ μέζον φύσιος τὰς ἀμετέρας φθεγγώμεθα). ⁷ The phrase is used with reference to the proverbial injunction μὴ μέγα λέγε 'don't talk big,' 'don't boast.' Apostol. xi. 38^a μὴ μέγα λέγε: τοὺς μεγαλαυχούντας ἔλκει πρὸς μετριότητα ἢ παροιμία· ὡς καὶ Θεόγνις [159] μήποτε, Κύρν', ἀγορεύσθαι ἔπος μέγα· οἶδε γὰρ οὐδεὶς ἀνθρώπων ὅτι νύξ χῆμέρη ἀνδρὶ τελεί. Diogenian. vi. 70^b. Macar. v. 92. It occurs very often: Hom. χ 287. Soph. *fr.* 601, *Aj.* 386, *El.* 830. Eur. *H. F.* 1231.

¹ See however on v. 65.

Ar. *Ran.* 835 copied by [Lucian] iii. 613. Plat. *Apol.* 20 E. *Phaed.* 95 B μὴ μέγα λέγε μή τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα λέγεσθαι. *Sophist.* 238 A. *Hipp. Maj.* 295 A. Theocr. x. 20. μέγα λέγειν Hom. γ 227, π 243, Pind. *N.* v. 14, vi. 27, Aesch. *Eum.* 937, Soph. *Aj.* 423, Dem. 579. 12, Procop. *Ep.* 68. Cf. Verg. *Aen.* x. 547, Hor. *Sat.* i. 3. 13, Tibull. i. 5. 5, ii. 6. 11, Ov. *Trist.* v. 3. 29. τὸ μέγα λέγειν οἱ ποιεῖν was regarded as offending Nemesis or Adrasteia: Lucian iii. 312 οὐ μέγα, ὦ Λυσία, τοῦτο ποιεῖς...; ἔστι τις θεὸς ἡ Ἀδράστεια καὶ τὰ τοιαῦτα ὀρᾷ, A. P. xvi. 223 ἡ Νέμεσις προλέγει... μήτ' ἀμετρὸν τι ποιεῖν μήτ' ἀχάλινα λέγειν, 224, whom therefore it was considered wise to propitiate Aesch. *P. V.* 968 οἱ προσκυνούντες τὴν Ἀδράστειαν σοφοί, Dem. 781. 8. ¹ Menand. below. ² Synes. *Ep.* 4 (p. 163 B=642. 25). It was a constant habit with the Greeks when uttering what Adrasteia might consider μέγα to disarm her resentment by a propitiatory phrase: [Eur.] *Rhes.* 330 Ἀδράστεια μὲν ἂ Διὸς παῖς εἶργον στομάτων φθόνον· φράσω γὰρ δὴ ἔσον μοι ψυχᾷ προσφιλὲς ἔστιν εἰπεῖν. Plat. *Rep.* 451 A προσκυνῶ δὲ τὴν Ἀδράστειαν χάριν οὐ μέλλω λέγειν. So Liban. *Ep.* 286. Themist. 354 B. ³ Menand. *Pk.* 112 οὐκ ἀήδης, ὡς εἰκέν, εἰμ' ἰδεῖν...τὴν δ' Ἀδράστειαν μάλιστα νῦν ἄραρε προσκυνεῖν. ⁴ Lucian iii. 435 ὦν—ἀπείη δὲ ἡ Ἀδράστεια—ἐλπίζω κτλ. ὦ φίλη Ἀδράστεια Lucian iii. 26, 186, 293, 294. Julian *Ep.* 28 μακρῶ νομίζω κρείττονα ἐκείνων, Ἀδράστεια δ' εὐμενὴς εἴη. 48. I ἴλεως δὲ ἔστω τοῖς λόγοις ἡμῶν ἢ Ἀ. 58. 16 ἐπιθήσω σοι δίκην τὴν πρέπουσαν ἐθελόντων θεῶν καὶ τῆς δεσποίνης Ἀ. [Eur.] *Rhes.* 456 σὺν δ' Ἀδραστείᾳ λέγω, as σὺν θεῷ δὲ εἰρήσθω Procop. *Ep.* 85, 151. Synes. 131 s. *fin.*, 132 s. *fin.* σὺν θεοῖς εἰπεῖν Soph. *fr.* 43 B. Aristid. ii. 562 ἀλλ' ἡμῶν μὲν τουτωνί, θεὸς δ' εὐμενὴς παραπέμποι τὸν λόγον, τίνες πῶ μείζους θορύβους ἐν συλλόγοις ἐκίνησαν; ἢ τίς μᾶλλον, σὺν θεοῖς εἰπεῖν, τοῦτο γὰρ ἔμοιγε ἡγήσθω πάσης παρρησίας. σὺν θεῷ εἰρήσεται Eur. *Med.* 622, Ar. *Plut.* 114, Menand. 321 Ἀδράστεια καὶ θεὰ σκυθρωπὴ Νέμεσι συγγιγνώσκετε, where as in *Inscr. Cos* 29 Ἀδραστείας καὶ Νεμέσιος[s] and A. P. ix. 405, xii. 160 Adrasteia is spoken of as separate from Nemesis with whom she is commonly identified see Blomfield on Aesch. *P. V.* 972. Of Nemesis the like phrases are used: Alciph. i. 37. 4 τὴν Νέμεσιν δεῖν αὐτὸν ὀρᾷ εἰ οὕτως με περιόψεται ἐρώσαν. Catull. i. 19 *oramus cave despuas ocelle ne roenas Nemesis refosecat a te est vemens dea: laedere hunc caveo*. A. P. vi. 283 ἡ Νέμεσιν δεινὴν οὐχὶ κύσασα θεόν. vii. 630 πάντα λόγον πεφύλαξο τὸν αὔριον οὐδὲ τὰ μικρὰ λήθει τὴν γλώσσης ἀντίπαλον Νέμεσιν. xii. 140 τὸν καλὸν ὡς ἰδοῦμαι Ἀρχέστρατον, οὐ μὰ τὸν Ἑρμῆν οὐ καλὸν αὐτὸν ἔφαν...εἶπα καὶ ἡ Νέμεσις με συνήρπασε...τὸν παῖδ' ἱλασόμεσθ' ἢ τὰν θεόν; ἀλλὰ θεοῦ μοι ἔστιν ὁ παῖς κρείσσων· χαίρετω ἡ Νέμεσις (there 'goodbye to Nemesis' as Theocr. xxvii. 15, Eur. *Hipp.* 112) [iv. 57]. Meleag. A. P. xii. 141 ἐφθέγξω, ναὶ Κύπριν ἂ μὴ θέμις...τοιγάρ, ἰδοῦ, τὸν πρόσθε λάλον προῦθηκεν ἰδέσθαι δείγμα θρασυτομῆς ἢ βαρύφρων Νέμεσις. Alciph. i. 23 ἀμνησθῆναι γὰρ αὐτὰς...ἐν οἷς μάλιστα ἀνιάσονται—προσκυνῶ δὲ τὴν Νέμεσιν. Catull. lxvi. 71 *pace tua liceat fari Rhamnusia virgo*. Stat. *Silv.* iii. 5. 5. Auson. *Idyl.* viii. 40. Similar expressions are numerous as φθόνος δ' ἀπέστω Aesch. *Ag.* 895. ἀπείη Julian *Ep.* 11. Aristaenet. *Ep.* 1 ἀπίτω φθόνος τοῦ κάλλους, ἀπίτω βασκανία τῆς χάριτος (cf. Plat. *Phaed.* 95 B *supra*). Soph. *Phil.* 776 τὸν φθόνον δὲ πρόσκυσον. Liv. ix. 19. 5 *absit verbo invidia*. ἀνευ φθόνου (=σὺν θεοῖς) μὲν εἰ (Tyrwhitt for οὐ) πεπτωκός· εἰ δ' ἔπεισι Νέμεσις οὐ λέγω, cf. Aesch. *Theb.* 221. God is a jealous

god: Hdt. vii. 106 ἐπεάν σφι ὁ θεὸς φθονήσας... οὐ γὰρ εἴα φρονέειν μέγα ὁ θεὸς ἄλλον ἢ ἑωυτόν. To avert the envy of Adrasteia spitting was also customary: Lucian i. 714 καὶ ἐφίκει ἡ Ἀδράστεια τότε κάτοπιν ἐφειστώσά σοι εὐδοκίμουσι ἐφ' οἷς κατηγορεῖς τῶν ἄλλων καταγελᾷν ὡς ἂν θεὸς εἰδυῖα τὴν μέλλουσάν σοι εἰς τὰ ὅμοια μεταβολὴν καὶ ὅτι οὐκ εἰς τὸν κόλπον πτύσας πρότερον ἡξίους κατηγορεῖν τῶν διὰ ποικίλας τινὰς τύχας τοιαῦτα πράττειν ἀξιούντων. iii. 259. Strato *A. P.* xii. 229. Theocr. vi. 39. Apostol. vi. 64. (Greg. Cypr. Mosq. 3. 27 wrongly Εἰς κόλπον πτύεις: ἀντὶ τοῦ μεγαλορρημονεῖς.) Petron. 74 *inflat se tanquam rana et in sinum suum non spuit.* Juv. vii. 111. **35** λάθοιμι i. 35 n. Ἀδράστεια was very commonly worshipped in Cyzicus and other Asiatic cities (see e.g. schol. Ap. Rhod. i. 1116). For μὲν...δὲ in such deprecatory parentheses compare Eur. *Or.* 572, Plat. *Euthyd.* 286 E¹. For Eur. *fr.* 387 καίτοι φθόνου μὲν μῦθον ἄξιον φράσω, compare Dem. 1369. 9 καὶ φθόνος μὲν ἀπείη τοῦ λόγου δοκεῖ δὲ τις ἂν εἰπὼν ὡς...τάληθές εἰπείν. Max. Tyr. xix. 2 τολμηρὸν μὲν εἰπείν φράσω δὲ ὁμῶς.²

χιλίων εὐντων ἕν' οὐκ ἂν: the positive form of this phrase is *Ecclesiastes* vii. 28 ἄνθρωπον ἕνα ἀπὸ χιλίων εὐρον 'one man among a thousand have I found,' Dio Chrys. i. 253 εἴ τις αὐτῶν πλουσίων εἰς πού τάχα ἐν μυρίοις, Eur. *Heracl.* 327 ἕνα γὰρ ἐν πολλοῖς ἴσως εὖροις ἂν, *Med.* 1074 παῦρον δὲ γένος μίαν ἐν πολλοῖς εὖροις ἂν ἴσως.² Ov. *de art. am.* iii. 422 *e multis forsitan unus erit.* The negative, Hdt. viii. 119 ἐν μυρίῃσι γνώμῃσι μίαν οὐκ ἔχω ἀντίστοον. Pind. *N.* vii. 55 τυχεῖν δ' ἐν' ἀδύνατον εὐδαιμονίαν ἀπασαν ἀνελόμενον. Eur. *Ion* 394 ἐν δ' ἂν εὐτυχές μόνος ποτ' ἐξεύροι τις (cf. Soph. *fr.* 620, Hdt. i. 32, Lucian *A. P.* xi. 405. 3). Hdt. iii. 6 ἐν κεράμιον οἰνηρὸν ἀριθμῶ οὐκ ἔστι. Xen. *Anab.* v. 6. 12 ὡς ἀριθμῶ ἕνα μὴ. Ar. *Thesm.* 549 μίαν γὰρ οὐκ ἂν εὖροις. ¹Dem. 873. 11 μίαν ἡμέραν οὐκ ἐχρήρευσεν. ²Dion. Hal. v. 122. 10. Heliod. viii. 5. Plut. *Mor.* 975 C ἐν οὐκ ἔστι τοιοῦτον ἀποφῆναι. 1058 C μίαν οἴκοθεν δραχμὴν οὐκ ἔχοντες. Aristid. ii. 225 μίαν οὖν πασῶν μηχανὴν οὐχ εὖραν. Liban. iv. 145. 17 μίαν γὰρ ἡμέραν οὐκ ἐπέλιπον, ὦραν, ἡμέωριον. 'In the LXX. Ps. xxxiii. 20 φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν· ἐν ἐξ αὐτῶν οὐ συντριβήσεται. So cv. 11, *Esaias* xxxiv. 16 Ἀριθμῶ παρήλθον καὶ μία αὐτῶν οὐκ. Matth. *Ev.* x. 29.¹ Ovid *ex Pont.* ii. 3. 11 *nec facile invenies multis in millibus unum.* Matus *fr.* 6 *<unum> fidorum in militibus tot non videbitis grossum.* In Latin, if I mistake not, *unus non* was as common as *ne unus quidem*. εἰς οὐδεὶς 'no single' Hdt. i. 32 s. *fin.* σῶμα ἐν οὐδὲν αὐταρκές ἐστι. Thuc. ii. 51. Plat. *Legg.* 747 B, *Epin.* 977 D, *Theaet.* 182 B. Dem. 518. 26, 1106. 23. Dion. Hal. vi. 1039. Lucian ii. 695. Heliod. i. 32, ii. 27. ¹Apollodor. ii. 2. 3 ἦν γὰρ οὐ μόνον ἐνὶ ἀλλὰ πολλοῖς οὐκ (=οὐδὲ πολλοῖς) εὐάλωτον.² See Schaefer *Greg. Cor.* pp. 55-8. Bekk. *Anecd.* 138. 22. ἐν οὐδ' ὅτι οὖν Dem. 404. 6, 643. 15. Sometimes the negative precedes, in which case εἰς is separated from it; since οὐχ εἰς, as *non unus*, when closely joined, means 'not only one': Ar. *Eccl.* 153 νῦν δ' οὐκ εἰσώ, κατὰ γε τὴν ἐμήν, μίαν. Plut. *Mor.* 182 D οὐκ ἂν ἐβουλόμην ἕνα Ἀθηναῖον μαστιγοῦσθαι. ¹Galb. 13 οὐκ ἂν οἴσθαι μίαν.... *Anth. Arphend.* i. 263. 17 μή τφ νήποινον βῶλον μίαν ἢ ἕνα λᾶαν ὀχλίσσαι. Matt. *Ev.* v. 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Similarly

¹ Similarly in Menand. *Ph.* 40-1 read φορτικώτερο <ν μὲν οὖν> ἐπέρχεται μοι, τρόφιμε, συγγνώ <μην δ' ἔχε>, the latter supplement with Cobet. ² So read.

Soph. *Aj.* 1144 φ' φθέγμ' ἂν οὐκ ἂν εὖρες=οὐδὲ φθέγμα ἂν εὖρες. 'χιλίων ὄντων too is emphasized, =οὐδὲ χιλίων ὄντων 'not even if I had a thousand, would I give so much as one': *Trag. fr. adesp.* 546. 10 τὸν γὰρ Ὀρφέα λαβὼν... οὐκ ἂν..., ¹Aristid. i. 88 ἀλλ' Ὀμηρος δέκα στόματα οὐκ ἂν φησιν οἷός τε εἶναι λαβὼν τῶν νεῶν ἀριθμὸν εἰπεῖν, Xen. *Cyr.* vi. 2. 18. Dion. Hal. v. 169. 5 out of thirty οὐκ ἂν εὖροι τις ἐξ ἡ' ἐπτά. VII. 19, 120 n. and VIII. 20 n.² ὅστις not =ὅς here, but as Soph. *fr.* 620 τὰ δ' εὐτυχοῦντα πάντ' ἀριθμήσας βροτῶν οὐκ ἔστιν οὗτος ὄντιν' εὐρήσεις ἕνα¹. In questions Ar. *Eccl.* 472. Aesch. *Pers.* 835 κόσμον ὅστις εὐπρεπής.... Here=οὐδ' ὅστις not even any mouldy one.

36 λεπρός *scaber* applied to the rough, scaly surface of diseased flesh, *leprosy*, mangy hide. Ar. *fr.* 204 λ. κυνίδιον, *Ach.* 723 ἱμαντας ἐκ λεπρῶν (δερμάτων δηλ.), schol. ἐκ λεπρῶν βοῶν. φασὶ γὰρ τὰ τῶν λεπρῶν δέρματα ἰσχυρὰ εἶναι. Aristoph. *fr.* 723 used λεπρῶν of a mouldy wine jar ἀντὶ τοῦ μὲν δὲν Pollux vii. 162.

προσδοίην This word (IV. 94 n.) is quite inadequately treated in the Lexicons, ¹Liddell and Scott e.g. giving only the rendering 'to give besides,' and προσεπιδίδωμι 'to give over and above.' It is very often a synonym of ἐπιδιδόναι, which commonly means *to give as a free gift* Dem. 567. 27 ἐκὼν ἐπιδούς, 1127. 14 ἐθελοντὴς ἐπιδούς, Xen. *Cyr.* i. 5. 1 εἴ ποτ' ἐν ἐορτῇ εὐωχία γένοιτο ἐπιδιδόντα μᾶλλον τοῦ ἑαυτοῦ μέρους: used)(ἀποδοῦναι Plut. *Phoc.* 9, *Mor.* 188 A, 533 A, 822 E: to grant a boon, confer, bestow anything that belongs to oneself on another who has no claim: Theogn. 561 εἴη μοι τὰ μὲν αὐτὸν ἔχειν τὰ δὲ πᾶλλ' ἐπιδιδόναι.... Hes. *Op.* 396, Hdt. ii. 1218, Ar. *Pax* 333, Eur. *Med.* 188, *Bacch.* 1117: with partitive genitive Plut. *Mor.* 508 E ταῦτα καὶ τῶν ἄλλων ὅσα παρῆν...δαψιλῶς ἐπιδιδούς. Diog. L. vi. 2. 57 ἐπιδὸς καὶ ἡμῖν τοῖς πτωχοῖς τῆς γαστροῦ. So προσδοῦναι Phoenix Coloph. (Ath. 359 e) κορώνη χεῖρα πρόσδοτε... 20 νόμος κορώνη χεῖρα δοῦν ἐπαιτούσῃ. Hippoloch. Ath. 126 b, e ἀπασι προσεδόθη, as 130 c ἐπεδόθη πᾶσι. Ar. *Pax* 955, *Eq.* 122 σοὶ μὲν προσεδίδον μικρὸν ὧν ἐλάμβανεν: often with a partitive gen., *impertire*, IV. 94, Ar. *Pax* 1111 οὐδεὶς προσδώσει μοι σπλάγχων; Eur. *Cycl.* 527 ἀδελφοῖς τοῦδε προσδοῦναι ποτοῦ, *Hel.* 609, *Suppl.* 351. Lucian iii. 227 π. τῷ ὄνφ ἀκράτου ῥοφεῖν. Philostr. *Apoll.* vii. 6. 1 π. αὐτοῦ (the drug) τοῖς... iv. 13 σφίσι τῆς κοινωνίας τοῦ πλοῦ. The origin of this sense seems to be *giving over and above what is required of one, ultro*, Isocr. viii. 29 (163 e) οὐ μόνον... ἀλλὰ καὶ τῆς ἑαυτῶν προσδώσουσι. Xen. *An.* i. 9. 19. Plat. *Legg.* 720 A, Soph. *Phil.* 309 and 11. 88. προσδίδωμι κάμαντὸν with ἑαυτὸν ἐπιδιδόναι (*Thes. s.v.*) 'to offer oneself.' Another sense common to these words is 'to hand to' 'deliver into the hands of' ἐπιδιδόναι, Hippoloch. Ath. 128 e and 129 c, as Lucian iii. 443 τοσαῦτα μὲν ἐσθίοντες τοσαῦτα δὲ τοῖς οἰκέταις ἐπιδιδόντες, Stob. *Fl.* xiii. 28, Plut. *Alex.* 19, *Marcell.* 5, *Brut.* 5 bis, Dion. Hal. vi. 1116. 3, and *Thes. s.v.*: προσδοῦναι Plut. *Anton.* 84, *Cat. Min.* 24, *Crass.* 19, Philonides Ath. 675 b (where Kaibel wrongly emends to διδομένῳ). ¹So προσεπιδ. Ath. 188 e: other meanings in *Thes.* To these words correspond the same compounds of αἰτεῖν: Xen. *Mem.* i. 2. 29 προσαιτεῖν ὥσπερ τοὺς πτωχοὺς ἰκετεύοντα καὶ δεό-

¹ ²Thuc. viii. 92. 6 παραλαβὼν ἕνα τῶν στρατηγῶν ὅστις... (cf. Hdt. ii. 46) is wrongly doubted by Poppo, whom see for references. See also Smythe *G. M. P.* p. 235.²

μενον προσδοῦναι explains itself (the use is wrongly derived in *L. & S.*): ἐπαιτεῖν *to crave a boon, largess*, ἐπίδοσιν: ἀποδοῦναι, ἀπαιτεῖν, ἀπολαβεῖν *to give, claim, receive a due* and ἀπέχω=ἀπειληφώς ἔχω: μεταδοῦναι, μετατεῖν, μεταλαβεῖν, μετέχειν: ἐκδοῦναι, ἐξαιτεῖν, ἐκλαβεῖν (*get a commission* VI. 92 n.), παραδοῦναι, παραιτεῖσθαι, παραλαβεῖν. "See also *J. Phil.* 1907, p. 315."

37-39 quoted by Stobaeus *Fl.* lxxiv. 14 as from Ἡρώδου μιμιάμβων, where the first verse reads μὴ δὴ κόρη τυ τὴν χολὴν ἐπὶ ῥίνας....

37 τὴν χολὴν ἐπὶ ῥίνας ἔχ': Hom. ω 317 τοῦ δ' ὠρίνετο θυμός, ἀνὰ ῥίνας δέ οἱ ἦδη δριμύ μένος προῦτυψε is in *distress*; but usually the nostrils express *anger*: Theocr. i. 18 (Fritzsche) of Pan ἐστὶ δὲ πικρός, καὶ οἱ αἰὶ δριμύια χολὴ ποτὶ ῥινὶ κάθηται. Philostr. *Imag.* ii. 11. 1 of Pan τὴν ῥίνα καὶ τὸ ἐπίχολον αὐτῆς λεαίνων τῷ ὕπνῳ, 12. 2 φαιδρὸν δ' αὐτῷ τὸ εἶδος καὶ τῆς ῥίνας οὐδὲν χολῶδες. "Clem. Al. 270. 29 ἐπικροτοῦσι τῇ ῥίνι...καθάπερ ἔνοικον τοῖς μυκτῆρσι τὴν χολὴν κεκτημένοι." Heliod. *Aeth.* ii. 35 (Coräes II. p. 272) ἡ ῥίς ἐν ἐπαγγελίᾳ θυμοῦ,... Xen. *de re eq.* i. 10 of a horse. Afranius xxi. 384 (Ribb. p. 213) *diram tuam animam in naribus primoribus vix pertuli edepol.* Persius v. 91 *ira cadat naso rugosaque sanna.* Also in the supposititious lines in the *Amphitruo* of Plautus Sosia is made to say *vetust adagium fames et mora bilem in nasum conciuunt* which suggests a Greek original ...χολὴν ἐπὶ ῥίνα καλοῦσιν.

38 ἦν τι ῥῆμα μὴ σοφὸν πύθη: 'σοφὸν is more common than κάλον in such phrases.' Theognis 565 τοῦ συνιέν ὁπόταν τι λέγῃ σοφόν. Soph. *Philoct.* 1244 οὐδὲν ἐξανδᾶς σοφόν. Plat. *Epin.* 973 C λέγω δ' οὐδὲν σοφόν. Eur. *Hel.* 1048 ἦν τι καὶ γυνὴ λέξῃ σοφόν. Asklep. *A. P.* xiii. 23 ἦδη τι τέχνα καὶ σοφόν λέγοντα. Ar. *Plut.* 487, *Ran.* 1108, *An.* 428, *Eccl.* 895, Hdt. v. 18. Chaeremon *fr.* 24 οὐ ζῶσιν οἱ τι μὴ συνιέντες σοφόν. There is the same variation in an epigram on Cratinus frequently quoted and attributed to various authors. ὕδωρ δὲ πίνων χρηστὸν οὐδὲν ἂν τέκοις σοφόν. Ath. 39c, Phot., Suid. *s.v.* ὕδωρ, Zenob. vi. 22, Apostol. xvii. 52, 'for which *Anth. Plan.* and some MSS. of Suid. give καλὸν οὐ τέκοις ἔπος and *A. P.* xiii. 29 οὐδὲν ἂν τέκοι σοφόν.

39 a γνώμη such as are said to be characteristic of the mime. γυναικός she says merely because a woman is concerned; not as opposed to men, for 'a good man should be patient' is the common proverb: Theognis 658 ἐπεὶ ἔστ' ἀνδρὸς πάντα φέρειν ἀγαθοῦ. Choric. p. 17 Boiss. ἐσθλοῦ γὰρ ἀνδρός, ἡ τραγωδία φησὶν, ἅπαντα φέρειν καλῶς, from Soph. *fr.* 296. For women Philem. 132 ἀγαθῆς γυναικός ἐστιν μὴ κρείττον' εἶναι τάνδρός, ἀλλ' ὑπὴκοον.

κρηγύης *frugi*: from Hom. A 106 μάντι κακῶν οὐ πῶ ποτὶ μοι τὸ κρήγυνον εἶπας the idea that the word could mean *ἀληθες* arose. For the lexx. see Ebeling *Lex. Hom. s.v.* and add to his reff. Sext. Emp. p. 656. 4 (Bekker) *adv. math.* i. 2. 253. The mistaken use is found in Theocr. xx. 19, Paul. Sil. *Ecphras.* 933, Hippocr. *Ep.* 17, Leonid. Tar. *A. P.* vii. 648 (in 355 and 644 the meaning is doubtful): the correct in Theocr. *Ep.* 21¹, Plato *Alc.* i. 111 E, Hippocr. i. 238 (a sound symptom), Nicand. *Ther.* 935, Asklep. *A. P.* vii. 284, *Ep.*

¹ From which it may be seen that Hipponax used the word, 'for which see further Callim. *P. Oxy.* vii. 196, Gerhard *Phoenix of Colophon* p. 108 (v. 78) (both in choliambics)."

Pythag. 3, an uncertain Ionic philosopher in Stob. *Fl.* xxviii. 18 a (of gold). According to Perictyona (Stob. *Fl.* lxx. 50) to obey parents is πεπνυμένα καὶ κρήγυα τοῖς εὐσέβεισιν, lxxv. 19 πρὸς δὲ τὸν ἄνδρα τὸν ἐαυτῆς ζῶην ὥδε δεῖ νομίμως καὶ κρηγύως, μηδὲν ἐννεωμένην ἰδίῃ ἀλλ' εὐνήν τηρεῖσαν καὶ φυλάσσουσιν...φέρειν δὲ χρὴ τῷ ἀνδρὸς πάντα, κῆν ἀτυχῇ, κῆν ἀμαρτῇ...τάνδρός πρήσσουσα κρηγύως, Cercidas III. 2. 12. It is used of a woman also in IV. 46. If the use of the word here is associated with the standards of morality of the later Pythagoreans—Puritanical or Quaker as we might call them—the *nuance* is delicious.

40 αἰτὴν λαλεῖς' εἰμι 'for chattering': Aristid. ii. 428 ἐγώ, οἶμαι, αἴτιος, οὐ προσέχων τὸν νοῦν. Thuc. i. 69, iii. 48, vii. 83, cf. iv. 26. 5. Plat. *Gorg.* 447 A, *Rep.* 500 B. Dem. 372. 17. Xen. *Symp.* vi. 7 σὺ αἴτιος πράγματά μοι παρέχων. In *Oec.* viii. 2 τούτων οὐ σὺ αἰτία, ἀλλ' ἐγώ οὐ τάξας σοι [παρέδωκα] ὅπου χρὴ ἕκαστα κείσθαι, π. may be an insertion. Plut. *Mor.* 60 F σὺ τούτων αἴτιος...προσφερόμενος. Ages. 11. Dio Chrys. i. 484. Liban. iv. 145. 11. In Lucian iii. 468 λέγουσι...Ἡρην τούτων αἰτὴν ἐθέλουσαν γενέσθαι Κόμβαθον ἐσθλὸν μὲν ἔοντα λαθεῖν μηδαμᾶ, Στρατόνικον δὲ τίσασθαι read γενέσθαι, ἐθέλουσαν.

41 πολλὰ τὴν μεν γλάσσαν: It seems probable that unless there had been a stop after πολλὰ Herodas would have written μεν τὴν γλάσσαν (*infra*). τὰ πολλὰ 'the whole story' is a common phrase but for this reason and because it lacks point here it may be rejected. Perhaps Herodas wrote καὶ πολλὰ or τί πολλὰ; *quid multa?* <ῆ> πολλὰ is also possible. τὴν μεν γλάσσαν 'v. 7, 39. See Kühner-Blass *Gr. Gr.* II. p. 619. Of their instances Hdt. ix. 50, ii. 133, Aesch. *Cho.* 278, Soph. *O. R.* 62, 1458 suggest that the construction is Ionic—if we compare further Anacr. 81 αἱ δὲ μεν φρένες ἐκκεκωφέαται (so Cram. An. Ox. i. 288. 3: *E. M.* 322. 22 has αἱ δ' ἐμαὶ φρ.) and Hipponax 62, where An. Ox. i. 288. 1 and *E. M.* 499. 41 both read αἱ δὲ μεν ὀδόντες. It is also found in Doric Ar. *Lys.* 168, Theocr. ii. 55¹. Ar. *Lys.* 416 τῆς μου γυναικός is less easy to explain. The examples in Thuc. and Isocrates are doubtful: see K.-Bl.² γλάσσαν is the spelling in six out of the seven places in Herodas, III. 84, 93, v. 8, 37, 77, vi. 16, vii. 77, 110, and there is no reason for refusing to restore it to the seventh too. The only other record of the form is in *E. M.* 558. 49 where it is adduced in illustration Δαίφος: λινουφῆς ἄρμενον· ἡ παρὰ τὸ λῶπος, λάφος, καὶ λαῖφος, ὡς γλῶσσα γλάσσα. The accent is remarkable but cannot be rejected, for the origin and connexions of γλῶσσα are quite unknown. If Doric we would expect γλάσσα. ἐκτμῆν Alciph. iii. 69 ἐγώ δὲ τὴν φλυαρὸν γλῶσσαν ἀποτέμνειν ὁστράκῳ Τενεδίῳ τοῖς βουλομένοις ἔτοιμός εἰμι παρέχειν². Plaut. *Mil.* 319 SC. *cur non rogem?* PA. *non tu tibi istam prae truncari linguam largiloquam iubes.* Aeschin. p. 24. 31 ἐκκοπεῖς τοὺς ὀφθαλμούς καὶ τὴν γλῶσσαν ἐκτμηθεῖς ἢ ἐπαρρησιάζετο. "Philostr. *Ap.* viii. 7 γλῶτταν ἀξίαν ἐκτετμήσθαι." An offending tongue is often threatened with this treatment Plaut. *Aul.* 189, 250, *Amphit.* 556, Apoll. Rhod. iii. 278, Lucian i. 572, iii. 513, *Maccab.* ii. 7. 4,

¹ Quoted by Nairn who thinks the usage Alexandrian!

² "In Menand. *Ep.* 359 does not τοὺς ὀδόντας stand for some phrase=the tongue, e.g. τὴν κακὴν? see III. 49 n."

15. 33. Liban. iv. 311. 10 ἄξιον...τὴν γλῶτταν καταφαγεῖν πρὶν ἢ τοιοῦτον εἰπεῖν λόγον.¹

δεῖται: Bekk. An. 88. 21 Δεῖται ἀντὶ τοῦ δέ. 'ἀπελθεῖν με δεῖται' would be more helpful if we knew the source of the quotation. Soph. *O. C.* 570 ὥστε βραχέ' ἐμοὶ δεῖσθαι λέγειν. Plat. *Men.* 79 C δεῖ οὖν σοι πάλιν τῆς αὐτῆς ἐρωτήσεως, τί ἐστὶν ἀρετή; ἢ οὐ δοκεῖ σοι πάλιν δεῖσθαι τῆς αὐτῆς ἐρωτήσεως; Εἰ οἶον πάλιν τῆς αὐτῆς δεήσεισθαι ἐρωτήσεως. *Alcib.* ii. 149 C δοκεῖ μοι πολλῆς φυλακῆς δεῖσθαι καὶ σκέψεως. The reading is uncertain in Hdt. iv. 11 where the best MSS. give ὡς ἀπαλλάσσεσθαι πρῆγμα εἴη μὴδὲ πρὸ πολλοῦ (v.l. πρὸς πολλοῦ) δεόμενα (v.l. δεόμενον) κινδυνεύειν. Add to these passages already collected; VIII. 18, Aeschin. 44. 38 νυκτερινῆς ἐπιστολῆς τὸ πρᾶγμα ἐδεῖτο, Eur. *Med.* 672 σοφῆς δεῖται φρενός and compare Suid. s.v. Χρή.

42—44 a similar scene between two women, one desiring a confidence, is Lucian iii. 280 K. τί τοῦτο; ἡρυθρίασας...; Λ. ...αἰσχύνομαι... K. πρὸς τῆς κουροτρόφου τί τὸ πρᾶγμα, ἢ τί βούλεται ἡ γυνή; ὅρας; οὐ φιλεῖς με· οὐ γὰρ ἂν ἀπεκρύπτου τὰ τοιαῦτα. 42 v. 53 n.

44 τί μ' ἐμβλέπεις; Priscian xviii. 207 says ἐμβλέπειν αὐτῷ καὶ αὐτὸν καὶ εἰς αὐτόν. sic et nos prospicio illi et illum et in illum. In II. 68 ἐμβλέπειν is constructed with a simple accus., but there the meaning is 'behold,' and so in the only examples quoted by Bast in the *Thesaur.*, *A. P.* xi. 3, Marc. *Ev.* viii. 25, LXX *Judic.* xvi. 27 (cod. A), *Maccab.* ii. 12. 45. The usual construction is with the dative: with εἰς¹, Plat. *Alc.* i. 132 E, Dem. 913. 4, Menand. 83, 405, 538, Porph. *de abst.* i. 28: with πρὸς: and often used absolutely as v. 40, cf. iv. 86. A parallel for the present passage is Philodem. *A. P.* x. 103 τὴν θυμέλην μήτ' ἐμβλεπε μήτε παρέλθης². *Com. fr. adesp.* 222 reads οἰκειότητα δ' ἐμβλέπων ὠλίσθανον, but I have no doubt that we should read εἰς λειότητα. The line is given by Plut. *Mor.* 769 b as an example of τὰ φαῦλα καὶ μανικά τῶν παιδικῶν: for λείος compare e.g. Bato 7 v. 8. The smoothness of the skin gives an occasion for a play on words; for λείος is also a synonym of ὀλισθηρός. Hence perhaps Hor. *C.* i. 19. 8 *vultus nimium lubricus adspici*.

45 ἢ τί τάβρά σοι ταῦτα; 'or what means this delicacy of yours?' Aesch. *Ag.* 1203 KA. πρὸ τοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε. XO. ἀβρύνεται γὰρ πᾶς τις εὐ πρᾶσσω πλέων. Eur. *I. A.* 1342 1Φ. τὸ δυστυχές μοι τῶν γάμων αἰδῶ φέρει. KA. οὐκ ἐν ἀβρότητι κείσαι πρὸς τὰ νῦν πεπτωκότα. ἀλλὰ μὲν· οὐ σεμνότητος ἔργον. τί ταῦτα; Eur. *Andr.* 537, the proverb τί πρὸς ἐμὲ τὰ ποικίλα; (*Paroem.* II. 118) or μὴ πρὸς ἐμὲ τὰ ποικίλα, *A. P.* ix. 39 Ἄρει τὰ στῶμυλα ταῦτα, Aeschin. iii. 211 (84. 7) τί τὰ δάκρυα; *A. P.* xii. 50 τί τὰ δάκρυα ταῦτα; If there were a verb, it would be βούλεται: Hes. *Theog.* 35 ἀλλὰ τί μοι ταῦτα...; but ἀλλὰ τί μοι βούλεται ταῦτα in Procop. *Ep.* 15, 63 and elsewhere.

46 ἐνέχομαι Hesych. s.v. τὸ δεόμενόν τινος τυχεῖν ἐξορκίσαι (Heinsius for ἐξορῆσαι) τὸν ἀξιούμενον. Chariton ii. 10 ἐξώρκισε μὴδένι κατεπειν 'conjure.'¹ μή μ' ἐπιψεύση: Soph. *O. C.* 1145 ὦν γὰρ ὦμος' οὐκ ἐψεύσαμην οὐδὲν σε=ψεύδειν

¹ In Eur. *Ion* 740 the MSS. have εἰσβλέψαι quotations ἐμβλέψαι (so Musgrave). The difference is observed by Macho (*Ath.* 349 e) v. 59 εἶτα γράδιον ἐνέβλεπεν αὐτῷ... τί μ' εἰσβλέπεις δέ.

² 'Correct Eumath. xi. 12 δεινὸν ἐμβλέπων (for ἐμβαλὼν).'

mendacio fallere Ellendt. ψεύδεσθαι τινα occurs 'Xen. *Cyr.* i. 6. 19,' Plut. *Alc.* 26, *Coriol.* 20, *Marcell.* 27, *Syll.* 15, *Sert.* 3.

ἐπι- means 'further' v. 17; in Xen. *Hier.* ii. 16, Lucian ii. 499 ἐπιψ- means 'add lies.'

47 μᾶ, τί 'what need of supplications?' 'why so terribly serious?' 'μοι with ἐν- as Eubulid.¹ i. 2, 'ἐναβρύνεσθαι, ἐνεπινοεῖν, Ar. *Plut.* 428 Blaydes ἐνέκραγες,' ἐντροφᾶν, Philo i. 315 of the devil ἐνσοφιστεύων ἀκάκοις ἦθεσιν: in Eur. *Bacch.* 193 read οὐδ' ἐνσοφίζόμεσθα τοῖσι δαίμοσιν (for οὐδὲν... Musgrave?).

48 ἔρραψε Κέρδων or Κέρδων ἔραψε as IV. 22. 4, vv. 22, 25. Herodas, however, may well have been influenced by a desire to let the stress of metre fall on different syllables of the repeated Κέρδων, a subtlety practised especially by Sophocles (cf. A. R. Platt *C. R.* XIII. p. 148), for instance *O. C.* 1560, 1704, *El.* 173, *Phil.* 829, Eur. *Ion* 125-6, cf. VII. 115 n. κοῖος...Κέρδων Lucian iii. 309 TP. εἰπέ τοῦνομα ὦ Χαρμίδη. X. Φιλημάτιον, ὦ Τρύφαινα. TP. ὁποτέραν λέγεις—δύο γάρ εἰσι—τὴν ἐκ Πειραιῶς, τὴν ἄρτι διακεκορευμένην, ἥς ἐρᾷ Δάμυλλος...τὴν ἑτέραν...; κοῖος asks for a further description (not 'for πότερος with a touch of contempt,' Nairn), 'what?' 'which?' Sext. *Emp. Pyrrh. Hyp.* ii. 257 if Manes to be called, the slave will ask ποῖον; because there are several. Ar. *Thesm.* 30-33 ποῖος οὗτος Ἀγάθων; Aeschin. 18. 25 ποῖος Τιμαρχος; *Pherecr.* 145. 20 ποῖος οὗτος ὁ Τιμόθεος; Plat. *Ion* 541 C ποῖον τοῦτον; Ar. *Ach.* 963 ὁ ποῖος οὗτος Λάμαχος; Soph. *Phil.* 1229, Eur. *I. T.* 1287 τὸν ποῖον; Timocl. *fr.* 12 ὁ ποῖος; schol. Demetr. *Phal.* § 289 σημειῶσαι τί τὸ λεγόμενον, ποῖος Δημήτριος καὶ τίς ὁ τάδε γράφων. So ποδαπός (later) Apoll. *Synt.* i. 3. 26 ποδαπός ἐστι Τρύφων; μέλας ἢ λευκός; Lob. *Phryg.* 59.

50 Μυρταλίνης: 'see v. 3 n.: as before I. 50 ὁ Μатаκίνης τῆς Παταικίου Γρύλλος probably means 'Gryllus son of Maticine wife of Pataecius,' so here 'neighbour of Myrtaline wife of Κύλαιθις.'

51 What has a σκυτεὺς to do with the construction of a πλήκτρον? They were never, that I know of, made of leather, but always of some hard material, as wood Antig. *Mirabil.* CLXIX. p. 100 Westermann: see Schneider *Callimachea* II. 348 περὶ δὲ φυτῶν τῆς ἀκάνθης εἶδος (so Schn.) Ἀριστοτέλην φάσκειν...εὐρίσκεσθαι διαποικίλον τὴν χροάν ἐξ οὗ πλήκτρα γίνεσθαι. C. I. G. 150 B 29. Plat. *Legg.* 795 A speaks of κεράτινα πλήκτρα as though usual; Pollux iv. 60 of a Scythian instrument of which the πλήκτρα were goat's hoofs; Schreiber *Atl. Class. Ant.* VII. 11 shows one of emerald. Poets place a golden πλήκτρον in the hand of Apollo Hom. *h. Ap.* 185, Pind. *N.* v. 25, Eur. *H. F.* 351, Plut. *Mor.* 402 A (Bergk *P. L. G.* II. p. 507) ὕστερον μέντοι (οἱ Μεγαρεῖς) πλήκτρον ἀνέθηκαν τῷ θεῷ χρυσοῦν ἐπιστήσαντες...Σκυθίνῳ, λέγοντι περὶ τῆς λύρης...ἔχει δὲ λαμπρὸν πλήκτρον ἡλίου φάος, of Alcaeus Hor. *C.* ii. 13. 26, of the poet himself *Anth. Append.* vi. 120. 3: one of ivory is used by Apollo Tibull. iii. 4. 39, Propert. iii. 3. 25, by Orpheus Verg. *A.* vi. 647, by the poet *Anacreont.* 58. 5. Schol. Juv. vi. 383 *crispe pectine] eburno scilicet pectine qui crispet et agitet chordas aut scutulato*¹ (chequered, inlaid) *et pulchro* by no means argues a *sutor* for the maker. The πλήκτρον was indeed attached

¹ Read οὐκ ἀδείκνυ γ' ἐντροφᾶς. 'ἐνεξαμαρτάνειν is plausibly restored by Reiske to Thrasyarchus *fr.* 2. ἔλλαλει for ἐλάλει to Pherecrat. 64 by Dobree.

to the lyre by a cord (Schreiber *ibid.* vii. 5, 9, xc. 2), but not apparently by leathern thongs: it is mentioned as a peculiarity of the Scythian pentachord by Pollux iv. 60 that it καθήπτο ἱμάσιν ὠμοβοίοις. Nor can *ράπτειν* *ἐς* mean 'stitch on to': that would be *ράπτειν πρὸς*, προσράπτειν not εἰσράπτειν¹ which is not used, see *Lexx.*: *ἐς* is 'for': Hdt. ii. 98 πόλις...*ἐς* ὑποδήματα ἐξαιρέτος δίδεται, Xen. *An.* i. 4. 9 κῶμαι...*εἰς* ζώνην δεδομένοι 'towards' (Ath. 33 f). Theocr. v. 98 *ἐς* χλαῖναν μαλακὸν πόκον...*δωρήσομαι*. A. P. vi. 250 δέχεν εἰριά τε ῥοδόεντα καὶ *ἐς* κυανότριχα χαίτην νάρδον. Lucian iii. 334 *ὅν* τινα ἐσκευάσθαι *ἐς* τὸ δεῖπνον. 'I imagine that the illustration was suggested by the resemblance in shape² between the *πλήκτρον* (see Schreiber *ibid.* vii. 2. 17, LXXXIV. 3) with its cord and the *βαυβών* with its *ἱμαντίσκοι* (as *πλήκτρον* is used with an indecent suggestion Ach. Tat. viii. 9 Jacobs): 'so far from being able to construct a *πλήκτρον* soft as sleep (v. 71) he could not even make a hard *πλ.* for a lyre.'

52 Lucian iii. 300 Δημόφαντος ὁ δανειστής ὁ κατόπιν οἰκῶν τῆς Ποικίλης, Hippocrat. iii. 498 τοῦ Παρίωνος *ὃς* κατέκειτο ὑπὲρ Ἀρτεμισίου, 'v. 52 n.,' the most exact method the Greeks had of giving an address. One would expect ὁ ἐγγὺς οἰκίαν, but cf. Theocr. ii. 70 ὁ τροφὸς ὁ μακαρίτης, ἀγχίθυρος ναίονσα κατεύξατο. Ap. Rhod. i. 37. Pind. *P.* iv. 180 ναυεταόντες for οἱ ν. Aesch. *Ag.* 1583.³

τῆς συνοικίης τῆς Ἑρμοδώρου: the owner, as 'the *insula* appears to have been named after the person to whom it belonged. Thus we find in inscriptions the *insula Arriana Polliana*, the *insula Serioriana*, etc. (Orelli Inscr. 4324, 4331), *Dict. Ant.* i. 665. Aeschin. i. 125 (p. 17. 37) τὴν ἐν Κολωνῷ συνοικίαν τὴν Δήμωνος καλουμένην ψευδῇ φησὶ τὴν ἑπωνυμίαν ἔχειν· οὐ γὰρ εἶναι Δήμωνος. Ar. *Thesm.* 273 τὴν Ἱπποκράτους ξυνοικίαν: not *contubernium* in this passage: cf. Plut. *Mor.* 837 *ἐν* τῇ Ἱπποκράτους παλαίστρᾳ. They were a valuable source of income, Dem. 946. 7, 955. 11, 1110. 12, Xen. *Ath.* i. 17, Isaeus v. 45, p. 53. 39, Aeschin. i. 105 (p. 15. 5), and are commonly mentioned as a desirable property, typical of affluence, Philem. 65. 5 (cf. Menand. 537), Lucian i. 637, ii. 523, iii. 375, 403, Alciph. iii. 50, Liban. iv. 557. 24, 832. 7, Synes. *laud. calv.* p. 50 Turneb., Dio Chrys. i. 169. 5. 'See also s.v. Ναύκληρος Hesych., Harpocr., Ammonius p. 97 Valck., Thom. Mag., Bekk. An. 282. 12, Suid., and Hesych. s.v. Ναυκληρώσιμοι στέγαι. Hermodorus was the name of a famous *Ephesian*, see Bywater on Heraclitus *fr.* 114.⁴

53 πλατεῖαν: ὁδὸν δηλ. 'the Broad.' Xen. *Cyr.* i. 6. 43 στενὰς ἢ πλατεῖας ὁδοὺς. *Hipparch.* iv. 3. Eur. *Rhes.* 271 πλαγχθεὶς πλατεῖας πεδιάδος θ' ἀμαξιτοῦ. Hesych., Paroem. Σύβαρις διὰ πλατεῖας. Joseph. *B. J.* i. 21. 11, *A. J.* xvi. 5. 3. Luc. *Evang.* xiv. 21. *Matth.* xii. 19. Ioan. *Apocal.* xi. 8, xxii. 2. Sext. Emp. *Pyrrh. Hyph.* i. 188. Pollux ix. 38 τάχα δ' ἂν εὖροις καὶ ῥύμην καὶ πλατεῖαν, ὡς οἱ νῦν λέγουσι, Φιλήμονος ἐν Πανηγύρει [*fr.* 58] εἰπόντος 'τὴν πλατεῖαν σοὶ μόνω ταύτην πεποίηκεν ὁ βασιλεὺς;' It appears, therefore, that the word was in common use among the contemporaries of Pollux, but

¹ Plut. *Anton.* 81 λίθον εἰς τὴν ζώνην κατέρραψεν is 'stitched into.'

² In Aristid. Quintil. iii. p. 159 Meibom. the shape of the letter τ is likened to a plectron.

that he hardly found it in classical Attic. *Platea*, however, was early naturalised in Latin: Plaut. *Menach.* 881, *Trin.* 840, Ter. *Adelph.* 574, Eun. 344, *Phorm.* 215, Catull. xv. 7, Hor. *Ep.* ii. 2. 71, Caes. *B. C.* i. 27, Hirt. *Bell. Alex.* 2, Appul. *Met.* ii. 38, 42, iv. 73, xi. 244, pp. 156, 168, 270, 771. In these the meaning may be expressed by 'street,' 'broadway' (by-way (Hesych. *Στενωπός*: ἡ ἀγυῖα καὶ πλατεῖα καὶ ἀμφοδός is strange). In Modern Greek *πλατεῖα* is a *plaza*, 'square,' a sense recognised by Hesych. *Πλατεῖαις*: ῥύμαις. ἀγοραῖς. Lamprid. *Heliog.* 24 *plateas in palatio stravit* 'courts.'

54 ἦν μὲν κοτ', ἦν τις, ἀλλὰ νῦν γεγήρακε: Eur. *Hec.* 282 καὶ γὰρ ἦν ποτ' ἀλλὰ νῦν οὐκ εἴμ' ἐτι. *Tro.* 583 πρὶν ποτ' ἦμεν. Com. *fr. adesp.* 276 ἦμην ποτ' ἦμην τῶν σφριγώντων ἐν λόγοις. Ar. *Vesp.* 1060 ὦ πάλα ποτ' ὄντες ὑμεῖς ἀλκιμοὶ (as *Carm. Pop.* 18)... πρὶν ποτ' ἦν, πρὶν ταῦτα· νῦν δ' οἴχεται. Meleag. *A. P.* xii. 33 ἦν καλὸς Ἡράκλειτος ὅτ' ἦν ποτε νῦν δὲ παρ' ἡβην... Latin has *fuit, vixit* (as Menand. *Georg.* 57 ἔζησε). ἦν τις as Eur. *El.* 937 ἦν τις εἶναι, *Ion* 608 ζητῶ τις εἶναι, *Heraclid.* 973.⁵ Lucian ii. 347 ἔση τις ἐν λόγοις, 37, 48, iii. 99. Quint. xi. 493 εἰ δὲ τίς ἐσσι, come down and fight in the open. Cratin. 54 βουλομένους τινὰς εἶναι. Plut. *Mor.* 212 B δοκοῦντας εἶναι τινὰς, *Galb.* xiii. fin. Dio Chrys. ii. 37, 48. 'Dion. Hal. iii. 1513. 2.' Add these to Wetstein's collection on Luc. *Act. Ap.* v. 36 ἀνέστη Θεοδᾶς λέγων εἶναι τινα ἐαυτόν.⁶

55 ἡ μακαρίτης: the unusual scansion shows that the word is treated as a fixed word for which no synonym can be substituted: schol. Aesch. *Pers.* 636 μακαρίτης ὁ τεθνεὺς, μακάριος ὁ ζῶν. Ar. *fr.* 488. 9 διὰ ταῦτα γὰρ τοὶ καὶ λέγονται μακάριοι· πᾶς γὰρ λέγει τις 'ὁ μακαρίτης οἴχεται· κατέδαρθεν· εὐδαίμων ὅς' οὐκ ἀνιάσεται. Ruhnck. *Tim.* p. 59 Βάλλ' εἰς μακαρίαν. Bentley *Phalaris Introd.* p. 23. Artemid. iv. 74, Phot. *Lex. Suid.*, Alciph. iii. 37. The fem. adj. occurs Theocr. ii. 70, Lucian iii. 54, Synes. *Ep.* 44, Georg. *Pachym.* i. 304.

ἐχρήτο *rem habebat cum* Dem. 787. 15, 1367. 20, 1368. 16. Ath. 585 a, 556 b, Macho Ath. 582 d, Ath. 604 d. Diogenes the Cynic in Ath. 588 f. Diog. L. ii. 8. 74. Helioid. i. 15 Coraes. *χρήσις* Aristotle, *Index N. T.*

56 μνησθεῖν to get quit of the subject, not, I think, with any malicious intent; 'may her kindred keep her memory green' = 'may she rest in peace.' Metro does not wish *alienum mortuum plorare* Petron. 54 Burmann. 'Except in public funerals of those dead in war (Thuc. ii. 34) a funeral, κῆδος, and everything concerned with it, was a family privilege belonging only to the κηδεμόνες, οἱ προσήκοντες: Lucian ii. 933, Xen. *Cyr.* vii. 5. 34, Hdt. iv. 26 al., Artemid. i. 4, Plut. *Solon* 21. Cf. Aesch. *Cho.* 172, *Ag.* 1550, Eur. *Rhes.* 897 ὅσον προσήκει μὴ γένους κοινωνίαν ἔχοντι καὶ γὰρ τὸν σὸν οἰκτεῖρω γόνον. Plat. *Legg.* 873. Ael. *V. H.* vi. 1 Messenian women compelled to mourn for τοὺς μηδὲν σφισι προσήκοντας, Tyrtæus *fr.* 7. Thuc. ii. 46 ὀλοφυρόμενοι ὃν προσήκει ἕκαστος. Eur. *fr.* 834.⁷ μνησθεῖν of dead Diog. L. ii. 2. 4, Simonid. *A. P.* xiii. 26, Hom. *h. Ap.* 167.

58 οὗτος οὐκ οἶδ' ἢ...*ἢ* as Callim. *A. P.* xii. 73 (42 Schn.) ἡμῖν δ' οὐκ οἶδ' εἴτ' ἔρος εἴτ' Ἀίδης ἤρπασε: ἢ for εἴτε is the Epic use: Hom. B 299, a 174 al. (Monro *Hom. Gr.* § 341), K 341 ἀπὸ στρατοῦ ἔρχεται ἀνὴρ, οὐκ οἶδ' ἢ νήεσσιν ἐπίσκοπος...*ἢ* τινα συλήσων, Theogn. 913, oracle in Hdt. i. 65, Apoll.

Rhod. iii. 398, iv. 4, Theocr. xxv. 170. The cases in Tragedy are less certain, Aesch. *Cho.* 889, *P. V.* 806, Soph. *O. C.* 80 (Jebb *Appendix*), Eur. *Med.* 490 (480 Elmsley).

Ἐρυθρίων on the mainland opposite Chios.

59 One is reminded of Plato's *bald little tinker*, the celebrated¹ χαλκεὺς φαλακρὸς καὶ σμικρὸς *Rep.* 495 E, epithets that describe a mean and ignoble appearance: Plut. *Mor.* 607 A τοῖς ἄφροσιν, οἱ καὶ τὸν πτωχὸν λαιδὸρῆμα ποιοῦνται καὶ τὸν φαλακρὸν καὶ τὸν μικρόν, καὶ νῆ Δία τὸν ξένον καὶ τὸν μέτοικον. μικρός is a marked characteristic of the φιλοχρήματος or φιλάργυρος, thus described by the Physiognomists (Foerster i. p. 419) τὸν δὲ φιλάργυρον ἄνδρα τοιοῦτον εἶναι <νόει>· μικρομελῆ, μικρόματον, μικροπρόσωπον, ταχυβάδιστον, ἐγκεκυφῶτα, ταχύφωνον, ὀξύφωνον. Lucian's (ii. 702) typical shoemaker, who dreams of wealth, and has longed from his childhood to be rich (744), is called Μίκυλλος, while a fellow-craftsman of his Σίμων is described as τὸν σιμόν, τὸν βραχύν. See also τὰ Μικκάλης V. 52 n., Μικίων VII. 43 n. With similar contempt a parasite is called *Miccotrogus* Plaut. *Stich.* 242. μικρός is good Ionic, Ael. Dionys. in Eust. 217. 29.

αὐτὸ ἑρῆς... Πρήξιον *Plato Rep.* 363 A Stallbaum. From e.g. such an expression as *Theaet.* 146 E γνῶναι ἐπιστήμην, αὐτὸ ὅτι ποτ' ἐστίν (X¹ *Rep.* 582 A μανθάνειν αὐτὴν τὴν ἀλήθειαν οἷόν ἐστιν), or *Symph.* 199 E ἀδελφός, αὐτὸ τοῦτο ὅπερ ἐστίν, the relative clause justifying the neuter gender disappears; hence such expressions as *Symph.* 199 D εἰ αὐτὸ τοῦτο πατέρα ἡρώτων, ἄρα ὁ πατήρ..., *Rep.* 472 C ἐζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, 363 A οὐκ αὐτὸ δικαιοσύνην ἐπαινοῦντες, *Parmi.* 130 B, *Protag.* 360 E, *Crat.* 411 D, *Parmi.* 150 C, *Rep.* 311 C, 612 B. Hence later as one word αὐτοαγαθόν, αὐτοῦγία. So with proper names we have later e.g. αὐτοθαῖς² Lucian iii. 13 (Cobet *V. L.* pp. 285, 146; see *Cratin.* 101, Kock I. 46). 'αὐτὸ can of course be in apposition to a sentence: e.g. Dio Chrys. i. 394 ἀλλ' αὐτό γε, ὥς φασιν, ἀπλύτοις ποσὶ διεξίασιν τὰ φανερώτατα καὶ γυμνότατα: so αὐτὸ μόνον Lucian iii. 290, 300, *Bast Ep. Crit.* p. 135 Lips., 'τοσοῦτον αὐτὸ Menand. *Pk.* 293, etc.³

ἑρῆς: IV. 57 n.

60 Πρήξιον: *E. M.* 687. 37 Π. παρὰ τὸν πράξω μέλλοντα γίνεται Π. κατὰ ἐπέκτασιν. Hdt. vii. 180 at Troezen. Suid. s.v. ὄνομα κύριον καὶ Πρήξιονος (from IV. 25?). Theognost. (An. Bekk. 14. 13) Πρήξων, πρηξίονος· οὕτω γὰρ τοὺς ἀγοραίους καλοῦσι Σικελοί, cf. Arcad. 14. 15. Choerob. in Theodos. Lobeck *Aglaoph.* 1326 n. *Proll.* 211. Πραξωνίδης Pausan. v. 4. 6 (father of Iphitus), Πραξίας Lucian iii. 296 (a ship-master), Pausan. x. 19. 4 a sculptor. Πρηξίω *A. P.* vi. 208, another (Samos) vii. 163, 164. Cf. Ἐρξίης, Ἐργίγιος, Ἐρξίων. For further instances of these forms see C. I. G. index s.vv.

σύκον εἰκάσαι σύκῳ as like as two peas, cherries: 'Shakespeare *Henry VIII* v. 1 fin. 'tis as like you as cherry is to cherry.' Apostol. xii. 73. Diogen. vii. 37 ὁμοιότερος σύκου: τοῦτο παραπαίζει διὰ τὴν ἐμφέρειαν τῶν σύκων. Eustath. 1963. 63 καὶ παροιμίαν δὲ γεννᾷ τὴν ὁμοιότερος σύκου ἐπὶ τῶν πάντη παρειοκῶτων

¹ Aristid. ii. 411, Themist. 246 D, 64 C. 'Aeneas Soph. *Ep.* 21.'

² In Aristophon *Com. fr.* 4. 5 read ἀναβῆναι τι πρὸς κλιμακίδιον (Meineke for κλιμάκιον) αὐτοκαπανεύς. (Alciophr. iii. 70 has αὐτοσκαπανεύς.) *J. Phil.* 1907, p. 317. See also *P. Oxy.* 1087. 37.

κατ' ὄψιν. Cic. *Ep. ad Att.* iv. 8. 2 de Trebonio prorsus tibi adsentior; de Domitio σύκῳ μὰ τὴν Δήμητρα σύκον οὐδὲ ἐν οὕτως ὅμοιον γέγονεν (*Com. fr. idesfr.* 189). Theophrast. *Char.* iii. ὁ δὲ ἄρεσκος τοιοῦτός τις οἷος φῆσαι σύκου ὁμοιότερα εἶναι τῷ πατρί. Plut. *Mor.* 1077 C εἰ μήτε φάττα φάττη μήτε μελίττη μελίττα μήτε πυρὸς πυρὸς ἢ σύκῳ, τὸ τοῦ λόγου, σύκον γέγονεν ἀπαράλλακτον.

61 πλὴν ἐπὶν λαλῇ: he is cringing and wheedling, bluffing and blustering by turns; VII. 65, 98. But a loud voice is especially typical of the low tradesman: Dem. 981. 23 of a money lender ταχέως βαδίζει καὶ μέγα φθέγγεται (*Script. Phys.* i. 419 (quoted on v. 59) ταχυβάδιστον, ... ταχύφωνον, ὀξύφωνον). 1124. 25 Apollodorus says τῆς μὲν ὀψέως τῇ φύσει καὶ τῷ ταχέως βαδίζειν καὶ μέγα λαλεῖν οὐ τῶν εὐτυχῶς πεφυκότων ἐμαυτὸν κρίνω.

63 κατ' οἰκίην δ' ἐργάζετ' and not in the market. κατ' ἀγορὰν ἐργάζομαι says a cook, Posidipp. *fr.* 23. ἐπ' ἀγορᾶς ἐργάζου Liban. iv. 900. Plaut. *Pseud.* 790-809. λάθρη 'on the sly' as is natural in the case of such commodities.

64 τοὺς γὰρ τελώνας 'excisemen' (Wetstein *N. T.* i. p. 314). The suggestion is of course humorous; there could be no reason for interference on the part of any τελῶναι. 'The ἐπώνια are only known from *lexica* (Boeckh-Fraenckel *Stuats.* i. 395) and inscriptions (n. 536) where they are percentages on public sales. In the time of the later Ptolemies a σκυτέων τέλος appears, Wilcken *O. G.* i. p. 293 sq., and there may be a topical allusion to some earlier tax of this nature.'

65 You may read through all Greek literature without finding anything to resemble the generally accepted reading, ἀλλ' ἔργ' ὁκοί' ἔστ' ἔργα τῆς Ἀθηναίης. However the reading is not certain: the sixth letter is more like σ or ε than γ: οἱ are doubtful: and we require that Ἀθηναίης at any rate should go with αὐτῆς: e.g. Anon. *A. P.* ix. 189 ἡ γλυκὺν ὕμνον εἰσαίνει αὐτῆς δόξετε Καλλιόπης, 'Christodor. *Ecphras.* 317 ἀλλ' αὐτὴ πολὺμητις ἀνέπλασε χερσὶν Ἀθῆνη. 'Julian Imp. 123 C δοκῶν ἀκηκοέναι σωφροσύνης αὐτῆς φθεγγομένης. 'For ἀλλ' (following οὐκ οἶδ') 'Ἐτεόκφορ τᾶργα *echt Koisch* compare Ἐτεοκρήτες, Ἐτεοβουτάδης, ἢ Ἐτεόκριθος Theophr. *C. P.* iii. 22. 2, ἢ ἐτυμόδρυς 'the true oak' *id. H. P.* iii. 8. 2. 'The only other solutions I can see are either (a) ἀλλ' ἔρε' ὁκοίος τᾶργα. 'but ask me,' an unfamiliar construction for the simple τὰ δ' ἔργα ποίος ἐστίν; and therefore unsuitable (ἀλλ' εἰπ' ὁκοίος is simpler, but not a likely corruption): (δ) ἀλλ' ἔργ'... ὁκοίος τᾶργα; 'the first two or three words being an interruption by Metro,' or all four words said by Koritto interrupting herself: the form is common as a direct interrogative in late Greek, e.g. Eumath. ii. 9 τὰ δ' ἐφεξῆς ὁποῖα; Ael. *N. A.* xii. 15 Jacobs and Schol. *A. P.* xvi. 127. 'For the accusative cf. Lucian i. 331 ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστὶ τὴν ὄψιν; (so punctuate). 545 τὰ δ' ἀμφὶ δίαταν ὁποῖος εἶ; τὰ δὲ... would not be quite necessary: compare e.g. Nikolaus (Walz *Rhet. Gr.* i. 330) [Liban.] iv. 1076 ἀλλὰ μὴν οἱ καρποὶ παρ' ἑκατέρους οἶοι; This construction is merely an extension of the common Attic idiom whereby we have A. πῶς; B. ὅπως; with an ellipse of the verb of asking: 'do you ask how?' or 'you are asking how.' There is at least an extension of it in such constructions as Plat. *Euthydem.* 271 A KP. τίς ἦν; Σ. ὁπότερον καὶ ἐρωτᾷς; 'which of the two are you asking about?' with an ellipse of 'tell me,' or 'I should like to know.' So *Minos* 313 A. In Ar. *Ach.* 960 sqq. Θ. ἐκέλευε Λάμαχος... ἔγχελεν. 963 Δ. ὁ ποῖος οὗτος Λάμαχος

H. M. H.

τὴν ἔγχελυν; Θ. ὁ δεινός—ὁ ποῖος may be written separately and so in Eur. *Phoen.* 1706; but in *Bacch.* 651 we have Αγ. ἤκω answered 653 by Π. ἤκεις δ' ὁποῖαν προστιθεῖς σπουδὴν ποδῶν; though the MSS. can hardly be trusted. On Eur. *Phoen.* 892 (881) see Porson.

A number of examples are collected from later writers without discussion by Lobeck *Phryn.* p. 57. "Add Heliod. viii. 3 fin. '...δεσποτεύειν...' ὁ δὲ Θάυμης θαυμάσας 'δεσποτεύεις δέ' ἔφη 'σὺ τούτων ὅπως;'" Late Greek as may be seen from scholl. regarded the use as exclamatory θαυμαστικῶς: schol. Pind. *I.* v. (vi.) 62=90, *O.* ix. 69=134, and this holds with the examples in Aelian at any rate. In others such as those quoted from Lucian and Eumathius there is clearly an ellipse of λέγε, εἶπε, ἐρωτᾷς or the like: and these are formed more on the Attic model and are credible in Herodas. Another cause of the development of the indirect to the direct interrogative may be seen in the effect of such sentences as those in Aesch. *P. V.* 561 φέρ', ὅπως χάρις ἂ χάρις (so read), εἰπέ, ποῦ τις ἀλκά; where εἰπέ is easily transferred by a mental error to the wrong sentence, or made parenthetical; this might happen e.g. in Eur. *Or.* 367 ὅπου ὅστιν εἶπατε, Pherecr. *fr.* 45 ὅπως παρασκευάζεται τὸ δειπνον εἶπαθ' ἡμῖν.

"A new example of ὅπου interrogative is given by Eur. *fr.* 403 as quoted by Satyrus 39 xvii. 1." In view of this discussion it would be possible to read M. ἀλλ' ἐργ'; K. ὁκοῖος τᾶργα; the ellipse of ἐρωτᾷς in view of the repeated ἔργα being very simple (cf. Eur. and Heliod. *ll. cc.*).

66 χείρας 'of a skilled artisan *A. P.* xvi. 262, Rufinus *ibid.* v. 90 χείρας Ἀθήνης, Petron. 83 manus, vii. 2 n., iv. 72 n."

67 δόξαις: iv. 57 n. ἐγὼ μὲν... ἰδμῇ: Philippiid. Com. 27... <what will you say> τὰ ποτήρι' ἂν ἴδης τὰ παρσκευασμένα, ἅπαντα χρυσᾶ, Τρόφιμε, νῆ τὸν οὐρανόν; ὑπερήφανοι—γὰρ μὲν γὰρ ἐξέστην ἰδῶν—κρατῆρες, ἀργυροὶ κάδοι μείζους ἐμοῦ. Antiphan. 144 9, Eur. *Or.* 521, *H. F.* 1004. Since δύο γὰρ stands in the emphatic place, it might have been expected that the parenthesis explained some preceding expression implying that there was more than one, as Alexis 2, Plut. *Mor.* 771 B, Plat. *Phaedo* 116 B, Hdt. iv. 10, ii. 76, 121 a, Thuc. iv. 43, Isaeus ii. 23, Lucian ii. 274 (so 407), iii. 5, 309, Herodas vi. 49, Eur. *Supp.* 145, Apollon. *Mirab.* p. 110: but it is here only a preliminary explanation without any stress on δύο, as in Plat. *Apol.* 20 A τοῦτον οὖν ἀνηρόμην—ἐστὸν γὰρ αὐτῷ δύο υἱέ—ὡ Καλλία, ἦν δ' ἐγώ, εἰ μὲν σου τῷ υἱέ...; Hdt. i. 119 εἰσελθὼν δὲ τὴν ταχίστην, ἦν γὰρ οἱ παῖς εἰς μῦθος..., τοῦτον ἐκπέμπει.

68 ἰδοῦσ' ἅμ' ἰδμῇ=εὐθὺς ἰδοῦσα: Liban. iv. 1105 Ἡρακλῆς δὲ ἐωρακῶς ὁμοῦ τῇ θεᾷ προσιόντας ἀνῆρηκε. "Aristaenet. ii. 2 ἅμα τῇ θεᾷ τῷ σῷ τετόξευμαι κάλλει. Choric. p. 131, Boiss. p. 163 ὁμοῦ τῇ θεᾷ τὴν καρδίαν ἀπτόμενος." Hesych. Αὐτοβοεῖ: ...ἅμα βοῇ, Ἰδέρω: ὁ ἅμα τῷ ἰδεῖν ἐρῶν." Polyb. x. 31 ἅμα τῷ συνιδεῖν τὸ γεγονός εὐθὺς πτοηθέντες. Dion. Hal. ii. 878. 5. Opp. *Hal.* iv. 96 ὡς ἴδον ὡς ἐκέχυντο παραφθαδόν 'for which construction see my *Book of Greek Verse* p. 262 n." Quint. Smyrn. ii. 18 καὶ γὰρ ἦν ἑκπαγλος· ἐγωγε μὲν ὡς ἐνόησα ὠϊσάμην, since ἅμ' ἰδμῇ is an Ionicised synonym for ἅμα νοήματι in a flash, at a glance: Dio Chrys. ii. 98 as lightning, so ὁ νοῦς ἀστράψας μετέβαλε ραδίως ἅμα τῇ νοήσει. Dion. Hal. vi. 1116 πᾶν ὅτι ἂν ἐπιδῷ τις βιβλίον ἅμα νοήσει διερχόμεθα, and so it is with Oratory, ὥστε ἅμα νοήσει κεκρμένον τε καὶ ἀπταιστον αὐτῆς εἶναι τὸ ἔργον. Plut. *Alex.* 35 of the experiment with

naphtha οὐκ ἔσχεν ἡ νομή χρόνον αἰσθητον ἀλλ' ἅμα νοήματι δῦκτο πρὸς θάτερον πέρας. Artemid. i. 2 ἔνια ἅμα νοήματι ὡς εἰπεῖν ἔτι τῆς ὀψεως κατεχούσης περαιούται. The form ἰδμή, ἰδμων, ἰδμοσύνη, ἰδμεν is Ionic, as ὀδμή=ὀσμῇ, ἀφράδμων=ἀφράσμων. Hesych. Ἰδμήν: φρόνησιν. Ἰσμῇ: πρόφασις, σύνεσις, φρόνησις. Theognost. (Cram. Anecd. ii. 14. 23) Ἰσθμὴν ἢ φρόνησις (sic). Lobeck *Parall.* 395, *Aj.* 23. Ἰσμῆνη I should take to be the feminine of Ἰδμάν from the same root, as Ἀλκμήνη of Ἀλκμάν, (Curtius *Etym.* § 617 who renders it *Desiderata*, from the same root as ἵεμαι.

τῶματ' ἐξεκύμνη 'my eyes swelled out' as iv. 64.

69 τὰ βαλλία: the meaning is obvious, the accent βαλλίον or βάλλιον uncertain. Since in the Macedonian dialect β took the place of φ as βαλακρός for φαλακρός (Bentley p. 547=*Ep. Socr.* p. 105), it is possible, as Buecheler suggests, that this is a Macedonian form for φαλλ-: but we do not know whence φαλλός, Φαλῆς or Φάλης first came into Greek and what original forms they may have had. Hesych. gives Βάμβαλον: ἰμάτιον. καὶ τὸ αἰδοῖον, Φρύγες, and Βάβαλον: αἰδοῖον. Herodian i. 158. I βίλλος τὸ ἀνδρείον αἰδοῖον τὸ κοινῶς βιλλίν, παρ' Ἐφεσίοις βαρύνεται. "In Strato *A. P.* xii. 3 τὴν ἔτι μὲν γὰρ ἄθικτον ἀκμήν ἡλαουτ' ὀνόμαζε a cognate form is probably concealed." ἄνδρες οὐχὶ should=οὐδὲ ἄνδρες II. 90 n., v. 36 n. "This is scarcely however the sense required; and we might expect ὄνδρες as iv. 33 ὄνθρωποι."

70 αὐταὶ γὰρ ἴσμεν=μόναι: Ar. *Thesm.* 472, sch. *Ach.* 502 sqq., sch. *fr.* 17, Plat. *Legg.* 836 B. *Parmen.* 137 A. *Hipp. Min.* 363 A. *Protag.* 309 A ὡς γ' ἐν ἡμῖν αὐτοῖς εἰρήσθαι (Ath. 219 f. quoting has ἐν αὐτοῖς ἡμῖν), 320 A. Plut. *Mor.* 755 C—αὐτοὶ γὰρ ἴσμεν (Meziriacus for ἴσμεν). "Dio Chrys. i. 299 ὅταν αὐτὸς ἦς.... Philostr. *V.S.* ii. 27. 7. "Xen. *Cyr.* viii. 4. 2." In many places, Cobet read αὐτοὶ for μόνοι Lucian i. 748, i. 230 αὐτοὶ γὰρ ἴσμεν for αὐτοὶ (or μόνοι) γὰρ ἡμεῖς ἴσμεν, [Plat.] *Alcib.* i. 118 B. In Plat. *Euthyd.* 304 A he reads αὐτῷ πρὸς ἀλλήλῳ [μόνῳ] διαλέγεσθον, and so [μόνος] in Lysias xxxi. 17 (188. 7). *V.L.* p. 111. In Lucian ii. 665 he reads αὐτοὶ γὰρ ἴσμεν for μόνοι. αὐτοὶ might indeed be glossed by μόνοι but if the rule is to be so strict there are many passages still to be altered e.g. Plat. *Menexen.* 236 D ἐπειδὴ γε μόνῳ ἐσμέν, *Lysis* 211 C ὑμεῖς αὐτῷ μόνῳ, *Hipp. Maj.* 295 B ἐπειδὴ μόνος γένῃ. Xen. *Ephe.* iii. 1 (μόνοι δ' ἐτύγχανον ὄντες). Aristid. i. 519 μόνοι δ' ἐτύγχανον ὄντες. Latin has—*solī enim sumus*—Cic. *ad Att.* vi. 3. 7, *de Div.* ii. 12. 28. Ter. *Ad.* 291, *Phorm.* 633.

71 ἀλλ' ἡ μαλακότης ὕπνος: the simile was made possible by the Homeric epithet μαλακός of sleep, K 2, Ω 678, ο 6, Ξ 359, where Eust. 785. 55 says ἐντεῦθεν δὲ λαβὼν εἴρηκεν ὁ εἰπὼν τάπητας ὕπνου μαλακώτερους, i.e. Theocr. xv. 125 (Ahrens) πορφύρεοι δὲ τάπητες ἄνω μαλακώτεροι ὕπνω, v. 50 εἴρια... ὕπνω μαλακώτερα. Verg. *Ecl.* vii. 45. Clem. Alex. p. 216 χλαίνας τ' ἐφύπερθεν οὐλας (Hom. Ω 645, 6) καὶ τὰς ὕπνου μαλακώτερας εὐνάς. Antip. *A. P.* ix. 567 ἡ τακεραῖς λείσσουνσα κόραις μαλακώτερον ὕπνου. Dio Chrys. i. 111 speaks of sleep as the extreme of softness: τὸν καὶ μαλακωτάτου πάντων ἀσθενέστερον, ὕπνου. No wonder others should have borrowed so beautiful a comparison; which is made even more vivid here by the form of expression (an hyperbole instead of a metaphor, Arist. *Rhet.* iii. 11. 15), as Theocr. x. 36 οἱ μὲν πόδες ἀστράγαλοί τευς, ἂ φωνὰ δὲ τρύχνος (schol., Phot. *s.v.* Τρύχνον). xiv. 38 τὰ σὰ δάκρυα μᾶλα ρέοντι 'big as apples'—a passage

strangely misunderstood by many commentators. Cf. Mosch. iv. 56 τὰ δὲ οἱ θαλερώτερα δάκρυα μῆλων...ἐχέοντο. More hyperbole follows; the ἱμαντίσκοι are 72 ἔρι', οὐχ ἱμάντες, so soft they are. 'Ar. fr. 258 τῶν χοιρῶν μνοὺς ἔρι' ἐστίν (so Bekker), Ctes. fr. 28 (Gilmore) πρὸς Μιλήσια ἔρια τῇ μαλακότητι; = οὐχ ἱμάντες ἀλλὰ ἔρια the usual form: Eur. Hec. 929 γάμος οὐ γάμος ἀλλὰ οἰζύς, Hel. 1133, Hec. 1099, Andr. 103, 'Or. 896 Ἀργεῖος οὐκ Ἀργεῖος ἀλλ' ἡκασμένος² (MSS. ἡναγκασμένος),¹ Lycophr. 406 ἔρωτας οὐκ ἔρωτας ἀλλά... See v. 4 n. The use of these ἱμαντίσκοι may be gathered from Lucian ii. 429.

73 διψῶσα: see on III. 54, VII. 78. A participle of searching is often added thus: Nonn. D. xlviii. 592 εἴ ποθι διψῶσα...ἀθρήσειεν. Com. fr. adesph. 1209. Ar. Plut. 104 οὐ γὰρ εὐρήσεις ἐμοῦ ζητῶν ἔτ' ἀνδρα...βελτίονα. Lobeck Aj. 1054, Blaydes Ar. Ran. 96. Plut. Aristid. 11 καὶ ζητοῦντας ἀνευρήσεις. See also on Soph. fr. 769 (Nauck) τὰ πλείστα φωρῶν αἰσχυρὰ φωράσεις βροτῶν (so MSS.). 'Add Hdt. i. 139 ἐς τοῦτο διζήμενος εὐρήσεις. 'Manetho iii. (2) 416.³ Theogn. 83 οὐ δῆεις διζήμενος.¹ ἀνευρήσεις (see crit. n.) the fut.; see IV. 73 n., 57 n. Aesch. Ag. 1079 ματεύει δ' ὃν ἀνευρήσει φόνον.

74 κῶς οὖν 'what do you mean by,' 'how came you to,' Plut. Mor. 511 E πῶς οὖν οὐκ εὐθὺς ἔφρασας; Soph. O. T. 1177 πῶς δὴτ' ἀφῆκας; Eur. Ion 1345, El. 1113 (πῶς οὐ;), Plat. Crito 43 B, VIII. 4 n.

74-78 Lucian iii. 287 πόσα οἶε ἐπὶ τούτῳ μεμηχανῆσθαί με περιλαμβάνουσαν, ἐπιστρέφουσιν, φιλοῦσαν ἀπεστραμμένον τὸ μετὰφρον; 'Liban. iv. 472. 5.¹ In such accumulated questions the alternation of τίς and ποῖος is regular both in verse and prose: Liban. Ep. 429, τί μὲν οὐκ εἶπε; τί δ' οὐκ ἔδρασε; ποῖαν δ' οὐκ ἐπῆλθε πειθοῦς ὁδόν; 'Hdt. vii. 21 τί γὰρ οὐκ ἤγαγε ἐκ τῆς Ἀσίας ἔθνος...; κοῖον δὲ πινόμενον ὕδωρ οὐκ ἐπέλιπε;...² 'προσῆγαγον may be illustrated by Synes. Ep. 4. 162 b πειθοῦς ἀπογνόντες, ἀνάγκην ἥδη προσῆγαγον. Aristid. i. 725 τοῖς μὲν ὄπλα, τοῖς δὲ λόγους προσφέρων.³ τί δ' οὐ as MSS. Aesch. Ag. 561, 'Ach. Tat. v. 22, λιπαροῦσα, ὑπισχνουμένη. τί γὰρ οὐ λέγουσα τί δ' οὐ ποιοῦσα;¹

76 τὸ φαλακρὸν (Ath. 507 c) καταψῶσα: Hdt. vi. 61 τὴν δὲ καταψῶσαν τοῦ παιδίου τὴν κεφαλὴν εἶπαι ὡς καλλιστεύσει πασέων...Soph.³ fr. 173 a (Nauck Index to Trag. fr. p. xi) ὅταν γὰρ αὐτῷ προσφέρω βρῶσιν διδοῦς, τὴν ῥινά μ' εὐθὺς ψηλαφᾷ κᾶνω φέρεται τὴν χεῖρα πρὸς <τὸ> φαλακρὸν ἡδὺ διαγελῶν says the bald Silenus. Xen. Apol. 28 τὸν δὲ λέγεται καταψῆσαντα αὐτοῦ τὴν κεφαλὴν εἰπεῖν, Σὺ δέ, ὦ φίλτατε Ἀπολλόδωρε,... Plat. Phaedo 89 B καταψῆσας οὖν μου τὴν κεφαλὴν καὶ ξυμπιέσας τὰς ἐν τῷ αὐχένι τρίχας... Dio Chrys. ii. 420 καταψῶσα ἄμα τὴν κεφαλὴν (Calliope and her boy Orpheus). καταψῶσα Hom. A 361 al. (Ebeling) χειρὶ τέ μιν κατέρεξε: Eust. 111. 2 καταψᾶν καὶ ἀπτεσθαι ἥρεμα κολακευτικῶς. Sch. Ar. Pax 75. Both verbs are often used metaphorically.

77 πινὼν ἐγγχεῖσα Ar. Vesph. 616 οἶνον, Sext. Emp. P. H. ii. 257 τοῦ οἴνου, Lucian iii. 281 τῶν φαρμάκων: absolutely Xen. Cyr. i. 3. 9, Henioch. fr. 1, Philem. 9, Diphil. 58, Pamphilus the Sicilian in Clearch. F. H. G. ii. 309 (Ath. 4 d), Longus iii. 8, τὸν τὸ πινὼν ἐγγχεῖντα Theocr. x. 54 (πίειν Hermann). ταταλίζουσα: 1. 60 n. 78 see v. 33.

79 σὺ τοῦτ' ἤξιώσε: 'ἀξιώω does not take two accusatives: τοῦτο implies an infinitive (δοῦναι) (Xen. Mem. iii. 11. 12 δεῖ τοὺς φροντίζοντας τοῦ τοιαῦτα ἀξιοῦν = 'to make such requests'). v. 72 n.¹

¹ So I read.

² A. Goodwin.

³ Crusius. <τὸ> seems necessary.

80 ἴδα γάρ· ἀλλὰ... 'true; but,' 'of course; but': Eur.¹ fr. 44...χρεῶν. B. χρῆν· τοῦτο δ' εἰπεῖν ῥᾶον ἢ... Lucian i. 314 NH. οὐκοῦν ἐχρῆν...; ΠΟ. ἐχρῆν· ἀλλ' ἢ Μοῖρα δυνατωτέρα. ii. 651 E. ἡ προτιμωτέρα χρῆ νομίζειν τὴν τέχνην; Ζ. ἐχρῆν μὲν οὕτως· ἀλλ' ὁ χρυσὸς ὁμῶς προτιμητέος. A. P. xvi. 237 ἔπρεπε μὴ... φήσει τίς με λέγειν· ἔπρεπε, ἀλλὰ λέγω. 260 αἰσχυρὸν ἐρεῖς..., οἶδα καὶ αὐτός, αἰσχυρὸν· ἀφιδρύνθην δ'... Aesch. Theb. 210 ET. πειθαρχία γὰρ ἐστὶ... XO. ἔστι· θεοῦ δ' ἔτ' ἰσχυρὸς καθυπερτέρα. Eur. Hel. 128, El. 507. 'Soph. O. C. 883.¹ Cratin. Jun. 12. 2 οὐπω...ἦν τὰ γράμματα...; B. <ἦν>· ἀλλ' ἐγὼ... Ath. 273 d οὐκ εἶχεν...; εἶχεν, ἀλλὰ... Cleanthes ap. Stob. Fl. xxxiii. 8 καὶ μὴν ἡδὺ...ἡδὺ, ἔφη, ἀλλ'... Menand. Ep. 587 Σμ. οἶστα... Σω. οἶδά <γ' ἀλλ' >... This use of γάρ in assent, so frequent in Plato, is explained by a sentence in Lucian i. 782 ΔΥΚ. οἶμαι...σε ἑωρακεῖναι πολλάκις. EPM. καὶ ὁρθῶς οἶε· πολλάκις γὰρ καὶ πολλαχόθι.

ἄκαιρον of persons, 'tactless': used of persons in Plut. Mor. 139 F, 175 B, '968 B, 'Pomp. 75, Alciph. iii. 62, Hesych. s.v. λαβραγόρης, 'Longin. 29, 'Liban. iv. 298, Demetr. de eloc. Index Rhys Roberts¹: implied in ἀκαιρεῖσθαι = ἀκαιρος εἶναι. ὁ ἀκαιρος is the subject of Theophr. Char. xii.

πρέπον² = πρέπον (ἐστί) which is common in Attic; the plural in such cases is characteristic of Ionic, abundant in Hdt. (Stein on i. 4 δῆλα ὅτι), common in Tragedy (Sophocles chiefly), in true Attic retained mostly in verbals Matthiae § 443. Kühner-Blass § 366. E.g. φυκτά Hom. II 128, ξ 489, εὐκτά Ξ 98, 'πιστά λ 456, ἀνεκτά υ 223, οἶά τε Hdt. passim, ἀδύνατα i. 91, v. 124, vi. 13, 106, Thuc. i. 125, v. 14, 'i. 1. 3 Bloomf., Valck. Phoen. 371, Pind. P. ii. 81, 'ἄπορα O. i. 52 (Gild. wrongly says 'plural exaggerates'), ἐπιπρεπέα³ Hdt. ix. 58, κακῶς βεβουλευμένα ἔσται i. 112, 'εὐκότα Pind. P. i. 34, μακρά iv. 247, 'ἐσθλά Archil. 64, λῶστα Theogn. 559, ἡρμοσμένα Soph. Ant. 570, δεδογμένα 576, κηρυχθέντα 447, δίκαια Hdt. v. 31, Soph. Aj. 1126, Trach. 409, 495, 1116, Eur. H. F. 582, ἄσημα Hērph. 269, συγγνωστά Hec. 1084, Phoen. 997, Med. 698, Andr. 935, Bacch. 1028, El. 1026, κράτιστα Med. 384, Aesch. P. V. 232, Ar. Eq. 30, θαυμαστά Soph. fr. 875, δύσκριτα Trach. 949, δύσμαχα Aesch. Ag. 1560, δεινά Eur. Or. 405, Ar. Eq. 609, βιώσιμα Hdt. iii. 109, ἐπιανεφέλων ἐόντων Hdt. vii. 37, Aristotle 939 b 15, 'πλωμιωτέρων Thuc. i. 7. 1 and imitators Bloomf.,¹ οὐ πᾶν ἐορτάσιμα ὄντα Lucian iii. 394, ἀμαρτύρων II. 85 n. The plural remains in common use in δηλαδή, and among the later narrative-writers, Aelian especially—it is one of his most tiresome affectations. 'Probably however Blass is right in reading πρέπον γ': 'so Soph. Aj. 534 πρέπον γε τὰν ἦν...²

81 ἦλθε δ' ἡ Βιτάτος³ ἐν μέσῳ δούλῃ: in the old times, says Pherecrates (fr. 10) οὐ γὰρ ἦν τότε...δοῦλος ἀλλ' αὐτὰς ἔδει μοχθεῖν ἅπαντ'...ἦλουν ὀρθρῖαι τὰ σιτία ὥστε τὴν κόμην ὑπηχεῖν θρυγανωσῶν τὰς μύλας. For my emendation θρυγ. see v. 8 n., v. 11 n. 'But far better than the reading of P is the correction Εὐβούλῃ (Jevons) v. 25: Bitas must be male: therefore ωῖτης 84 can refer only to δούλῃ, which is absurd, for the slave would not have a grindstone of her own; nor would she pay for having the stone sharpened.¹

¹ So Eur. fr. 344 νέος, πόνους δὲ γ' οὐκ ἀγύμναστος φέρνας is a rejoinder as δὲ γε shows to νέος ἐστίν. In Heracl. 663 ΑΔ. τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ; IO. μέτεστιν· ἡμῶν δ' ἔργον ἱστορεῖν τάδε... 'it would appear from examples quoted above that the mark of interrogation (deleted by Musgrave) is sound.²

² Read ἐατέ' Eur. I. A. 669.

³ 'r-ados should be read.¹

ἐν μέσῳ *in medio, coram nobis*: Plat. *Rep.* 558 A ἀναστρεφόμενον ἐν μέσῳ. Dio Chrys. i. 561 ὀρχεῖσθαι καὶ κυλίσθαι ἐν τῷ μέσῳ = Cic. *de offic.* iii. 19. 75 *in foro mihi crede saltaret*, 24. 93 *ut luce palam in foro saltet* (Plat. *Menex.* 236 D). Clearch. *F. H. G.* II. 306, Ath. 524 b οἱ καὶ τὰ Μιλησίων καὶ μὴ ἐν τῷ μέσῳ. Diog. L. vi. 2. 69. Matth. *Ev.* xiv. 6 ὠρχήσατο ἐν τῷ μέσῳ 'before them.' Plut. *Brut.* 15, *Mor.* 516 E, Lucian i. 41. Theocr. xxi. 17. Often of an obstacle intervening, a hindrance, = ἐμποδών, Xen. *Cyr.* v. 2. 26, *Rep.* Ath. 2. 2, Dem. 682. 1, Aeschin. iii. 71 (63. 43), as εἰ ἐκ μέσου ἀνααιρεθείη [Plat.] *Eryx.* 401 E ἐκποδών, *e medio*, 'out of the way'; Plut. *Mor.* 519 D αἰρουσιν ἐκ μ.

82 Such borrowing of commodities was frequent among neighbours: Plaut. *Aul.* 91 *cultrum, securim, pistillum, mortarium, quae utenda vasa semper vicini rogant*. Theophrast. *Char.* x., xxx. Iambl. *V. P.* 55. Menand. 136, 476. Ar. *Eccl.* 446, *Lysist.* 1188, *Thesm.* 250. Lysias i. 14 (p. 93. 1). Xen. *Mem.* ii. 2. 12. Theocr. ii. 74. Aristid. ii. 549. Plaut. *Men.* 656, *Aul.* 334. Timocles *fr.* 21. Artemid. v. 53. Phaedr. iii. 19. "Luc. *Ev.* xi. 5."

83 σκωρίην πεποήκεν with her incessant grinding: Plin. *N. H.* xxxiv. 171 speaking of *scoria plumbi* says *mirari succurrit experientiam vitae, ne faece quidem rerum excrementorumque foeditate intemptata tot modis*.

84 τετρωβόλον: a proverbial sum, like τριωβόλον (Otto *Sprichw.* p. 351): Aristaen. ii. 16 καίτοι γε τεττάρων ὀβολῶν ἀξία θάϊς, εἰ πάνν πολλοῦ (at the most). Lucian iii. 404 εἴ ποθεν ὀβολοὶ τέτταρες γένοιτο, ὥς ἔχομεν ἄρτων γούν ἢ ἀλφίτων ἐμπεπλησμένοι καθεύδειν. Apostol. xiv. 35 Τεττάρων ὀβολῶν ἀξίος: ὁμοία τῇ Ταρτημορίου ἀξίος· ἦτοι διχάλκου· ἐπὶ τῶν οὐ πολλῆς τιμῆς ἀξίων. Suid. Τεττάρων ὀβολῶν: ἐπὶ τῶν πολλῆς¹ τιμῆς ἀξίων· 'τὴν παρρησίαν τὴν σὴν οἷε τεττάρων ὀβολῶν εἶναι τὸ τῆς παροιμίας' (Julian *Ep.* 58. 13). Cf. Dem. 1459. 28 δραχμῇ καὶ χοῖ καὶ τέτταρσιν ὀβολοῖς. Meineke *Com.* II. 812. Lucian i. 121. 'On the word see further Menand. *Pk.* 190, 203, *Restorations*, p. 30. τὸν ωῖτῆς τετρωβόλον κόψῃ could only mean 'stamp (or coin) her own four-obol piece,' which is pointless. For 'her own twopenny mill' (Blaydes on Ar. *Pax* 254, Lob. *Phryg.* 541 sqq.) we must have had τὸν ωῖτῆς τὸν τετρωβόλον. It remains to determine the sense of κόψῃ. κόπτειν is used of *pounding*, *braying* in a mortar, Hdt. iv. 71, Alexis 127, *Anth. Append.* iii. 161, and from these passages it might be urged that the meaning is 'dint,' 'wear away,' and so do four obols' worth of damage. But 'as Danielsson has seen' κόπτειν is technically applied to chiselling a mill-stone and preparing it for use: Pollux vii. 20 τὸν δὲ νῦν μυλοκόπον ὀνοκόπον "Ἀλεξίς εἴρηκεν ἐν Ἀμφωτίδι (*fr.* 13) 'ὀνοκόπος τῶν τοῦς ἀλετῶνας τῶνδε κοπτόντων ὄνους.' *A. P.* xi. 253 ποίωσι σε μύλου κόψατο λατομίων (sc. ὁ πατήρ, implying λίθινος εἶ); Ar. *Vesp.* 648 μύλην ἀγαθὴν ὥρα ζητεῖν σοὶ καὶ νεόκοπον: sch. νεοκατασκευάστον. Pollux x. 102 'νεόκοπον κάρδοπον' Εὐπολὶς ἐν Αἰξίν (*fr.* 20) εἴρηκεν, ὡς Ἀριστοφάνης ἐν Σφηξί 'νεόκοπον μύλην.' vii. 22 νεόκοπον κάρδοπον εἴρηκεν Εὐπολὶς τὴν νεωστὶ κεκομμένην. The meaning cannot in our passage be 'hew'

¹ It is possible to read <οὐ> πολλῆς, but Julian's phrase may have been taken for an affirmative statement, as it is still printed by the editors. Julian follows Ar. *Plut.* 124 οἷε γὰρ εἶναι τὴν Διὸς τυραννίδα καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου; 'So too Soph. *fr.* 821 is presumably interrogative ἤδη γὰρ ἔδρα Ζεὺς ἐν ἐσχάτῃ θεῶν; not ἐσχ. = πρώτη.

or 'fashion (in the first instance),' for τὸν ωῖτῆς shows that she possesses it already. I suppose therefore that κόπτειν μύλην could be applied not only to the initial hewing, but to the operation (which it would be necessary to repeat from time to time) of putting a dress or cut upon the grinding stones. Even so one would expect κόψῃται since she would have it done for her.

μὴ so placed merely for metrical convenience as in Soph. *O. R.* 329 (Jebb) ὥς ἂν εἴπω μὴ τὰ σ'. Eur. *fr.* 259 ὅστις δ' ἔρωτα μὴ μόνον κρίνει θεόν, and without any subtle significance.

86 μηδὲ τοῦτό με ψεύση: Xen. *An.* i. 3. 10 πάντα ἐψευσμένος αὐτόν. Ar. *Lys.* 932 μὴ μ' ἐξαπατήσης τὰ περὶ τῶν διαλλαγῶν. For ψεύδσθαι τινα see also v. 46 n.

87-89 Ἀρτεμῖς: a woman's name in Grenfell's *Greek Papyri* 1896 p. 86 is Ἀρτεμῖς, 'so Ditt. *Syll.*² 811.' Ἀρτημῖς¹ occurs in *Inscr. Cos* 357. Herodian ii. 760-1 τὰ εἰς ἱς περισπώμενα θηλυκὰ διὰ τοῦ -δος κλίνεται καὶ εἰς ὃ μόνως ἔχει τὴν αἰτιατικὴν οἶον Βενδῖς, Βενδίδος, Βενδίν, Ἀταργαρτίς, Ἀταργαρτίδος, Ἀταργαρίν, Μολῖς, Μολίδος, Μολίν, Τοτίς, Τοτίδος, Τοτίν (ἔστι δὲ ταῦτα ὀνόματα δαιμόνων τιμωμένων παρὰ Θραξίν). Arcad. 36. 17. Ἀταργατίς is read in Arcad. 36. 18 and so Vilhoison writes it, Cornutus p. 19 Osann. 'We have further e.g. Κλεοβῖς (Cyzicus *A. P.* iii. 18), -ίδος, Μητρίς² (Smyrna) C. I. G. 3141 (-εἶδος) 3333, Κορώνῖς³ Isyllus in *G. D. I.* 3342 IV. 45 (quoted IV. 1 n.)' and others in Schulze *Rh. Mus.* 1893 pp. 252 sqq. Ἀρτεμῖς is given as a slave-name Ditt. *Syll.*² 692. 14, 865. 10. Ἀρτεμῖτι in Egypt *P. Oxy.* 1044. 27, Cyzicus district *J. H. S.* xxiv. 34.⁷

Κανδάς (a short form, n. on II. 76 Σισυμβράς) and VII. 29 Κανδά are doubtless Asiatic, cf. Κανδαύλης Hipponax *fr.* 1, Κανδύβα, Κανδαλος, Κανδασα, Κανδάων, Κανδαῖος in Pape-Benseler. For the inflection see on v. 25.

89 αἰεὶ μὲν τι καινὸν εὐρίσκει: Eur. *Supr.* 382 τέχνην μὲν αἰεὶ τήνδ' ἔχων ὑπηρετεῖς, Theocr. xiv. 10 τοιοῦτος μὲν αἰεὶ σύ...: the μὲν does not belong to αἰεὶ 'as Hom. M 212 αἰεὶ μὲν...νῦν δ' αὐτε...' but rather to Ἀρτεμῖς, and is used = γε 'O Artemis of course.' Lucian i. 159 αἰεὶ φιλοσκώμων σύ γε. So the passages cited above and Aesch. *Ag.* 276, Eur. *I. A.* 523. The comment is similar to that in Alexis 257 αἰεὶ γ' ὁ Χαιρεφῶν τιν' εὐρίσκει τέχνην· καὶ νῦν πορίζεται... upon a parasite, as one remarks in Antiphan. 244 δέ μ' αἰεὶ καινὸν πόρον εὐρεῖν. Philostr. *Heroic.* iii. 25 σοφός γ' ὁ ἥρως, καὶ αἰεὶ τι εὐρίσκων ἀγαθόν. αἰεὶ τι καινόν is a frequent phrase: Eur. *fr.* 945, Poseidippos *A. P.* v. 20, Synes. *Epist.* 79, Zenob. ii. 51 αἰεὶ φέρει τι λιβύη καινὸν κακόν, Anaxilas 27. Dion. Hal. v. 138. Plut. *Ant.* 29 αἰεὶ τινα καινήν. Ath. 623 e ἡ μουσικὴ...αἰεὶ καινὸν ἐξευρίσκει τι. "Xen. *Mem.* iv. 4. 6, Arrian. *Ind.* 20, Julian *Or.* 340 A, Zenob. ii. 51.⁷

90 πρόσω ποιεύσα Θαλλοῦν as Anaxilas² 22. 18 ἡ δὲ Φρόνη τὴν Χάρυβδιν οὐχὶ πόρρω που ποιεῖ; puts her at a distance, leaves her far behind: 'she will outstrip all praise and make it halt behind her' Shakspeare *Tempest* iv. 1: in much the same sense as λήρον or μικρόν τινα ἀποφαίνειν (τοὺς κολοιοὺς καὶ ψάρας μικρόν ἀποφαίνουσιν Liban. iv. 146. 17). The idiom is the same as in ἀφανίζειν (Eubul. 107), ἀποκρύπτειν γῆν (as *abscondere* Verg. *A.* iii. 291) Plat. *Protag.* 338 A 'to leave out of sight': also 'to surpass': Aristid.³

¹ Crusius.

² Meister.

³ Schulze.

i. 208 ἀπέκρυψε τοῖς ἔργοις τὰς ἀπειλὰς, Theophr. *fr.* 40 διενεγκὼν ὡς ἀπόκρυψαι πάντας τοὺς πρὸ ἑαυτοῦ. The same idea is otherwise expressed in Ath. 157 a πολλὰ <χαίρειν> (suppl. Casaubon) ταῖς κίχλαις ἤδη λέγει, ἥ πολὺ ποιεῖν φανῆναι τὸ μέσον, πλείστῳ τῷ μέσῳ ὑπεραίρειν,¹ and other phrases. In the old English phrase she quite 'puts down' Thallo, who was apparently some famous exemplar of ἡ προκυκλή which is of course a substantive, since the adjective προκ. could only have two terminations. Lucian iii. 375 κολακείας ἔνεκα τὸν Γναθωνίδην ὑπερβαλέσθαι δυνάμενοι. The name Thallo is found as the personifying name of one of the old Attic Ὠραι, Paus. ix. 35. 2, Pollux viii. 106, Clem. Alex. 22; nowhere belonging to a woman = Θάλλουσα which is common enough. *Anth. Append.* ii. 354 (with Θάλλος) C. I. 2239, 3104. Ἑλλάδος (-οῦν, -οῦτος) in *P. Oxy.* 274. 51.² *Thallusa* is a frequent name of freedwomen in Latin inscriptions, as *Thallus* of freedmen, *Burm. Anth. Lat.* II. p. 53-4; and Θάλλουσα is a typical hetaera in Theophil. Com. 11. Cf. in Pape the names Θάλεια, Ἀνθώ, Ἀνθεύσα, Ἀνθυλλα, Ἀνθίς (an hetaira in Ath. 586 b) and Εὐετηρίς VII. 100 n. Among the names of hounds in Xen. *Cyneg.* 7 Θάλλων, Ἀνθεύς, Ἡβα. Θάλεια one of the Graces is daughter of Euanthe Cornut. 15, p. 61, Osann. Of Anth- the same forms Antheia, Anthusa, Antho, and others are recorded.

ἀλλ' οὖν γε: in this combination γε 'in classical writers' nearly always follows the word it emphasises, e.g. Hdt. iii. 140 ἀλλ' οὖν ἴση γε ἡ χάρις, Ar. *Nub.* 1002 Blaydes; the other possible order is ἀλλὰ...οὖν Ar. *Thesm.* 250, *Lys.* 877, Eur. *I. A.* 906. It is seldom that they are all three placed together: Isocr. 398 a ἐπειδὴ δ' οὐχ οἶόν τ' ἐστὶν αἰσθέσθαι πρὶν κακῶς τινὲς παθεῖν ὑπ' αὐτῶν, ἀλλ' οὖν γ' ἐπειδὴν γνωρισθῶσι, προσήκει πᾶσι μισεῖν τοὺς... (accepted by Blass). *Lycurg.* p. 167 fin. εἰ καὶ περὶ οὐδενὸς ἄλλου... ἀλλ' οὖν γε περὶ προδοσίας.³ Teles (Stob. *Fl.* 108. 83 fin.) καλῶς τὸ τοῦ κυβερνητοῦ ἐκείνου (for ἐκείνου) ἀλλ' οὖν γε, ὡς Πόσειδον, ὀρθήν' (sc. τὴν ναὶν καταδύσω) cf. Aristid. i. 802, Greg. Cor. p. 209). οὕτω καὶ ἀνὴρ ἀγαθὸς εἶποι πρὸς τὴν τύχην ἀλλ' οὖν γε ἄνδρα καὶ οὐ βλάκα.⁴ [Arist.] 397 b 12 εἰ καὶ μή... ἀλλ' οὖν γε. On the other hand it is exceedingly common among authors of a late date especially the grammarians. Heliod. iv. 18 εἴπερ τοῦτο κωλύει δαίμων, ἀλλ' οὖν γε πάντως, i. 15. *Fab. Aesop.* 5 Halm κᾶν...ἀλλ' οὖν γε τὴν ἐκ θεοῦ τιμωρίαν. Artemid. iv. 47 οὐκ οἶδα, ἀλλ' οὖν γε... xii. 12 καὶ γὰρ εἰ κακόζηλον, ἀλλ' οὖν γε εἰρήσεται. Clem. Al. p. 33 fin. ἀλλ' οὖν γε Αἰγύπτιοι, ὡν νῦν δὴ ἐμνήσθην.... Phlegon *Mirab.* p. 123. Sch. Eur. *Phoen.* 301 εἰ γὰρ καὶ Ἑλληνικῶς ἐλάλουν, ἀλλ' οὖν γε... Equally incorrect is Aelian *N. A.* ii. 29 καὶ γὰρ εἰ...ἀλλὰ οὖν. Among the grammarians it is used very loosely: Ath. 335 d, Herodian ii. 941. 10, Apollon. *passim*, sch. Hom. Ω 316, argument to Ar. *Pax.* So with other collocations of prepositions οὖν γε is rare, μήτ' οὖν γε Eur. *I. A.* 1437, οὐκ οὖν γ' ἂν οἶμαι Plat. *Phaedo* 70 b emended to οὐκ οὖν γ' by Blaydes (Ar. *Vesp.* p. 335). So οὐ μὴν γε is not classical: Porson Eur. *Phoen.* 1638 (1624) οὐ μὴν...γε cf. Or. 1117 οὐδ'...μὴν...γε: but is found in Strabo 469, Tzetz. *Chil. passim*, etc. οὐ γὰρ δὴ...γε Soph. O. C. 110 Jebb: (Dion. Hal. vi. 1099. 14, Apoll. *de Synt.* *passim*. ἀλλὰ...γε. Theocr. vii. 94, ἀλλὰ γε in *Plat. Ref.* 331 B Adam, Theocrit. vii. 21,⁵ Oracle in

¹ Hence editors are not justified in suspecting Ar. *Thesm.* 755 ὡς οὖν τὸ γ' αἶμα...

² Here as in Herodas the γε belongs to a clause not immediately following.

Phlegon¹ *Mirabil.* 125. 6. καίτοιγε Longin. 4. 7. μέντοι γε *id.* 44. 6, Hesych. μέντοι γε· μέντοι γε καὶ μέντοι γε σύνδεσμοι.²

91—92 ἐκλύσαι, ἐκδοῦσα: the MS. has the vulgar spelling ἐγλ., ἐγδ., common in inscr. Ditt. *Syll.*³ III. 230,⁴ in Egyptian papyri Hyperid. p. xi. Blass and often.⁵ ἐκλύσαι 'to rescue.' ἐκδοῦσα = μισθώσασα: Hdt. ii. 180 μισθωσάντων νηὸν ἐξεργάσασθαι *locaverunt aedem aedificandam*, v. 62 νηὸν μισθοῦνται ἐξοικοδομῆσαι *conducunt aedem exstruendam* 'contract for.' Pollux i. 75 εἶποις δ' ἂν μισθώσασθαι καὶ μισθῶσαι οἶκον, ὅπερ Ἡρόδοτος ἐκδιδόναι καλεῖ, 'ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν' i. 68.

A man 'gives out' a daughter (to be married), a slave to be racked, a boy to be taught Xen. *de re eq.* 2. 2, a horse to be broken *ib.* § 3, clothes to wash Theophrast. *Char.* xviii., xviii., a wallet to mend *ib.* 30, children to be put away Eur. *Med.* 1227, a picture of a horse Ael. *V. H.* xiv. 15, Plut. *Mor.* 396 E, Lucian iii. 508, a statue Dem. 268. 10; and here the word is used of ordering something not already existing: Plat. *Parm.* 127 A χαλινὸν χαλκεί σκεύασαι, Lucian iii. 508, Dem. 522. 1 with ὥστε, Ditt. *Syll.*² 928. 17; as here, without the inf., Dem. 268. 10 ὥσπερ ἀνδριάντα ἐκδεδωκὸς κατὰ συγγραφὴν, Lucian ii. 19 οὐκ ἐκδοῦς αὐτὸν τῷ ἀνδριαντοποιῷ 'without having commissioned it,' Theophr. *Char.* xviii., Polyb. vi. 17. 2 ἔργων ἐκδ. ὑπὸ τῶν τιμητῶν, Ael. *V. H.* xiv. 15, Diog. L. v. 15. ⁶Ditt. *Syll.*² 653. 65, 66, 109. 125, 45. 353, 6. 367, 216.⁷ So ἐκλαβεῖν Plut. *Mor.* 396 E, *Pelop.* 25. ἐκδόσιμοι στέφανοι Pollux vii. 200, Hesych., Suid. *s.v.* συνθηματῖοι. A contract is ἐκδοσις Polyb. vi. 17. 4, C. I. 1570 a 27. Pollux vii. 189 τοὺς ἐργολαβοῦντας ὡν τοὺς ἐναντίους, τοὺς ἐκδιδόντας, ἐργοδότας εἴρηκε Ξενοφῶν. Cf. C. I. G. 3467. 13, 14. ἐκλαβή and ἐκλαμβάνειν Ditt. *Syll.*² 348. 19 ⁸spelt ἐγλ., so ἐγδ. in inscr. cited.⁹

93 ὦμν' as Babr. i. 6 ὦμν'· ἡ δὲ..., 10 ἐδείκνυ' οὐ. ὦμνον is usual in Homer Ξ 278, κ 345, μ 303, ο 437, σ 58, τ 288. Epicharm. p. 247 (Ath. 374 e) ὦμνέ με. Bekk. An. 95. 16 ἐξωμνύοντο: μετὰ τοῦ ὦ, Αἰολικῶς. The imperfect is commonly used, and ὦμνυ' is of course an impossible form: ἐπώμνυσαν Xen. *Symph.* ix. 7, by which Meister would support it, and ὦμνυσαν Philostr. *Apoll.* iv. 21, *Heroic.* iii. 1. 14 are imperfect, as ὦλλυσαν, ἐδείκνυσαν, etc.

οὐκ ἂν εἰπῶν he swore οὐκ ἂν εἴποιμι 'I will not': Xen. *Anab.* vii. 7. 40 ὦμνυμι δὲ σοι μηδὲ ἀποδιδόντος δέξασθαι ἂν 'that I would not even if you were to.' The construction is usually the fut. inf. or aor. inf. without ἂν.

95—98 for the form of farewell compare Aesch. *P. V.* 409 sqq.¹⁰

95 λέγεις ὁδὸν μοι may mean simply 'you tell me the road I must take' in the ordinary sense of ὁδός as Aesch. *Cho.* 674 ἐξιστορήσας...ὁδόν: or it may mean 'what you say suggests my departure' (=τὸ λέναι, as v. 85, Hom. κ 17 ὁδὸν ἦτεον), like Aesch. *P. V.* 403 σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. That use of λέγεις, ἔλεξας, εἶπας with an accusative is a common idiom, e.g. Ar. *Plut.* 637 λέγεις μοι χαράν, λέγεις μοι βοάν 'your tale is a message of joy and singing,' 220, 922, 992 λέγεις ἐρῶντ' ἀνθρωπῶν ἐκνομιώτατα, *Rhes.* 268

¹ So probably Nicand. *Ther.* 488 (ἄλλα γε μὴν MSS.), *Alex.* 376 (ἄλλα γε δὴ MSS.).²

² One or two passages require correction. In Lucian i. 656 πλὴν ἀλλ' οὐ γε περὶ τῶν φιλοσοφούντων ὑμῶν μόνον... transpose γε after περὶ or φιλοσοφούντων. Ath. 694 b δὲ δὴ πάντες μὲν ἦδον οὐ μὴν ἀλλὰ γε κατὰ τινα περίοδον ἐξ ὑποδοχῆς where Kaibel reads ἀλλ' ἐφεξῆς γε and the sense needs alteration. Read οὐ μὴν ἄμα γε ἀλλὰ κ.τ.π.... Insert γε in Julian *Ep.* 7 εἰ καὶ τῇ φύσει κεχάλκωται, τῇ γε τέχνῃ ἐψύχεται.

'Ρῆσον τιθέντ' ἔλεξας ἐν Τροίᾳ πόδα. Aristophon *fr.* 12 εὐχερῇ θεὸν λέγεις, Antiphanes 276 Θετταλὸν λέγεις κομιδῇ τὸν ἄνδρα, 217. 8¹, Eur. *Bacch.* 961, Aesch. *Pers.* 990, *Ag.* 1311; and so with synonymous words *Ag.* 23 πιφαύσκων...χορῶν κατάστασιν 'declaring the signal for,' 503 τὸ χαίρειν μᾶλλον ἐκβάξει.

To the MS. text there are in my opinion two objections. We must have had at least the article, τὴν ὁδὸν μοι, as Ar. *An.* 46 ὁ δὲ στόλος νῶν ἐστὶ παρὰ τὸν Τηρέα, Lucian ii. 570 ἤρετό με τίς μὲν ἔσται ἡ νῦν μοι ὁδός, Lysias *fr.* 127 (Arist. 1411 b 2) ἡ γὰρ ὁδός μοι τῶν λόγων διὰ μέσων τῶν Χάρητι πεπραγμένων ἐστὶ, Xen. *An.* vi. 1. 33 ὡς αὖριον, εἰς πλοῦς (sailing weather) ἢ ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν: for surely ὁδός μοι ἐστὶ could not mean 'I must make a journey'? ὁδὸν μοι δεῖ γενέσθαι could, no doubt.

But allowing that, for the sake of argument, to pass, λέγεις ὁδὸν μοι, meaning *narras*, *praedicat*, should be constructed not with εἶναι but with οὖσαν or ἴσομένην, γενησομένην. λέγεις with the infinitive² means *dicis* 'your statement, view, position is that,' and is usually *interrogative*; e.g. Xen. *Sympr.* v. 5 λέγεις σὺ καρκίνον εὐοφθαλμότατον εἶναι τῶν ζώων; Πάντως δῆπου. Epigenes *fr.* 6 βασιλέως νῖδον λέγεις Καρῶν ἀφίχθαι; Δηλαδή. *Mem.* iv. 2. 18 λέγεις...δεῖν ἀπλοῖζεσθαι; Μὰ Δί' οὐ δῆτα. iii. 10. 5. Ar.³ *Plut.* 705 ΓΥ. λέγεις ἀγροικὸν ἄρα σὺ γ' εἶναι τὸν θεόν; ΚΑ. μὰ Δί' οὐκ ἔγωγ', ἀλλὰ—σκατοφάγον. Menand. 348. 6 Α. τὴν νῦν σεώσθαι μοι λέγεις; Β. ἔγωγε μὴν.... Aesch. *Pers.* 278 ΧΟ. ἀλίδονα μέλα...λέγεις φέρεσθαι...; ΑΓ. οὐδὲν γὰρ ἤρκει τοξά.... *Ag.* 550 ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις; ΧΟ. ὡς πόλλ' ἀμαυρὰς ἐκ φρενὸς <γ>⁴ ἀναστένειν 'Longed you then for the army as it longed for this land?' 'Aye, so that oft I sighed....' So 1498 αὐχεῖς εἶναι τόδε τοῦργον ἐμόν; is a defiant question. 'Menand. *Ep.* 550 is in the affirmative form πῶς; λέγεις γὰρ ἐπίπονόν τιν' αὐτοὺς ζῆν βίον, but there is still a question implied.⁵

I think therefore that Dr Rutherford's is a good and welcome emendation.

97 ὑγίαινε 'goodbye' or 'good-night': Lucian i. 725 sqq., Artemid. i. 82, Becker *Charicles* p. 142 n. 18. Ar. *Ran.* 165, *Eccl.* 477. *A.P.* v. 308, xii. 177. Philostr. *Apoll.* i. 18. Plut. *Mor.* 508 B, E.

Λαίμασσαι cf. Theocr. 6 xv. 147 ὦρα ὅμως κείς οἶκον· ἀνάριστος Διοκλείδας. For the word see IV. 46 n.

ὦρη ἀφέρπειν ἐστὶ: Theocr. xv. 26 ἔρπειν ὦρα κ' εἴη 'to be off' as in the imperative ἔρπε. 'xxvii. 65 εἰς οἶκον ἀφέρπω: Ap. Rhod. iii. 1143 ὦρη ἀποβλώσκειν: 'Callim. *P. Oxy.* 158 ἀποπλεῖν.⁶ ὦρα is generally used without ἐστὶ, but Ar. *Eccl.* 352 ἐμοὶ δ' ὦρα βαδίζειν ἐστίν '(contrast Plut. *Mor.* 594 A), 285, *fr.* 464, *Thesm.* 1189, 1228, *Ach.* 393, *An.* 639, Philyllios Com. 3 ἀφαιρεῖν⁶ ὦρα 'στὶν ἤδη τὰς τραπέζας, Ath. 423 b. With καιρὸς Aesch. *Cho.* 706, Ath. 96 f, Longin. 22. 2.

¹ Antiphanes 217. 8 λέγεις μάγειρον ζῶντα for which see my *Restorations of Menander*, p. 14.

² Antiphanes 210. 2 λέγεις ἔσεσθαι τὸν Τιθύμαλλον πλούσιον is an exception, if it means 'that foretells the enrichment of T.' I should have expected ἐσόμενον. Plaut. *Epid.* 625 *ex tuis verbis meum futurum corium puto praedicat*.

³ Punctuation removes the difficulties felt by Dobree and Blaydes: an exclamation would have been simply λέγεις ἀγροικὸν (τὸν) θεόν.

⁴ This is the right supplement of Herwerden.

⁵ And read in Soph. *Aj.* 245 ὦρα τιν' ἤδη 'στι κἀρα καλύμμασι (MSS. τοι), with 221 οἶαν ἐδήλωσας <ἀρ' ε.γ.> ἀνδρὸς αἰθονος: Jebb's readings are unmetrical.

99 νεοσσοπῶλι: compounds of -πῶλης -πῶλις are many; I know of none as a proper name. The woman is clearly a slave; but whether she sells to Coritto or for her is hard to see. ἐξαμύθησαι, on the form see v. 6: the middle is common Aristid. i. 30, *Thes. s.v.*

100 ἀλεκτορίδες: III. 19, VII. 15. 'The form is Ionic Kühner-Blass I. 481, § 133. 7. The termination is discussed in Ath. 56 e sqq. ραφανῖς, 105 e καρῖς, Herodian I. 526.⁷ *Lexx. s.vv.* μαγαδῖς, πλοκαμῖς, ἀγαθῖς, κανονῖς, κρηπίς, κνημῖς.

εἰ σόαι εἰσι: Opp. *Hal.* iv. 395 as a shepherd πεμπάζεται οἶων πληθύν εὐδιέπων εἰ οἱ σόα πάντα πέλονται. τῶν τ' αἰρέων αὐτῇσι βύβον 'Columell. viii. 4 naturally goes with the counting.⁷ Ar. *Pax* 962 καὶ τοῖς θεαταῖς ῥίπτε τῶν κριθῶν. Ath. 114 a ἔως ἂν τις ὑμῖν ὡς κυνιδίους ἄρτων ἢ ὀστῶν προσρίψῃ. αἰρέων: Hesych. Αἶρας: ἀγρίας βοτάνας: coupled with ζείας Pherecr. 188, Ar. *fr.* 412. Theophr. *H. P.* iv. 4. 10 ὄρυζον is ὅμοιον τῇ ζείᾳ and, to look at, ὅμοιον ταῖς αἶραις. ii. 4. 1 πυρός (and κριθῇ, but especially πυρός viii. 7. 1), if neglected degenerates naturally into αἶρα: at any rate, φιλεῖ μάλιστα ἐν τοῖς πυροῖς γίνεσθαι (viii. 8. 3), except in some regions (viii. 4. 6): cf. iv. 5. 5, v. 15. 5. C. P. iv. 4. 8 πολλοὶ γάρ, ὡς φασι, σπείραντες πυροὺς ἢ κριθὰς ἐθέρισαν αἶρας (Porph. *de abst.* i. 30). 'Verg. *G.* i. 154 *Infelix lolium et steriles nascuntur avenae*.⁷ Ov. *Fast.* i. 691, *filix* Hor. *Sat.* i. 3. 37 *neglectis urenda filix innascitur agris*. Geopon. ii. 43 τὸ ζιζάνιον τὸ λεγόμενον αἶρα φθείρει τὸν σίτον. x. 87 αἶρας τὰ λεγόμενα ζιζάνια, τὰ ἐν τῷ σίτῳ εὕρισκόμενα. Of the weed among corn, used in illustration by Antisthenes (Diog. L. v. i. 6), Plut. *Mor.* 147 D, ζιζάνια 'tares' Matt. *Ev.* xiii. 25 Wetstein. Hence αἰρόπινον Ar. *fr.* 480 is explained by Phrynichus Bekk. An. 22. 11 as τὸ τὰς αἶρας ὅπερ ἐστὶ ῥύπος τῶν πυρῶν καθαίρον. It was good poultry-food: Geopon. xiv. 7. 3 παραβλητέον δὲ αὐταῖς τροφὴν πιστάνην ἐφθὴν ἢ κέγχρον ἢ πίτυρα σίτου ἢ ζιζάνια τὰ καλούμενα αἶρας, ἅπερ ἐστὶ κάλλιστα εἰς τροφήν. For doves xiv. 1. 5. 'Compare Longus iii. 29 σίτον μὴδ' ἀλεκτορίδας θρέψαι δυνάμενον.⁷

101 (and doubtless VII. 36) οὐ γὰρ ἀλλὰ 'for there is no question but,' 'for really, indeed, surely,' an emphatic colloquial ellipse like οὐκ ἀλλὰ (Ar. *Pax* 850), οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ (see Shilleto *de Falsa Legat.* Appendix C). Callim. *P. Oxy.* vii. 92⁷ ἀκούσας 'Ἰππώνακτος· οὐ γὰρ ἀλλ' ἦκω. Phoenix (Ath. 530 e) οὐ γὰρ ἀλλὰ κηρύσσω. Eupolis 73. Ar. *Ran.* 58, 192, 498, 1180. *Eq.* 1205. *Nub.* 232. *Eccl.* 386. *Lys.* 55. 'Menand. *Kl.* 61.⁷ Eur. *Bacch.* 775 οὐ γὰρ ἀλλ' ὑπερβάλλει τόδε 'this is really too bad!' *Supp.* 571. *I. T.* 980. Plat. *Phaedo* 84 A. *Euthyd.* 286 C, 305 E. Lucian ii. 874. 'Act. *Ap.* xvi. 37.⁷

102 ὀρνυοκλέπτης=κλέπτης ὀρνίθων Artemid. iii. 11 as ἀσημοκλέπτης *A.P.* xi. 360, ζωστηροκλέπτης Lycophr. 1329, ἱματιοκλέπτης Diog. L. vi. 52, λαμπηροκλέπτης (ἱματιοκλέπτης schol.) Lycophr. 846, κηριοκλέπτης Title of Theocr. xix., μικροκλέπτης schol. Ar. *Vesp.* 962, μωροκλέπτης Paroemiogr., Hesych. *s.v.* Λυδός, νυκτοκλέπτης *A.P.* xi. 176, πορφυροκλέπτης Diog. L. vi. 57, ποτηριοκλέπτης a poem by Euphorion, σιτοκλέπτης, ψυχοκλέπτης Eust. *Opusc.* 186. 40: The most anxious care cannot protect poultry against depredation (a remark that hints bitterly at the perfidy of her bosom friend): Lucian i. 93 κίσσαν μου, λάλον¹ ὄρνεον, ἐκ μέσων, ὡς ἔπος εἰπεῖν, τῶν κόλπων ἀρπάσας κίτταν ὠνόμασεν complains Σίγμα of Ταῦ, birds and other pets being often kept by women ἐν κόλποις, *in sinu*: a sparrow Catull. ii. 2, iii. 8, epitaph on a

¹ From verse: e.g. ..., λάλον ὄρνεον, ἤρπασεν Αἰδης.

nightingale quoted by Burmann *Anth. Lat.* II. p. 294 *quam in sinu pastillis aiebat*, *Anth. Append.* ii. 294 ὤλετο λεπτοτέροις¹ ὕμνοις τέρψασά μ' ἀηδῶν, ἀθανάτοισι, κόλπῳ Κύπριδος, ἄσομένη, a lap-dog Plut.² *Mor.* 472 D κυνίδιον Μελιταῖον ἐν κόλπῳ χηρᾶς γυναικὸς τιθηνούμενον, Theophr. *Char.* xxi., Babr. cxix. 4, a hare, Meleag. *A. P.* vii. 207; cf. *id. ib.* xii. 132. 9, snakes Plut. *Mor.* 508 D εἶθ' ὥσπερ ἐρπετὰ...ἐγκολπισιάμενοι. (e) *gremio*, *sinu rapere*, *abducere* are common: *Anth. Append.* ii. 286 μοῖρα θοῇ μάρψασα παρ' ἀνέρος ἤρπασε κόλπων, ³Heliod. iv. 14 τό τε θυγάτριον ἐκ κόλπων, οἶμοι, τῶν ἐμῶν ἀναρπάσαντα, ⁴Verg. *A.* x. 79, Cic. *pro Cael.* 24, Val. Flacc. vii. 49, Sil. Ital. xi. 587, iv. 788 *gremio in patriae Stygias rapiatur ad aras* read *e*³. ὥρν- is regular: so δ IV. 75 = ὅ οἱ, εἶσω M (corrected εἰς σ' ὅ) in Aesch. *Cho.* 1057 = εἰς σοι ὅ (εἰς σὼ), σώριζει in *Cho.* 925 (M has σ' ὀρίζει) for σοὶ ὀρίζει, 'a mistake like that in Callim. *P. Oxy.* vii. 257 where correct Hunt's note: the papyrus is vague in such matters: see 234, 254. So ὅ οἱ- becomes δ Ar. *Thesm.* 426, 'compare *Vesp.* 902, and see IV. 75 n.'

It is hard to decide exactly what the reading of the MS. was; but it seems that, like the critics, it gave, as so often happens, two words for one. Scribes usually write blindly the words they know, breaking up unfamiliar and unexpected compounds into small parts. See on v. 85 for this phenomenon in words in -ίτης, -ίτις: in general Aesch. *Ag.* 1472 MSS. have καρδία δηκτόν, καρδιόδηκτον is read by Abresch: 1391 διὸς νότῳ γὰν εἰ, διοςδότῳ γάνει Porson: 50 ὑπατοὶ λεχέων read ὑπατηλεχέων: *Cho.* 424 ἀπριγκτοὶ πληκτά, ἀπριγκτόπληκτα Blomf.: *Pers.* 562 αἱ δ' ὁμόπτεροι, read διδυμόπτεροι: *Eum.* 499 ἔνυμα παιδοτρότα, read ἐνυμοπαιδοτρότα: *Suiphl.* 584 ἀπημάντῳ σθένει, read ἀπημαντοσθενεί: 42 τίμα ὀρίνειν some MSS., τιμάορ' ἴνιν others: *fr.* 206 κοῦ διὰ ζῆς read κοῦλιαζέεις: Anaxandrid. 5 βουβακάλους αὐτά, βουβανκαλόςαντα M. Haupt: Ephipp. 1 κόλλικα φαγών, κολλικοφάγου Kock: Cratin. 238 παρὰ σέ καλέις, περισσοκαλλέις Herwerd. (where read ἡδυλόγου σοφίας δρόσῳ): Asius *fr.* 13 ἀμφὶ βραχίοσι νήσαντες, ἀμφιβραχιονίσαντες Naek: Eur. *I. T.* 1002 ἱεροὶ φύλακες, ἱεροφύλακες Markland: *A. P.* vi. 352 δεξαταλαν, read δοξαπατᾶν: Ael. *N. A.* i. 13 πόλεις σεμναί, πολύσεμνοι Meineke: Hesych. Πέλειον: θρέμμονα, Πελειοθρέμμονα... Musurus. Joseph. *Ant.* viii. 291 ἀσπίδας φορούντων, ἀσπιδοφορούντων Lobeck. Errors that have more easily been corrected are δήμῳ τὴν δαρεων for Δημοτυνδαρέῳ Erotian p. 64 Kl., κωλύουσι δείπνους for κωλυσιδείπνους Plut. *Mor.* 726 A, λιμένος σκοπέ for λιμενόσκοπε Callim. *h.* iii. 259, δώδεκα στόλοι for δωδεκάστολοι Eur. *I. A.* 272, πολέμοιο κέλαδε (al.) for πολεμοκέλαδε Dion. Hal. v. 107, πεντήκοντα ἐρεγμούς or ἐρετμούς for πεντηκοντερέτμους Pind. *fr.* 176⁴.

¹ *Journ. Philol.* LI. p. 108.

² Cf. Hor. *Epist.* i. 17. 55 meretricis acumina saepe catellam saepe poriscelidem raptam sibi flentis.

³ N. Heinsius.

⁴ In *Lyr. Fr. Adesp.* 23 I have proposed γαληνηέντος ὥρας for γαλήνη ἐν τ' χώρῳ. In Pind. *Nem.* iv. 94 for ῥήματα πλέκων I would read ῥηματοπλόκων, since πλέκειν ῥήματα is an insulting charge that must be levelled against an opponent: see passages quoted on v. 5, 85. In *Orphica fr.* 215 Abel (quoted on v. 19) παῖς δ' Ἰαχῶς may have become παῖς δ' ἔσκεν Ἰαχῶς, and been misquoted as παῖς δ' ἦεν Ἰ.

MIME VII

THE COBBLER

VII
CKYTEYC

ΜΗΤΡΩ

Κέρδων, ἄγω σοὶ τάσδε τὰς γυνάς, εἴ τι
τῶν σῶν ἔχεις αὐτῇσιν ἄξιον δεῖξαι
χειρῶν νοήρες ἔργον.

ΚΕΡΔΩΝ

οὐ μάτην, Μητροῖ,
ἐγὼ φιλέω σε. ταῖς γυναιξὶν οὐ θήσεις
5 τὴν μέζον' ἔξω σανίδα; Δριμύλῳ φωνέω·
πάλιν καθεύδεις; κόπτε, Πίστε, τὸ ῥύγχος
αὐτοῦ, μέχρ' ἵπνον ὑπνον ἐκχέη πάντα·
μᾶλλον δὲ τὴν ἄκανθαν· ὥς ἔχει, ἀγκάλη
ἐκ τοῦ τραχήλου δῆσον. εἶα δὴ, κέρκωψ,
10 κίνει ταχέως τὰ γούνα· μέζον ἵχνηας
τρίβειν ψοφεύντα νουθετημάτων τῶνδε;
νῦν ἔκ μιν αὐτήν, λευκόπυγε, λαμπρύνεις
καὶ ψῆς; ἐγὼ σευ τὴν ἔδρην ἀποψήσω.
ἔξεσθε, Μητροῖ. Πίστε τὴν ἄνω ἀνοίξας
15 πυργίδα, μὴ τὴν ὠδε, τὴν δ' ἄνω κείνην,
τὰ χρήσιμ' ἔργα τοῦ τρίτου κρεμαστήρος
ταχέως ἐνεγκ' ἄνωθεν. ὦ μάκαρ, Μητροῖ,
οἷ' ἔργ' ἐπόψεσθ'. ἡσυχῇ σύ, λαίμαστρον,
τὴν σαμβαλούχην οἶσε. τοῦτό σοι πρῶτον,
20 Μητροῖ, τελέων ἄρηρεν ἐκ μερέων ἵχνος·
θηεῖσθε κύμεις, ὦ γυναῖκες· ἡ πτέρνη
ὀρῇθ' ὅκως πέπηγε, κῶς σάφ' ἡνίσκου

Title σκυτ[ε]υς: supplied by K.

- 1 αγωσοι P: read by K. τασγ[υνασι]τι P: εἴ τι Ellis, γυνάς Diels.
2 δι[ξ]αι P: supplied by K. 3 χειρεων P. εργον ου P. Μητρῳ (the last
letter whatever it was being cancelled) P. 4 φ[ι]λωσε ταις and θησεις P.
5 Δριμύλω P. 6 Πίστε P. 7 ωσεχ[ια]γκάλην P: "supplied and corrected
by Editor. "The ι has a small dot after it, accidental and not intended to cancel it:
cf. VI. 29, 30, VIII. 24. Between χ and κ at least three letters are missing."
9 δησο[ν] ει[α]δη[κερκω]ψ P. εἶα δὴ was restored by Diels before Crusius placed
ωσεχ
here a fragment αδη . 10 μεζον[ιχνη]ας P. "Supplied by Ed." 11 νουθ[ε]τημα-
εζον

VII

The Cobbler

M. Kerdon, I am bringing you these ladies to see whether
you have any cunning handiwork worth showing them.

K. Metro, my love for you is not lost. Set the larger
bench outside for the ladies. Drimylus, it is you I am talking
to! What? Asleep again? Pistos, beat him on the nose, till
he sheds off all his sleeping fit. Nay, rather on his spine: hang
him up as he is from your neck by an arm. Up with you,
you rascal, stir your legs! Dost yearn to rub against louder
reminders than these? So you've waited till now, you white-
rumped skunk, to clean it and wipe it. I'll wipe *your* seat
for you.

Sit ye down, Metro. Pistos, open the casket up there, not
this one but that one up there, and bring down those fair works
from the third shelf. Oh, Metro, how fortunate you are! What
noble works you will view! Bring me the shoe-case gently, you
glutton. Now this shoe first, Metro, is a perfect whole of
perfect parts consisting—look ye, too, ladies; see how firm the

των]τούτωνδε P: supplied by W.H. 12 ν[υ]ν P: supplied by K. λε[]ρονισ
P: λαμπρύνεις or φαιδρύνεις supplied by W.H.: λευκόπυγε C.: ?λειπόνηρε W.H. for
λειπόνηρε (Hesych.). 13 κ[αι]ψ[η]σιεγω]σευ P: "supplied by Ed." τη[νεδρην-
απο]ψήσω P: supplied by Diels. 14 εξεσ[θεμ]ητ[ρο]πιστ[] ξεασ P:
εξεσθε C., μητροῖ W.H. (εξεσθ' σύ). Πίστε τὴν ἄνω ἀνοίξας C. 15 πυ[ρ]γίδα P.
ωδ[]ν P: ὠδε, τὴν ἄνω κείνην C. τὴν δ' ἄνω is better W.H. 16 ταχρησιμ-
εργατουτ[]ος P: supplied by Diels. 17 ανω[θενωμακαρμητ]ροι P:
supplied by W.H. (or ὀλβλη). 18 ησυχ[η]σουλαιμαστρ[ον] P: "supplied by
Ed." 19 αμβαλουχην P: read by K., corrected by Bl.: on the
form see *nn.* οι[]πρωτον P. οἶσε W.H., οἶγε Bl. τοῦτ' ὄρη Bl. "σοι Ed."
20 αρη[]εωνιχνος P. 21 θηεισθεχυμε[ι]σ P. ωγυ[ναικεσηπτ]ερνη P:
supplied by R. 22 ορηθοστρω P (ρ being first written and then changed to π).
πεπηγεχ[ωτισ]φην[ισκ]οισ P: supplied by K., who fitted here a fragment which he
first left unallotted. "κῶς σάφ' ἡνίσκου Ed."

- ἐξηρτίωται πᾶσα, κοῦ τὰ μὲν καλῶς
τὰ δ' οὐχὶ καλῶς, ἀλλὰ πάντ' ἴσαι χεῖρες.
25 τὸ χρῶμα δ', οὕτως ὑμῖν ἢ Παλλὰς δοίη
καλῶν ὅσων περ ἱχανᾶσθ' ἐπαυρέσθαι,
εὐρήσεται οὐδὲν ἄλλο τῷδ' ἴσον χρῶμα
ἐν βυρσοδέψει, κοῦδὲ κηρὸς ἀνθήσει.
τριημέρη μνέας τρεῖς ἔδωκε Κανδᾶδι
30 ὁ πριάμενός μοι τοῦτο κῆτερον χρῶμα—
καὶ εἰς σήμερον δ' ὁμνυμι πάνθ' ὅς' ἔστ' ἱρά
χωρὶς προφάσεων τὴν ἀληθείην βάζειν,
καὶ γὰρ τάλαντά γ' οὐδ' ὅσον ροπὴν ψεῦδος
βρίθει κοτ', ἢ Κέρδωνι μὴ βίου ὄνησις
35 κῶνέων καλῶν γίνοιτο—καὶ χάριν πρὸς με
ῆτησεν· οὐ γὰρ ἀλλὰ μεζόνων ἦδη
οἱ ῥινοδέψαι κερδέων ὀριγνῶνται.
Μητροῖ, σὺ μὲν δὴ τάργα τῆς τέχνης ἡμέων
ἔχεις, ὁ πίσυγγος δὲ δειλαίην οἰζύν·
40 ὃς δίφρον, ἀντλέων νύκτα κήμερην, θάλπω·
τί γάρ τις ἡμέων ἄχρῖς ἐσπέρης κάπτει;
βοαὶ δ' ὅσαι πρὸς ὀρθρον· οὐ δοκέω τόσσον
τὰ Μικίωνος θηρί' εὐπορεῖν φωνῆς.
κοῦπω λέγω, τρεῖς καὶ δεκά οἰκέτας βόσκω,
45 ὅτε νέκ' ὦ γυναῖκες ἀργίῃ πάντες,
οἷ, κῆν ὕψι Ζεὺς, τοῦτο μῶνον ἄδουσι
'φέρ' εἰ φέρεις τι, τᾶλλα δ' ἀψόφως ἐάται
ὅκως νεοσσοὶ τὰς κοχῶνας θάλποντες.
ἀλλ' οὐ λόγων γάρ, φασίν, ἢ ἀγορῇ δεῖται

23 ἐξηρτίωται P: read by F. D., W. H. κ[ουτα]μενκ[αλ]ως P: the later fragment confirming the restoration of Bl. and W. H. 24 πα[ν]τισαιχ[ι]ρε P: supplied by C. (so Bl. in a letter to W. H. previously). πάντα was correctly given before by W. H. and others. 25 ν[ι]νηπα[λλ]ασδοίη P: supplied by K.: "a correction; there is not room for λλας. ? ἢ Ἀπάτη, Ἐργάνη." 26 καλωνοσων[π]ερ P: supplied by W. H. "27...]λο P: supplied by Cr. οὐκ ἔστιν οὐδὲν ἄλλο Bl." 27-37 The restoration is quite uncertain. K. placed at the beginning of 27. 31 sqq. a strip of papyrus containing the initial letters of verses, and this may be right. "I have made some rough efforts at giving what I suppose to have been the general sense: that Κανδᾶ[τι] 27. 29 is the βυρσοδέψης and that they are putting up the prices was the idea of Blass." 28]κουδεκηροσανθησει P: "supplied by Editor." οὐκω· κοῦδὲ κηρὸς ἀνθήσει.... W. H. 29 τ[...]στρισεδωκεκανδᾶ... P: "supplied by Editor." τοῦ δέρματος μνέας τρεῖς ἔδωκε Κανδᾶτι | ποιῶν ὁ Κέρδων C., following Bl.'s suggestions. 30 τ[...]τουτοκητερονχρωμα P. 31 κ[...]μπαυθο-σεστιν[]α, and τ[...]νβαδίζων P: δμνυμι πάνθ' ὅς' ἔστ' ἱρα Bl. "Supplied by Ed." 32 χ[ω]σσεστινοσια W. H. (?after C. χῶσια (sic) γυναῖκες): βάζειν Bl. "Supplied by Ed." 33 κ[...]ουδοσονροπηνψευδος P. "Supplied by Ed." 34 β[...]ερδωνιμηβιονουνησις P. "If β is right at the beginning βέβαιον may be read,"

sole is fixed, and how precisely it is rounded off with straps; the handiwork is not part fair, part ugly, but all equal. And the colour,—as I hope that Pallas may grant you enjoyment of all you yearn for—never will you find such colour at the tanner's, nor could painter's pallet vie with its hues. Three minae my buyer gave Kandas only the day before yesterday for it and one other—I swear by all that is holy ever up till to-day have I spoken the truth without concealment, since a lie weighs not the scales down a fraction, or may Kerdon have no profit in estate or goodly bargains—and he asked me actually to thank him; for the tanners are putting up their prices.

You Metro will get the works of my art, while I, the poor cobbler, will get nothing but wretched lamentation. Day after day and night after night I keep my seat warm. What does any of us get to bite till evening? Then there are all the morning cries—not Micion's animals, I fancy, are so well off for voice.

Then more—I keep thirteen slaves—they are a pack of idleness; even in rainy times they have but one song 'Give, give'; for the rest they sit as silent as chicks, idly warming their buttocks. But, say they, words are no good on 'change—

W. H. ἢ Κέρδωνι Buech. 35 \κω[.....]ωνγινωτοκα[ι]χαρινπροσμε P (καχαριν is possible): "supplied by Ed." 36-37 Other supplements proposed disregard the distance which is more or less fixed by 27. 37, 39, 42. "Perhaps καὶ χάριν πρὸς μοι ὀφείλειτ' W. H. 36]απαλλα P: τίλειν ἔδει· οὐ γὰρ ἀλλά C.: πρᾶσσοσιν? W. H. "ῆτησεν Editor, though even this is almost too large for the space." 37]κερδεων P: οἱ βυρσοδέψαι C. following Bl.'s suggestions: ῥινοδέψαι, γρινοδέψαι or ἀνιγροδέψαι W. H. (from Hesych.). 38 μ[.....]ταεργα P (read by K.): (μείον πορεύντες) C. continuing 27. 39 ημων P. "Supplied by Ed." 39]υγγοσδε P: πίσυγγος Bl. "Supplied by Ed. after W. H. φέρεσθε." 40]ναν[]εων P, 'the ι is very uncertain': καὶ πείναν C. (now καὶ νῆστιν, rightly remarking that 'ante u plura' ('about 8 letters') 'excidere.' ar[ω]γων Postgate. W. H. suspected that a line had fallen out 'τὸν δίφρον· ἔσθαι δ'... ἢ πίνειν' οὐδὲς ποθ' ἡμέων. "Supplied by Ed." 41]σημεων P. αχρι P. 'τί γάρ τις W. H.' 42]αιπρ[οσ]ορθ[ρ]ον P: supplied by W. H. 43 ταμικρωνοσθηριευπ[] P: supplied by W. H.:

Μικίωνος C. 44 δε[]ροσκω P: supplied by C. 45 οτουνεκ P. αργ[]σ P: supplied by W. H. (after C. ἀργούσ' οἱ παῖδες). 46 οικηνηνίζευστουτομου[] P: μῶνον ἔδουσι C. (who now reads ἴσασι), μου κατᾶδουσι Buech. 47 φερειφερει-στιταλλαδαψ (or φ)[]αται P: δ' ἀψόφως W. H. ἔαται C. 48 οπως P. νεοσ-σο[ι]τασκηχωνασθα[λ]π[ο]ντες P: corrected and supplied by Danielss., Jackson, Herw. H. M. H.

- 50 χαλκῶν δέ. τοῦτ' ἦν μὴ ὑμῖν ἀνδάνη, Μητροί,
τὸ ζεύγος, ἕτερον κῆτερον μάλ' ἐξοίσει,
ἔστ' ἂν νόῳ πεισθῆτε μὴ λέγειν ψεύδεα
Κέρδωνα. τὰς μοι σαμβαλονχίδας πάσας
ἔνεγκε, Πίστε· δεῖ μάλ' εἰς γ' ἵχνη θείσας
55 ὑμέας ἀπελθεῖν, ὧ γυναῖκες, εἰς οἶκον.
θήσεσθε δ' ὑμεῖς· γένεα ταῦτα παντοῖα·
Σικυνόνι, Ἀμβρακίδια, νοσσίδες, Χῖαι,
ψιττάκια, κανναβίσκα, βαυκίδες, βλαῦται,
Ἰωνίκα ἀμφίσφαιρα, νυκτιπήδηκες,
60 ἀκροσφύρια, καρκίνια, σάμβαλ' Ἀργεῖα,
κοκκίδες, ἔφηβοι, διάβαθρ' ὧν ἐρᾷ θυμός
ὑμέων ἐκάστης εἶπατ'· ὥς ἂν αἰσθοισθε
σκύτεια γυναῖκες καὶ κύνες τί βρώζουσιν.

ΓΥΝΗ

- κόσου χρεῖζεις κείν' ὃ πρόσθεν ἡείρας
65 ἀπεμπολὴν μοι ζεύγος; ἀλλὰ μὴ βροντέων
αὐτὸς σὺν τρέφον μέζον εἰς φυγὴν ἡμέας.

ΚΕΡΔΩΝ

- αὐτὴ σὺ καὶ τίμησον εἰ θέλεις αὐτό
καὶ στήσον ἥς κοτ' ἐστὶν ἄξιον τιμῆς.
ἢ τοῦτο· ἔαν γὰρ οὐ σε ῥηδίως χρῆναι
70 σκυτέων, γύναι, τῶληθες ἦν θέλῃς, ἔργον
ἐρεῖς τι. ναὶ μὰ τήνδε τὴν τεφρὴν κόρσῃν,
ἐφ' ἥς ἀλώπηξ νοσσίην πεποιήται,
τάχ' ἀλφιτηρὸν ἐργαλεῖα κινεῦσι,
Ἑρμῇ τε Κερδέων καὶ σὺν Κερδείῃ Πειθοί,
75 ὥς, ἦν τι μὴ νῦν ἡμῖν ἐς βόλον κύρσῃ,
οὐκ οἶδ' ὅπως ἄμεινον ἢ κύθρη πρήξει.

ΓΥΝΗ

τί τουθορύζεις κοῦκ ἐλευθέρῃ γλάσση
τὸν τίμον ὅστις ἐστὶν ἐξεδίφηςας;

50 τουτηνμημινα[ν]δανημητροί P: supplied by W.H. 51 χατε[ρ]ον P. εξοίσει P.
52 εστανουμισθητε P: read and corrected by Bl. [μηλ]εγει[ν]ψευδεα P: supplied
by Buech. (?). 53 κερδωνασμα[]α[]λουχιδασπασα P: σαμβαλονχιδας Buech.
μοι Bl. 54 διμαλισγυνηθεισας P: δεῖ (which has left but small remains) W. H.
μάλιστ' W.H. once followed by C. δεῖ γ' αἰς νοῦν ἡσθείσας C. now reads: "neither
Nairn nor I see a superscribed σ. γι may be τ or γ, or γι, not τ." λι may be μ
(cf. VIII. 16)—it is badly written. μάλ' ἐπιληθθείσας Buech. καλὰς γεννηθείσας Bl.
"Supplied and corrected by Ed.: see nn." 55 εισ[ο]ικον P. 56 θήσεσθε P?
υμ[.....]νεαταυταπα[.]τοια P: γένεα R. 57 σικυνια αμβρακidia νοσσιδες λειαι P.

it is cash we want; so if you don't like this pair, Metro, my man
will bring you another and again another, till you are quite
decided that Kerdon is telling the truth. Pistos, bring me all the
shoe-cases—it were hard, ladies, if you went home without even
trying on. You will see; here are all kinds, Sicyonian, Am-
braciot, Nossis-shoes, Chian, parrots, hempen, saffron shoes,
common shoes, Ionian button-boots, 'nighthoppers,' 'ankle-
tops,' red shoes, Argive sandals, scarlet, 'youths,' 'steps'; just
say each of you what your heart desires; that you may know
why women like dogs find leather goods so attractive.

Lady. How much do you want for that pair which you
produced before? Only don't roar too loudly at us and drive
us out of the shop, my good sir!

K. My good madam, value it yourself please and determine
its value, or this one. For you will admit, if truth you will
say, that you should not lightly dismiss any handiwork of
cobblers. By this gray head on which the mange has settled,
a good omen of bread to us tool-workers, O Hermes and Pitho
ye Scurvy Tricksters! truly if my cast doesn't catch something
now I don't know how I shall keep my pot boiling.

Lady. Why do you keep on grumbling instead of worrying
out what the price is freely and openly?

'the correction in a later hand?' χῖαι W.H. 58 ψιντακαια κανναβισκα βανκιδ[εσ]
βλαυτια P: ψιττάκια (or ia by error) Hesych., Phot., E. M. βλαῦτται R., but βλαῦται
is the ordinary form (Poll. vii. 87 etc.). See nn. 59 ιωνικαμφίσφαιρα νυκτιπηδηκες
P. 60 There are spaces after each word. αργεῖα P. 61 εφηβοι διαβαθρ
ων εραθ[υ]μος P. 62 σκύτεια was so accentuated by C., who however reads σκύτεια,
γυναῖκες, καὶ κύνες. See nn. 64 χρεῖζεις P. 65 απεμποληζευγος αλλα P.
"απεμπολη, but the second mark is only to make the lambda clearer": corrected by
W.H. (?). απεμπολησαι Blass, Jackson. απεμπολην τὸ M., K. 66 αυτος P.
66-67 no paragraphus? 66 eis P. 69-71 "Punctuated by Editor." 69 ιτουτο-
εργαρουσερηδιωσιρηται P: "supplied and corrected by Ed." ρινᾶ Bl. The letter before ρη
is very uncertain. 70 σειτεων γυναιτωλη θεσηνθ εληισεργον P: σκυτέων Buech. δεῦτε
ὦν W. H. 72 αλώπηξ P. νο[σ]σιν P. πεποιηται P, read by W.H., Diels. 73 ταχ P.
εργα[]ια P. ἐργαλεῖα Diels. The reading of P was probably corrupt. 74 Κερδέων
rightly C., Daniels., M. 75 ημιν εσ P. 76 The scribe hesitated over χυτρη:
κύρτη Bluemner, 'putes in archetypo fuisse κύθρη' Buech., κύθρη M. 77 τονθορυ-
ξικου κ P: corrected by Buech. 78 τοῦ P.

ΚΕΡΔΩΝ

80 γύναι, μῆς μνῆς ἔστιν ἄξιον τοῦτο
τὸ ζεύγος, ἢ ἄνω σ' ἢ κάτω βλέπειν· χαλκοῦ
ρίνημ' ὃ δῆκοτ' ἔστι τῆς Ἀθηναίης
ὠνευμένης αὐτῆς ἂν οὐκ ἀποστάξαι.

ΓΥΝΗ

85 μάλ' εἰκότως σευ τὸ στεγύλλιον, Κέρδων,
πέπληθε δαυσιλέων τε καὶ καλῶν ἔργων.
φύλασσε κλείσας αὐτά· τῇ γὰρ εἰκοστῇ
τοῦ Ταυρεῶνος ἢ κατῇ γάμον ποιεῖ
τῆς Ἀρτακηνῆς, κύποδημάτων χρεῖη·
τάχ' οὖν, τάλης, ἄξουσιν σὺν τύχῃ πρὸς σε,
μᾶλλον δὲ πάντως· ἀλλὰ θύλακον ῥάψαι
90 τὰς μνέας ὅκως σοι μὴ αἰ γαλαῖ διοίσουσιν.

ΚΕΡΔΩΝ

ἦν τ' ἢ κατῇ ἔλθῃ, μνῆς ἔλασσον οὐκ οἶσει,
ἦν τ' ἢ Ἀρτακηνῇ· πρὸς τὰδ', εἰ θέλεις, σκέπτειν.

ΜΗΤΡΩ

οὐ σοι δίδωσιν ἢ ἀγαθὴ τύχη, Κέρδων,
ψαῦσαι ποδίσκων ὧν πόθοι τε κῆρωτες
95 ψαύουσιν, ἀλλ' εἰς κνῦσα καὶ κακὴ λώβῃ·
ὥστ' ἐκ μὲν ἡμέων δι' ἑλεόν σεο ἢ πρήξις,
ταύτῃ δὲ δώσεις κείνο τὸ ἕτερον ζεύγος
κόσων; πάλιν πρήμηνον ἀξίην φωνὴν
σωυτοῦ.

ΚΕΡΔΩΝ

στατῆρας πέντε, ναὶ μὰ θεούς, φοιτᾷ
100 ἢ ψάλτρί· Εὐετηρὶς ἡμέρην πᾶσαν
λαβεῖν ἀνώγουσ', ἀλλ' ἐγὼ μιν ἐχθαίρω,
κῆν τέσσαράς μοι Δαρικούς ὑπόσχηται,
ὀτεύνεκέν μευ τὴν γυναῖκα τωθάζει
κακοῖσι δέννοισ· εἰ δὲ καὶ σ' ἔχει χρεῖη
105 φέρ',—εὐλαβοῦ δὲ τῶν τριῶν ὄναρ δοῦναι—

79 γυναιμισμ[ν]ησ: supplied by K. 83 εἰκότως P. 84 δαυσιλέων P. 85 φύλασ-
σεκαί[·]ασ P: corrected and supplied by Palmer. W. H. once εἰς ἄλλας (coll. Callim.
h. vi. 124) for εἰς ἄλλας (καλλαις Bl.).¹ 87 [τ]ησαρ[τα]κηνῆς P: supplied by K.

K. Lady, this pair is worth one mina, whether you like it or no; not if Athene herself were the purchaser could I abate a brass farthing.

Lady. I quite understand, Kerdon, why your booths are full of so many beautiful works of art. Keep them behind lock and key. On the twentieth of Taureon Hecate is marrying her daughter Artakene and shoes are wanted. I suppose, nay I am sure, they will all rush to you with heaven's aid, so get a purse made for you to prevent the cats plundering your hoards.

K. Whether Hecate come or Artakene she won't buy at less than a mina; keep that in your mind, please, when you decide.

M. Fortune does not grant to you, Kerdon, to touch dainty feet which the Loves and Desires touch, but you are a foxy knave and a by-word. So you may trade if you like on our pity for you; but this lady—for how much will you give her that other pair? Look again, and bluster out something more worthy of you.

K. I swear by the gods that Eueteris the harpist comes to me every day asking me to take five staters for it; but I hate her, even if she promise me four darics, since she mocks at my wife with wicked slanders. If you have any need of them, take, but beware of parting with any of the three even in dream,

88 /ταχουνταλησαχουσι P: ἄξουσιν C. 89 μαλλονδεπα ντωσ P and 90 τασμνεασο
κ ωσ P. 'There is a hole in the ms...but it must have been there when the papyrus was

originally used...' K. 91 ΗΚΑΤΕΛΘΗΙ and ουχ P. 92 ηντηαρτακηνη προσταδει P.
93 K[ε]ρδων P. 94 /ωστ P. λιρλεοσεω P: δι' ἑλεόν σεο ἢ W.H.: σεω was so
explained by Buech. "See πη." 97 ταυτηδεδωσισκε[ι]νο P. 98 κοσου παλιν P.
αζιαν P: corrected by M. 99 σεωτου is placed in the margin, the line beginning
with στατηρας. On the page above is σεωτουστατηρ.^υ or ρο^υ. φο[ι]ται P. 100 ψαλ-
τριετηρις P: corrected by Bl., R. 101 ανωγους αλλα P. [ε]χθ[ε]ρω P: supplied
by K. 102 δαρεικουσ P. 103 οτουνεκεν P: corrected by M. τωθαζει P.

104 δεννοισειδ[]λεχρει P: supplied by W.H. εἰ δὲ τῶνδ' εἰς σοι Ellis. 105 φερ-
εουλαβουτωντριωνον[αρ]δουнай P: supplied and corrected by Ed. See p. 460.

- καὶ ταῦτα καὶ ταῦτα· ἦ ὑμῖν ἐπὶ Δαρεϊκῶν
 ἔκητι Μητροῦς τῆσδε μηδὲν ἀντεῖπον·
 δύναϊτό μ' ἐλάσαι σὴ ἂν ἰῆ τὸν πίσυγγον
 ἑόντα λίθινον ἐς θεοὺς ἀναπτῆναι.
 110 ἔχεις γὰρ οὐχὶ γλάσσαν ἡδονῆς δ' ἰσθμόν·
 ἃ, θεῶν ἐκεῖνος οὐ μακρὴν ἀπώκειται
 ὁτέω σὺ χεῖλεα νύκτα κήμερην οἶγεις.
 φέρ' ὥδε τὸν ποδίσκον· εἰς ἵχνος θῶ μιν.
 πᾶξ· μήτε προσθῆς μήτ' ἀπ' οὖν ἔλῃς μηδέν·
 115 τὰ καλὰ πάντα τῆς καλῆσιν ἀρμόζει·
 αὐτὴν ἐρεῖς τὸ πέλμα τὴν Ἀθηναίην
 τεμῆν. δὸς αὐτῇ καὶ σὺ τὸν πόδ'· ἃ, ψωρῇ
 ἄρηρεν ὀπλῇ βούς ὁ λακτίσας ὑμέας.
 εἰ τις πρὸς ἵχνος ἠκόνησε τὴν σμιλὴν,
 120 οὐκ ἂν, μὰ τὴν Κέρδωνος ἐστίνην, οὕτω
 τοῦργον σαφέως ἔκειτ' ἂν ὡς σαφέως κεῖται.
 αὐτῇ σύ, δώσεις ἐπὶ Δαρικοὺς τοῦδε,
 ἢ μέζον ἵππου πρὸς θύρην κιχλίζουσα;
 γυναῖκες, ἣν ἔχητε κήτέρων χρείην
 125 ἢ σαμβαλίσκων ἢ ἃ κατ' οἰκίην ἔλκειν
 εἴθισθε, τὴν μοι δουλίδ' ὥδε δεῖ πέμπειν.
 σὺ δ' ἦκε, Μητροῖ, πρὸς με τῇ ἐνάτῃ πάντως
 ὅκως λάβῃς καρκίνια· τὴν γὰρ οὖν βαίτην
 θάλπους ἀνευ ὕδον τὸν φρονούντα δεῖ ῥάπτειν.

106 καίταυτακαίταυτ P: corrected by Kn. ταυτημινεπταδαικων P. ἐπὶ (W.H.) is thus established. 107 τησδεμηδεναντ P: read by Bell. αντειπον P: read by Editor. 108 [ναιτομελασαισαν[ιη]τονπισ[υγγον] P: supplied by Ed. (δύναιτο Buech.). 109 ιονταληθινονεσθεουσαναπτηναι P: corrected by W.H.: αναπτηναι (some of the letters are faint) was read by Herw., Buech. 110 [εχισγαρ ουχιγλασαν ηδηνησδηθμον (or εν) P: corrected by W.H. 111 εκινος ου P: απω[ικιστ]α[ι] P: supplied by Danielss. 112 οτεω P. χιλεαν νκτακημερηνοιγ[ις] P: supplied by Bl. 113 φέρ' ὥδε Hicks. εισινοςθω[μι] P: supplied and corrected by Bl.

this and this: assuredly for seven Darics can I deny you nothing for Metro's sake; for your voice, Metro, can drive me, who am a mere doltish cobbler, to rise into the seventh heaven of bliss; for no tongue is yours but a strait slip of delight; ah, god's near neighbour is he to whom day and night you open your lips.

Come give me hither your dainty foot; let me place it into the shoe. Aha! one could not add thereto nor take from it; all fair things fit the fair. Athene herself, you would say, cut out the shoe. You, too, give me your foot. Ah, what a ragged hoof had the ox that trampled on you. Even had one sharpened the knife on the shoe, the work would not, by Kerdon's hearth I swear, have been so truly made as truly made it is. Ho! you there, gostering at the door like a horse, will you give seven darics for this? Ladies, if you have need of dainty sandals else, or of such slippers as you are wont to wear in the house, send me your slave hither. But do you, Metro, mind and come back to me on the ninth to get some red slippers; for the wise must stitch his cloak indoors out of the heat.

114 παξ·μητε P. ελη[σ] P (or ελη[ι], but ελῃς should be read). 115 τ α καλα and τη'σ P. 117 τεμιν δος P. ἃ W.H. ψωρη P. 118 οπλη βουσ P. υμας P: corrected by M. 119 πρ[ο]σ P. 120 την κερδωνος P. 121 σα φ ω σ P: corrected by M. εκειταν P. 123 θύρη Hicks. 124 χρειην P. 126 [ειθισθετην-μοιδουλ[ιδ]ωδε P: supplied by Bl. ωδεπεμπεται P: corrected by Bl., R. 128 καρκινια την P. 129 θαλπουσανευ P: rightly divided by Buech. ευδεινδον P: θάλπους ἀνευ δεῖ τὸν φρονούντα W.H. "Text corrected by Ed."

NOTES

VII

1 τὰς γυνάς is probable, the lexicons attesting the form in Attic Comedy: Pherecr. 91 ὡς ἀποπὸν ἐστὶ μητέρ' εἶναι καὶ γυνήν and ἀλλ' ὁρῶ τὰς γυνάς Herodian II. 753, E.M. 243, 24, Et. Gud. 131. 23, Zonaras i. 459. Bekk. An. 86. 12 adds γυναῖ ἀντὶ τοῦ γυναικὲς Φιλίππιδος Ἀδωνιαζούσαις (fr. 2). Cram. Anecd. i. 102. 7 (Miller *Mél.* 275), Menander 848 ὡς καλαὶ νῦν αἱ γυναῖ. Perhaps in Alcaeus Com. fr. 32. Koen. (Greg. Cor. p. 345) says the Doric calls τὴν γυναῖκα γάναν (γανήν Joan. Gramm.): see Fritzsche Theocr. vi. 26. εἰ ἔχεις 'in case you have': A. P. xvi. 240 ὥραιās γ' ἐσορῶ τὰς ἰσχάδας εἴ γε λαβεῖν μοι συγχωρεῖς ὀλίγας, Eur. *H. F.* 1156 τίνων δ' ἀμοιβὰς... ἦλθον, εἴ τι δεῖ, γέρον, ἢ χειρὸς ὑμᾶς τῆς ἐμῆς ἢ συμμάχων, *Alc.* 1124 βλέπον πρὸς αὐτήν, εἴ τι σὴ δοκεῖ πρέπειν γυναικί, *Plat. Theaet.* 201 D, Hom. I 349, VI. 100 κάξαμύθησαι, εἰ σοῖα εἰσὶ 'to see whether.' ἦν with subj. is more usual Ar. *Vesp.* 271 Starkie, Kühner-Blass § 589 n. 16.

3 χειρῶν ἔργον: v. 38 n., IV. 72 n., VI. 66 n. νοήρες is formed from √AP like φρενήρης (= φρεσὶν ἦσαν ἀρηρώς Hom. K 553, ἀρτίας ἔχων φρένας), = Bacchyl. xvii. 118 φρενοάrais. Hesych.¹ Νοαρέως: νουνεχόντως. χαλκοῶρας Pind. I. iv. 63, v. 41 (= χαλκήρης), χειράρας P. v. 35.

οὐ μάτην means, as often, εἰκότως, *merito*, and is to be taken in one sentence with φιλέω σε, 'I may well like you,' 'I have reason to be grateful' (because you do me a service in bringing customers); for οὐ μάτην ἐγὼ φιλέω σε is exactly *merito te amo*², which is used several times by Terence in this way: *Eun.* 186 *merito te amo, bene facis* (by consenting). 456 THR. *ecquid nos amas de fidicina istac?* TH. *plurimum merito tuo.* *Adelph.* 945 DE. *fiat.* AE. *bene facis, merito te amo.* DE. *verum*—³ *Heaut.* 360 *merito te amo, Clinia* (for your promised help). The difference between this *amo* 'thank you' and *amabo* 'please' (see note on I. 66) is well shown by Plaut. *Poen.* 250 AD. *soror, parce, amabo.* AN. *quiesco ergo.* AD. *amo te.* In this sense *amo te* was a common Latin phrase: Ter. *Phorm.* 54 *amo te, et non neglexisse habeo gratiam.* *Heaut.* 825 *deamo.* Cic. *ad Att.* i. 1 fin. *multum te amamus* 'I am much obliged.' i. 3. 2, ii. 10, v. 21. 5, vi. 9. I *te amavi quod*.... vii. 2. 3 *amabam quod*.... vii. 2. 7, Q. *Frat.* iii. 9. 4, *Fam.*

¹ Danielss.

² Plaut. *Mercat.* iv. 9 fin., where this phrase occurs, is a passage now held to be spurious.

³ The words should be divided thus among the speakers.

vii. 24 init., ix. 16. 1, xiii. 62. Domit. *Afer ap. Quintil.* vi. 3. 93. Appul. *Met.* i. 17 *amo, inquit, meum Demeam, qui mihi tantum conciliavit hospitem.* Scr. *Erot.* (p. 618) *Apollon Tyr.* 25 *amo curam et diligentiam tuam.*

In Greek 'I do not find an exact equivalent of οὐ μάτην φιλέω,' but φιλέω ὅτι is common: Aesch. *Eum.* 971 στέργω δ' ὄμματα Πειθοῦς ὅτι.... Ar. *Ach.* 7 φιλέω τοὺς ἱππέας διὰ τοῦτο. Philostr. *Heroic.* iii. 18 φιλέω σε ὅτι.... So Ach. Tat. ii. 7 (with *double entendre*) τὴν ἐπ' ὀφθόν φιλέω ὅτι μου τὴν ὀδύνην ἰάσω, Longus iv. 19, Menand. fr. 849¹. Cf. Hom. ξ 440, ο 341, Chariton vi. 4 'δικαίως ἄρα σε ἐγὼ' ἔφη 'πάντων μάλιστα προτιμῶ.'

5 σάνιδα, a wooden bench to sit upon, A. P. xii. 15, Liban. iii. 207, Greg. Naz. *Carm.* i. 45. 136, Hesych. Ὑπηρέσιον: ἡ σάνις τῆς καθέδρας, the *larger* one because there are three customers. The slave first omits to wipe it v. 12; when that is done the ladies are bidden to sit down v. 14: cf. vi. 1-9.

5-6 Δρμύλφ φωνέω· πάλιν καθεύδεις; κτέ. Just² like Mr Wardle to the Fat Boy in *Pickwick* c. iv. 'Joe, Joe! damn that boy he's gone to sleep again. Be good enough to pinch him, sir.' So in Anaxipp. 6 (III. p. 300 Kock) a master giving orders to a slave exclaims πάλιν ὑστερεῖς; and in a similar scene, Theocr. xv. 28, Praxinoa remarks of her lazy servant-girl (αἰνόθρυπτε v. 27) αἱ γαλέαι μαλακῶς χρήσονται καθεύδειν. Alciph. iii. 21 ὁ δὲ θητεύων παρ' ἡμῖν... τὰ πολλὰ καταπίπτων εἰς ὕπνον, iii. 38 'I bought a Phrygian slave who looked promising: ἦν δὲ οὗτος ἄρα φανερά ζημία· ἐσθίει μὲν γὰρ τεσσάρων σκαπανέων σιτία, ὕπνοι δὲ like Epimenides of Crete.' Shylock of Launce *Merchant of Venice* ii. 5 'The patch is kind enough, but a huge feeder; Snail-slow in profit, and he sleeps by day More than the wild-cat.'

For the dative Δρμύλφ IV. 42 n., Eur. I. T. 1272 χαλᾶτε κλῆθρα, τοῖς ἔνδον λέγω, Soph. O. C. 1485, Aj. 541. The accusative would be equally good Greek. The name is given to a rich man by Lucian ii. 723. 'Δρῖμυλον was the name of a hill in Parthia (Pape: add Nikias Stob. Fl. c. 12).¹ κόπτε τὸ ῥύγχος: v. 41 n. Πίστος (the accent changed in the proper name, as e.g. Γλαῦκος, Ξάνθος, Ξοῦθος Fr. Phil. I. 550) is a common name for slaves, Hellad. quoted on I. 1, Antiphan. 68. 3, Plaut. *Merc.* 278, C. I. *Index.* φωνέω πάλιν together is impossible because of the order: Soph. *Phil.* 1169, Alcaeus 99, Lucian i. 211, Meleag. A. P. v. 182, *Fab. Aesop.* 109 Halm, and v. 98.

7 ἐκχέη aorist. I do not know the phrase elsewhere. We have ὕπνον ἀποσεῖσθαι Lucian i. 111, Orph. h. lxviii. 9, ἀπώσασθαι Plat. *Rep.* 571 C, Theocr. xxi. 20, ἀποβαλεῖν Eur. *Bacch.* 682, ἐκβαλεῖν Ael. N. A. vi. 62, ἀποβαλέσθαι Ap. Rhod. iv. 109, ἀποσκεδάσαι Macedon. Hypat. A. P. v. 243 as σκεδάσαι ἀπὸ Soph. *Trach.* 989. Cf. however Ar. *Ran.* 854 ἵνα μὴ... ἐκχέη τὸν Τήλεφον ne tibi *Telephum istum excutiat* 'shake out of your head.' Lycoph. 110 ἐκχέας πόθον sch. ἐκβαλὼν, πληρώσας ἐπιθυμίαν. Demetr. *de eloc.* 134 ἐκχέεις τοῦ λόγου τὴν χάριν. It is possible that ἐκχέη is opposed to the phrases by which sleep is said to be shed upon the eyes, Hom. Ξ 164, Ω 445, β 395, ε 492, η 286, λ 245, h. *Aph.* 170, Ar. *Vesp.* 7. On Herodas' use of unfamiliar synonyms see V. 50 n.

¹ Reading ὡς for καὶ (*Restorations of Menander*, p. 19).

² Palmer.

8 τὴν ἄκανθαν: to be tied under his chin, apparently to keep his sleepy head from nodding; as a bundle of thorns was tied to the tail of the unfortunate Ass, Appul. *Met.* vii. 145 (482)=Lucian ii. 599 συνενεγκὼν ἄκανθῶν δξύτων φορτίον καὶ τοῦτο δεσμῶ περισφίγξας ἀπεκρέμα ὀπισθεν ἐκ τῆς οὐρᾶς. The article implies that the ἄκανθα is present in the house; not kept for this purpose, I imagine, but for the shoemaker's business. ῥανάφος (sch. Ar. *Plut.* 166, Hesych., Suid. E. M.) was ἄκανθα or ἀκανθῶδες τι φυτὸν or ὄργανον (note on IV. 78), *teasel* or an instrument serving as such.⁷ Its use to a shoemaker is not clear, though Ar. *Lys.* 657 speaks of an ἄψηκτος κόθορνος. Καλή may be the right reading Julian. Aeg. *A. P.* vii. 599, but the name is rare, and the presence of another slave unlikely. κάλη sc. δέσει seems probable: Aesch. *Ag.* 1640 ζεύξω βαρείας οὔτι μὴ σειραφόρον κριθῶντα πῶλον. V. 31 δέδετα καλῶς σοι. "In the rest of the verse there are grave difficulties. ὡς ἔχει is a very common phrase Hdt. i. 24, 61, 144, v. 64, viii. 62, Soph. *Ant.* 1108, 1235, Eur. *H. F.* 946 (Dobree for ὡς ἐκεῖ), Ar. *Eq.* 488, *Lys.* 376, 610, *Ecc.* 533, Antiphan. *fr.* 199, Pherecrat. *fr.* 108, Thuc. i. 134. 3, iii. 30, vi. 57. 3, viii. 41. 3, 42, Xen. *Cyr.* iii. 1. 7, vi. 3. 21, vii. 1. 1, *Hell.* vii. 4. 24, iv. 1. 30, 8. 6, Plat. *Alc.* i. 123 E, *Apol.* 22 E, Aristid. i. 535, Dio Chrys. ii. 426, Synes. *Ep.* 58, 113, Lucian ii. 553, 562, 589, 777, iii. 365, 511, Pausan. ix. 23. 2, *Plut. Cat. jun.* 27, *Dion* 26, Ael. *V. H.* xiii. 2, Himer. *Or.* xi. 4, Appian. *B. C.* iii. 84, Dio Cass. (see Reimar's *Index* II. 1594), Heliod. i. 14. v. 1, vii. 3, 6, Longus iii. 18, Ach. Tat. ii. 10, 22, 24, v. 10, 21, 23, Xen. *Ephes.* ii. 8, iii. 2, v. 13, 15 in the senses 'just as he is' or 'immediately' (Hesych. ὡς ἔχω: εὐθίως): but in the second case we must at least have had ὡς ἔχεις as Lucian i. 151 σὺ μὲν σκάπτει ὡς ἔχεις, Ael. *V. H.* xii. 1 καὶ μοι, ὡς ἔχεις, περιθεμένη δείξον τὸν τράχηλον: in the first ὡς ἔχει referring to the (indirect) object of the sentence without explanation or qualification would be, as far as I can judge, very unusual. Examples will show my meaning:—Heliod. viii. 9 ὡς ἔχει δεσμῶν ἄγετε τὴν ἀλιτήριον, i. 13, Hdt. i. 123 οὐδὲν ἀποτίλας ὡς δὲ εἶχε οὕτω ἐσέθηκε βιβλίον, *P. Oxy.* 413. 121 προάγετε νῦν κἀκείνην ὡς ἔστιν πεφιμωμένη (-ην?), Lucian i. 466 ἐπανάγει (me) εἰς τὴν οἰκίαν ὡς εἶχον ἀναποδίζοντα. i. 260 πότερον ἐξαρκέσει σκοπεῖν αὐτὰς ὡς ἔχουσιν ἢ καὶ ἀποδοῦσαι δεήσει; Dio Chrys. ii. 102 ἐξεκόμεσε τὸν φῶδον ὡς εἶχε σὺν τῇ σκευῇ. Thuc. ii. 4. 6 εἶτε κατακαύσουσιν (them) ὥσπερ ἔχουσιν ἐμπρήσαντες τὸ οἶκημα εἶτε ἄλλο τι χρήσονται means 'at once': compare Dio Cass. xlv. 50 αὐτοῦ ἐν τῇ ἀγορᾷ ὥσπερ εἶχον (Xylander for εἶπον) ἐπὶ πυρὰν ἐπέθηκαν (the corpse). *ibid.* 36 ἡματωμένον ὥσπερ εἶχε.

But a careful measurement of the papyrus which is not well-mounted here leads me to the conclusion that there must be a large gap between χ and ι—larger than a single letter ι—and Dr Kenyon agrees to this. If so, we must seek for a solution which will satisfy the various difficulties of the passage (α) καλη, which can hardly be explained by aposiopesis—as if he would have said ἀρμογῇ, (β) the lack of explanation as to the place and adjustment of ἡ ἄκανθα. Reading Καλή (voc.) does not assist the second difficulty, and the only possible supplements are ἐχρῆν, the tense of which is hard to explain, or ἔχει ἔνκαλη.

Until the presence of the ἄκανθα in the shop is more satisfactorily explained I prefer to read μάλλον δὲ τὴν ἄκανθαν (sc. θλή): a not unintelligible

synonym for τὸ νῶτον V. 33 n. If so, as Mr J. T. Sheppard points out to me, ἐκ τοῦ τραχήλου should mean 'tie so as to hang from your neck,' as in Mime III κατ' ὤμον δείρον, v. 3 n. Further ὡς ἔχει, despite the difficulties to which I have drawn attention, must mean 'as he is' since his sleepy attitude would render his ἄκανθα and ἔδρα 13 n., an easy object of attack if Pistos ran his head between his legs and hoisted him up. ἔνκαλη which P had, can hardly be taken as ἐν καλῇ (sc. σχέσει) since in this phrase ἐν καλῷ is universal, and I have little doubt that ἔνκαλη 'by one arm' should be read, though no instance of the long ā is known to me. Compare however the quantity of αἱ ἀστράγαλοι in III. 7 n. Such a posture—upside down, with the backs of his knees secured under one arm—reminds Kerdon, not inconsequently, of the story in which Herakles the μελάμπυγος (cf. v. 12) hangs the two Κέρκωπες (v. 9) down from a yoke on his shoulders: Zenob. v. 10 ἐφίσταται οὖν αὐτοῖς Ἡρακλῆς, καὶ τοὺς πόδας αὐτῶν συνδήσας πρὸς ἀλλήλους καὶ τῆς λειοντῆς ἐξαρτήσας κάτω <...> ἄρας ἐπέθηκε τοῖς ὤμοις αὐτοῦ. Greg. Naz. (for whose account see Leutsch and Schn. *Par. Gr.* I. 101) says κατακέφαλα ἐπὶ ζυγοῦ δεσμεύσας. For the Κέρκωπες see further the *Thes.* and Harpocration s.v., *Com. fr. adesph.* 1307, Alciph. i. 28, Theophylact. *Hist.* iv. 13. 1, Graux *Textes Grecs Inédits*, p. 120 on the proverb in the *Paroem.* Ἀγορὰ Κερκώπων (Synes. *Ep.* 101 οὐκ ἔστι πλουτεῖν ἐν ταῖς καθ' ὑμᾶς ἀγοραῖς μὴ Κέρκωπα ἀντ' ἐλευθέρου γινόμενον), Lucian ii. 211 ἀκρότατος ἀπετέλεσθη ὑπὲρ τοὺς Κέρκωπας, ὑπὲρ τὸν Εὐρύβατον (Alciph. iii. 21 and Hesych. Εὐρύβατος: πανούργος, ἀπατεῶν, κέρκωψ) with sch. = Cratin. *fr.* 12 Kock, Meineke *C. G. F.* II. p. 24, v. 15. In Amphip. *fr.* 10 'Εὐρύβατε' is a taunt hurled at a character.

The Kerkopes tried to cheat Zeus and were punished by Herakles. Their connexion with Ephesus, perhaps the scene of this mime, is attested by Zenob. i. 5 (Graux *l.c.*), and Tzetz. *Chil.* ii. 431.⁷

10 κίνει τάχως τὰ γούνα (ταχύγονος is a constant epithet in Nonn. *D.*, e.g. ix. 155 of Hermes). v. 13 n.

⁷ Ἰχνηας (v. 26 n.).

11 τρίβειν...νουθετημάτων τῶνδε 'being galled by louder chastisements than these (words or blows)': chains, that is Plaut.¹ *Trin.* 1022 *callicrepidæ cruricrepidæ ferri ferri mastigia*: πένδας τρίβειν we have had already v. 61 n. νουθετήματα Heliod. vii. 25 νῦν που τάχα κλινεῖς (τὴν κεφαλὴν) ἢ καὶ κονδύλοις ὑφέξῃ ταύτην παιδαγωγούμενος. νουθετεῖν is commonly so used, e.g. *Plut. Sertor.* 19 πληγαῖς νουθετήσας: "for παιδεύω see Luc. *Ev.* xxiii. 16 Wetstein. Plaut. *Stich.* 63 *vos monumentis commonefaciam bubulis*.⁷

12 νῦν 'now at last' Plat. *Gorg.* 452 E, Ar. *Ecc.* 204, Aesch. *Cho.* 1012, *Ag.* 1476 (νῦν [δ'] ὄρθωσας see my note), Theognis νῦν ἔγνω τὸν ἔρωτα *A. P.* v. 28, xii. 36, 216, 232, Lucian ii. 593, iii. 319, Diogen. v. iii. 39, Tzetz. *Chil.* vii. 284, vi. 9 which confirms ἐκλαμπρόνεις: sch. Ar. *Pax* 1309 τὸ γὰρ ἐκλαμπρόνειν σμώχειν λέγεται, sch. Aesch. *P. V.* 515 ἐξωμμάτωσα· ἐξελάμπρυνα 'made clear.' Joseph. *B. J.* vii. 3. 3 τὸ ἱερὸν ἐξελ. 'brightened' by offerings. The simple verb is used of polishing shields Xen. *Lac.* II. 3, 13. 8, *Hell.* vii. 5. 20; and Pollux i. 149 gives the phrases ἐλάμπρυνον τοὺς θώρακας, ἐφαίδρυνον τὰς κνημίδας: but Eur. *Bacch.* 757 στάγονα ἐξεφαίδρυνον

¹ Buecheler.

χροός is the only example of that compound. ἐκκαλλύνειν occurs Hesych. s.v. Ἐκκοροῦσι. It is hardly conceivable that μιν αὐτήν (τὴν σάνίδα, δηλ.) should be separated or that αὐτήν can mean 'itself.' Either it must be merely a pleonasm (Schaefer *Greg. Cor.* pp. 84 sqq., 872) 'such as is common in Homer: Ω 729 ὅς τε μιν αὐτὴν ῥύσκειν Ebeling *Lex. Hom.* p. 203 b, Eur. *Bacch.* 32 τοιγάρ νιν αὐτὰς ἐκ δόμων οἴστρος ἐγὼ μανίας, quoted by Apollon. *de Pron.* p. 108, Pindar *Ol.* i. 59, Moschus i. 22, Apoll. Rhod. iv. 1316 (?); so with other combinations οὐ ἔθεν i. 362, τὴν δέ μιν iii. 741, ὧν δὲ μὲν αὐτῶν Schneider *Callimachea* i. 87, Hegesipp. *A. P.* vi. 266: or the text is corrupt; in which case μιν is a mistake for μέν (= νῦν μὲν ἐκλ.) which is at any rate implied as Eur. *Med.* 1390 νῦν σφε προσαυδᾷς...τότ' ἀπωσάμενος (cf. *El.* 974) = Aesch. *Ag.* 1412 νῦν μὲν δικάσεις..., οὐδὲν τότε φέρων, *Ar. Ecc.* 884.

Λευκόπυγος: *Append.* ¹ *Prov.* iii. 62 n. Λευκόπυγος: ἐπὶ τῶν δειλῶν καὶ ἀνάνδρων. τοιοῦτοι γὰρ οἱ μὴ ποιοῦντες ἐν ἔργοις (ἐνεργῶς Cr.). τοῦτο δὲ ἐναντίον τὸ μελάμπυγος (*Ar. Lys.* 802 sch. Blaydes) ἐπὶ τῶν ἀνδρείων. Eust. ¹ 863. 29 λευκόπυγον Ἀλεξίς ὁ κωμικός (*fr.* 321) ἔφη τὸν ἀνάνδρον, Hesych. Phot. Suid. Miller *Mell.* 415. So Callias ¹ *fr.* 11 λευκοπρώκτους (Μελανθίου). The proverb μὴ τευ μελαμπύγου τύχης (Zenob. v. 10 n.) is as old as Archil. *fr.* 110, cf. 189. ² Foerster *Scr. Physiogn.* ii. 313. The word is connected with the story of the Kerkopes, Zenob. *l.c.*

¹³ κινεῖ ταχ' ἢ σευ (or κόνει Hesych. σπεῦδε, τρέχε, *Ar. Av.* 1323 ὡς βλακικῶς διακονεῖς· οὐ θάσσον ἐγκονήσεις;) Theocr. xv. 29 κινεῖ δὴ, φέρε θάσσον ἴδωρ. *moue ocus te* Ter. *Andr.* 731, *Eun.* 912. An imperative would be followed naturally by ἢ as v. 94, Pherecr. 96, *Ar. Pax* 1315. τὴν ἔδρην ἀποψήσω the technical word: Phryn., Bekk. An. 26. 32 Ἀποψᾶσθαι: τὸ ἀπομάττεσθαι τὴν ἔδραν μετὰ τὸ ἀποπατήσαι, *Ar. Ran.* 490, *Pax* 1231, *Plut.* 817, Lynceus Ath. 584 c and Macho 578 e, *προκτὸν ἐκμάξαι* *Prov.* in sch. *Ar. Pax* 1230. One imagines this might be used as a coarse synonym for *ῥαθαπνυῖω* and the expression is appropriate here: 'wipe it clean at once or I'll wipe something else for you.'

^{14, 15} ἔξισθε, Μητροί (iii. 87 n.) you and your friends. πυργίς *casket, cabinet*=*πυργίσκος* Artemid. i. 74, Ael. *V. H.* ix. 13, Sext. *Emp. adv. Gramm.* vii. 102, ix. 78 Suid. s.v., *τοιχοπυργίσκος* E. M. 147. 6, so called from the shape as *πύργος pyrgus* a dice-box *A. P.* ix. 482. 24 Jacobs xi. 103, Juvenal xiv. 5 Mayor=*turricula* Mart. xiv. 16. ² See Herwerden *Lex. Suppl.* s.v.

¹⁷ 'I once suggested δ μάκαρ, as to the former of which words there is a general misconception': on Bacchyl. iii. 10 δ τρισευδαίμων ἀνὴρ, δε...οἶδε, Taccone quotes Jebb: 'The exclamation δ is regularly found in expressions of pity or reproof. This seems to be the only classical example of it in an utterance of admiration. We should expect δ.' The only example given by Liddell and Scott is C. I. 401 Kaibel *Epigr.* p. 518 δ μάκαρ, δν καὶ δῆμος ἐπιστεφάνωσε γεραίρων. Stephanus, though so copious in the views of the grammarians, does not illustrate this use. But it is found in Theognis 1013

¹ Crusius.

² ¹ As ψ seems certain as the fourth letter of this ν. I have preferred the reading given in the text to that of W. H. printed here.

δ μάκαρ εὐδαίμων τε καὶ ὀλβιος, ὅστις...καταβῇ: and in Choerilus (schol. Arist. *Rhet.* iii. 14. 4) δ μάκαρ, ὅστις ἔην κείνον χρόνον ἴδρις ἀοιδῆς, Herodas vii. 111 δ· θεῶν ἐκείνος οὐ μακρὴν ἀπόκειται ὁτέφ... 117 α· ψωρῇ ἄρηρεν ὀπλῇ βοῦς ὁ λακτίσας ὑμέας. δ μάκαρ occurs perhaps in Alcman *fr.* 11: see Bast on *Greg. Cor.* p. 575, ² Strato *A. P.* xii. 189 and 231, Anon. vii. 41, δ μέγ' ὄνειαρ vii. 42 conveying a certain tone of *wistfulness* as in δ βάλε *Ah, would that...* 'These are examples of envious or reflective exclamation 'mostly in the third person, 'but I do not find it in the vocative 'in earlier Greek. Hence in v. 17 I would now read δ μάκαρ (or ὀλβίη) Μητροί, οἱ ἔργ' ἐπόψεσθ'.

¹⁷ ...Μητροί, οἱ ἔργ' ἐπόψεσθε: Soph. *O. T.* 1223 δ γῆς μέγιστα τῆσδ' αἰεὶ τιμώμενοι, οἱ ἔργ' ἀκούσεσθ', οἱ δ' εἰσάψεσθε. At least some exclamatory phrase is wanted before Μητροί: Eur. *fr.* 446 δ μάκαρ, οἷας ἔλαχες τιμάς. *Ar. Nucl.* 1206 μάκαρ δ Στρεψιάδες, αὐτὸς τ' ἔφυς ὡς σοφός, χοῖον τὸν υἱὸν τρέφεις. Meleag. *A. P.* xii. 95 δ μάκαρ οἷαν ἀργύσεις λοπάδα. *Anth. Append.* vi. 120 δ μάκαρ ὅσους ὀτλήσας ἀρίθμους ἀέθλων πωλέει. Philostr. *Epist.* 54 δ μακάριος οἷαν γυναῖκα περιβάλλειν μέλλετε. Liban. *Epist.* 497 μακάριος μὲν ὑφ' οἷου κέκληται. Dioscorid. *A. P.* vii. 37 ὀλβιος ὡς ἀγνὴν ἔλαχες στάσιν. Theocr. xv. 146 ὀλβία ὅσσα ἴσασι, πανολβία ὡς γλυκὺ φωνεῖ. Nonn. *D.* iv. 77 ὀλβίη οἷον ἔχεις ἐνὶ δώμασι καλὸν ἀλήτην, οἷον ἔχεις μνηστήρα· μακαρτάτη οἷον ἀκοίτην ὄψει.

¹⁸ λαίμαστρον: iv. 46 n.

¹⁹ It is difficult to believe that *σαμβαλούχην* of the MS. is genuine. All other adjectives in -ούχος are of two terminations only, and for things as substantives the masc. is used as ὁ κερούχος, κυν-, λυχν-, μηλ-, πυργ-, ῥιν-, τρυπαν-. One may compare however οἰνοχόη, πλημοχόη, τυμβοχόη, ὀξυλάβη, and the numerous forms in -δόκη or -δόχη (Lobeck *Phryg.* 307, Cobet *V. L.* 579), as *δουρο-*, *ιστο-*, *κυμνο-*, *ξυρο-*, *οὔρο-*, which are apparently adjectival if οἰστοδόκην *φαρέτρην* Apoll. Rhod. i. 1194 be correct; cf. however Pollux x. 142. In 53 we have another noticeable feminine form *σαμβαλουχίς*, to which the only parallel I know is αἶγες *κερουχίδες* Theocr. v. 145, where the schol. mentions variants *κερουλίδες* and *κερουλκίδες*, and Ahrens conjectured *κερουλίδες*. The termination -ίς is frequently used of vessels (see n. on v. 15 *πυργίς*) etc. as ὀξίς, μυρίς, χειρίς, χελωνίς, *χυτρίς*: *ἀργυρίς* θήκη Bekk. An. 443. 6 is a money-box, but? read *Ἀργυρίς*: θήκη.

οἶσε used in Attic Comedy. Anaxipp. *fr.* 6 (Dobree *Adv.* ii. 271) *ζωμήρυσιν φέρ'· οἶσ' ὀβελίσκους δώδεκα*, *Ar. Ach.* 1099, 1101, 1122, *Ran.* 482, *Alexis* 120, Moeris p. 285 says οἶσε Ἀττικῶς; φέρε Ἑλληνικῶς καὶ κοινῶς. Theocr. xxiv. 48 οἶσετε.

²⁰ ἄρηρεν: 'fits (the foot)' allows no satisfactory conclusion: nor does a shoemaker—not even a Kerdon—declare offhand that his shoes are a perfect fit: he first tries them on (v. 113). In praising their wares they do say that their 'fittings' are perfectly finished. Clearly ἄρηρεν means *συνήρμωσται* *Ar. Rhod.* i. 1163 ἀρηρότα δούρατα νηός, 369 ἵν' εὖ ἀραροῖατο γόμφους δούρατα, iii. 1323 μάλα δ' ἔμπεδον εὖ ἀραρυῖαν τυκτὴν ἐξ ἀδάμαντος...ἐχέτην, Quint. Sm. v. 116 φ' ἐπὶ κώπῃ ἀρηραμένη ἑλέφαντος θεσπεσίους τεύχεσσι μετέπρεπε, Ebeling *Lex. Hom.* s.v. It is a perfectly proportioned, well-joined affair this shoe (ἵχνος presumably is used of the whole): and τελέων, which should be gen. plural, suggests that Kerdon regards it in the spirit of

a complacent Creator looking upon his universe (v. 114 n.) and finding it good and well-fitting, Plat. *Tim.* 32 C ...ἡ τοῦ κόσμου ξύστασις· ἐκ γὰρ... ξυνέστηκεν αὐτὰ ὁ ξυνιστάς... ἵνα ὅλον ὅτι μάλιστα ζῶν τέλειον ἐκ τελείων τῶν μερῶν εἴη, Julian Imp. *Or.* 139 B τέλειον ἐκ μερῶν τελείων, Philo ii. 98 τὴν συμφωνίαν τοῦ παντός ἐξ ἐναντιότητων ἐναρμολοσμένη, Timaeus Locr. 95 B ἐκ παντελείων δὲ συνέστακε σωμάτων, Philo ii. 243 ...περὶ γενεσέως κόσμου...καὶ περὶ τῶν ὁλοσχερῶν αὐτοῦ μερῶν, [Arist.] 399 a 12 μία δὲ ἐκ πάντων ἁρμονία. Ath. 489 d quoted on v. 23. Philo ii. 274 ἐξ ἀρετῶν τελείων συνεστῶτα. ἐκ with ἄρην I do not find except in the sense of 'to hang fast from' Opp. *Hal.* iii. 571 οἷον ἄρην ἐκ γενύων, but it is quite possible to take it separately of the material: cf. Pancrates v. 5 κεκορυθμένον ἐξ ἐλέφαντος with Quint. *Sm. l.c.* ἄρην might then mean 'is firmly fixed,' 'compact,' Manetho ii. (i.) 9 ἄρην = 3 ἐστήρικται. But it is, I fancy, an equivalent of *συνήρμωται* which is sufficiently common with ἐκ.⁷⁷

22 ὁ σφήνισκος is taken by Kenyon to mean some form of wedge-shaped ornament, but I prefer ἡνίσκος, a new word like *ἱμαντίσκος* VI. 71, ἡνία being obviously appropriate to shoes, Ar. *Eccl.* 508 (Blaydes), the straps fitting on to the heels. σάφα: v. 121 n.

23 ἐξηρτῶται πᾶσα (ἀρτίω occurs in late writers = ἄρτιον ποιῶ to make complete, even, perfect: L. Dind. in *Thes.*) = ἐξήρτισται, ἀπήρτισται. Lucian ii. 97 ἐπεποίητο δὲ αὐτάρκη καὶ στίβας ἐνφοδόμῳ καὶ τὰ ἄλλα ἐξήρτιστο. Ath. 489 d καὶ τὸν ἄρτον δ' ἐκάλεσαν ὅτι τῶν σχημάτων ὁ κύκλος ἀπήρτισται καὶ ἔστι τέλειος... their cups had star-shaped ornaments because the stars ὥσπερ ἐμπεπηγέναι τῷ οὐρανῷ, καθὼς καὶ Ἀρατὸς φησιν ἐπ' αὐτῶν (453) οὐρανῷ αἰὲν ἄρην ἀγάλματα νυκτὸς λύσης. Quint. v. 226 ἐμοὶ δ' ἄρα πάντα τέτυκται ἄρτια (my arms). Hesych. Πανήρεσι· κατὰ πάντα ἡρμωσμένοι. Anon. *Satyr.* 8 πᾶσα δ' ἡρμωσται τέχνην πρέπουσ' ἐν ἡμῖν· ἔστι μὲν..., ἐνεῖσι δ'... ἐξηρτισμένοις means 'with full complement of' *P. Oxy.* 1208. 14.⁷⁷

κοῦ...χεῖρες a common form: IV. 73 οὐδ' ἐρείς, κείνος ὠνθρωπος ἐν μὲν εἶδεν, ἐν δ' ἀπηνήθη, ἀλλ'.... Hdt. i. 138 οὐ τὰ μὲν, τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως, ii. 37. Eur. *Phoen.* 1643 οὐ γὰρ τὸ μὲν σοὶ βαρὺ κακῶν, τὸ δ' οὐ βαρὺ, ἀλλ' εἰς ἅπαντα δυστυχὴς ἔφυς. Plato *Rep.* 475 B οὐ τῆς μὲν, τῆς δ' οὐ, ἀλλὰ πάσης, 474 C. Andoc. II. 6 καὶ ταῦτα οὐ διακρίνεται τοῖς μὲν γίνεσθαι τοῖς δὲ μή, ἀλλ' ἔστιν ἐν τῷ κοινῷ πᾶσιν ἀνθρώποις. Xen. *Cyr.* ii. 3. 8 οὐ τῷ μὲν, τῷ δ' οὐ, ἀλλὰ πᾶσι, vii. 2. 21. Arist. 997 b 1 οὐ γὰρ τῇ μὲν, τῇ δ' οὐ τοιοῦτον εἶναι ἀλλὰ πάντη. Philem. 89. 6 οὐκ ἔστ' ἀλώπηξ ἡ μὲν εἴρων τῇ φύσει, ἡ δ' αὐθέκαστος, ἀλλ'...μίαν φύσιν ἀπαξασπῶν. Dem. 723. 3 ἔστι γὰρ οὐ τὸ μὲν αὐτοῦ καλῶς κείμενον τὸ δὲ ἡμαρτημένον ἀλλ' ὅλος ἐξ ἀρχῆς.... Aristid. ii. 623 οὐ γὰρ ἡ μὲν..., τὸ δ' οὐ, ἀλλ' ἐξ ἴσης καὶ ἁμφω, 685. 1, 699. 24. Lucian iii. 425 οὐχὶ τοὺς μὲν τοὺς δ' οὐ, ἀλλ' ἀναμῖξ ἅπαντας. Choricus p. 42 Boiss. οὐκ οἱ μὲν...ἀλλ' ἅπας. Philostr. *V. S.* ii. 25. 1 οὐ τὰς μὲν τῶν ὑποθέσεων, τὰς δὲ οὐχί, ἀπαξ δὲ πάσας, *Apoll.* vi. 11 οὐχ ὁ μὲν τις, ὁ δ' οὐ, πᾶσα δ' ἡλικία. Liban. iii. 234. 9 ἐγύμνωσας οὐ τῶν μὲν, τῶν δ' οὐ, πάντων δ' ἱματίων. With τις, Ar. 1373 b 15 οὐ τισὶ μὲν δίκαιον τισὶ δ' οὐ δίκαιον, ἀλλὰ πάντων, Schol. Aesch. *Eum.* 505. Demodoc. 2 οὐχ ὁ μὲν, ὁ δ' οὐ, πάντες, Phocylid. i. In more poetical language the ἀλλά clause is omitted Aesch. *Pers.* 804 συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ. Soph. *O. C.* 1671 οὐ τὸ μὲν, ἀλλο δὲ μή. Eur. *Hel.* 646 δυοῖν γὰρ ὄντων οὐχ ὁ μὲν τλήμων, ὁ δ' οὐ. Plat. *Phileb.* 22 A πᾶς καὶ πρὸς τοῖς γε οὐχ ὁ μὲν, ὁ δ' οὐ. Legg. 797 D ἐν ὧς

ἔπος εἰπεῖν οὐ τοῖς μὲν, τοῖς δ' οὐ, 923 C, *Euthyd.* 293 E, 294 A, *Theaet.* 193 B. [Dem.] 1454. 16 οὐ γὰρ ἂν ὑμῶν οἱ μὲν λέγειν οἱ δὲ μὴ λέγειν ἐκέλευον. Arist. 430 a 22 οὐχ ὅτε μὲν νοεῖ, ὅτε δ' οὐ νοεῖ. In the reverse form Plat. *Crito* 47 A οὐ πάσας ἀλλὰ τὰς μὲν, τὰς δ' οὐ. *Apol.* 24 E πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν οἱ δ' οὐ; *Rep.* 475 B. Compare Heraclit. *fr.* 71. The nearest parallels to these verses are Lynceus III. 275 K. (v. 22) ἵνα ταῦτα πάντες, μὴ τὸ μὲν ἐγώ, τὸ δ' ἕτερος. Muson. p. 141 Osann Πάντες, ἔφη, φύσει πεφύκαμεν οὕτως ὥστε ζῆν ἀναμαρτήτως, [καλῶς] οὐχ ὁ μὲν ἡμῶν, ὁ δὲ οὐ. Julian Imp. 143 A, 145 D.⁷⁷ In these passages, as usually (cf. Menand. 403. 5, Eur. *fr.* 273, *I. A.* 1386), πᾶς is followed by the simple negative; so that another verb would be expected after ἐξηρτῶται, 'expressed or supplied as εἰσί in the supplement proposed by Blass and Crusius and accepted by W.H.' Other similar forms are οὐχ εἰς, οὐχ εἰς οὐδὲ δύο Hom. μ 154, Eunap. p. 352 Boissonade, 'οὐ μίαν...', οὐ δύο, οὐ τρεῖς Joan. Chrys. xii. 333 b, 'οὐ δύο τινὰς ἀλλ' ἐφέξῃς ἅπαντας Liban. i. 313. 1 'οὐστinas al., 'οὐχ ὄντινα οὐν Muson. *l.c.* and οὐ τινές a use which is not noticed in the *Lexx.*: Dem. 245. 15 παρὰ γὰρ τοῖς Ἑλλήσιν, οὐ τισίν, ἀλλὰ πᾶσιν ὁμοίως, 457. 14 εἰ καὶ τὰ μάλιστα μὴ τινές, ἀλλὰ πάντες ἦσαν ἀνάξιοι (cf. 1427. 25, 1430. 18). Lucian ii. 852 οὐ τινές, ἀλλὰ πᾶσαι, 876 οὐ τινάς, ἀλλὰ πάντας. Polyb. v. 31. 6 οὐ τινά, τὰ δὲ παρὰ πᾶσι γεγονότα, Philo ii. 494.⁷⁷ Seneca *Nat. Quaest.* 4 *praef. aut illud Menandri (fr. 951)...omnes aut malos vivere...non senem excepit non puerum non feminam non virum* (cf. Muson. *l.c.*); *et adicit non singulos peccare, non paucos, sed iam scelus esse contextum* (so MSS.). Arist. 1143 a 2 οὕτε τις μία.... Euseb. adv. Hierocl. 7 μὴ εἰς ἓνα τινὰ δᾶμιν...ἀλλ' εἰς μυρίων ὅσων ὠφελείας. A. P. vii. 312 (Asinius Quadratus) οὐ γὰρ τις μετὰ νῶτα τυπεῖς θάνεν, ἀλλ' ἅμα πάντες ὄλοντο κρυφίῳ καὶ δολερῷ θανάτῳ is translated by Lapaume *nemo enim post terga vulneratus obiit sed una omnes perierunt furtiva et dolosa morte*. The antithesis suggests to me that we should read οὐ γὰρ τις *neque enim unus...sed omnes*. So in Aesch. *Pers.* 734 At. Βακτρίων δ' ἔρρει πανώλης δῆμος οὐδέ τις γέρον (where οὐχί should probably be read) is answered by Dareius ὃ μέλεος, οἶαν ἄρ' ἦβην ξυμμάχων ἀπώλεσεν—not some one old man but πᾶσα ἡλικία (πάντες νέοι sch.), 'see also on II. 32.' χεῖρες: IV. 72 n.

25 (III. 1, 2 n.). The usual agents are οἱ θεοὶ Hom. ζ 180 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, θ 413, ω 402, η 148. Eur. *Andr.* 740, *Hel.* 1407, Antiphan. 163, Alexis 95, Hor. *Sat.* ii. 8. 75, Plaut. *Epidic.* 6 *Di dent quae velis*, *Pers.* 483, *Most.* 330, *Asin.* 44, *Miles* 1038, *Stich.* 469, *Poen.* 665, *Pseud.* 1050, Ter. *Ad.* 978, Hor. *Sat.* ii. 8. 75 *tibi di quaecumque preceris commoda dent*. Eur. *Hel.* 1406 θεοὶ δὲ σοὶ τε δοῖεν οἱ ἐγὼ θέλω καὶ τῷ ξένῳ. Heliod. v. 11 σοὶ δ' ἀντὶ τούτων οἱ θεοὶ δοῖεν ὅσα κατὰ γνώμην ὄντα τὴν σὴν <τυγχάνει> εἰς κόρον τελεσθῆναι. Τύχη, which I once read, appears in Leonid. A. P. vii. 163. 8, Antipat. Sid. vii. 165, Kaibel *Ep.* 475. Παλλάς, however, supplies a nice touch of irony, as VI. 39. The appeal to the goddess of chastity and handicraft (*castae Palladis artes* Prop. iii. 18. 7, *Ἐργάνη* Soph. *fr.* 760, Alciph. iii. 31 Bergler) who is the special patroness of the cobbler (Ov. *Fast.* iii. 823 *Nec quisquam invita faciet bene vincula plantae Pallade, sit Tychio doctior ille licet*) is in strong contrast to the character and pursuits of these women.⁷⁷ It may be remarked however that there can be no room for πα[λλας] in P; and it may be worth while suggesting that Herodas wrote

ἡ Ἀπάτη, Kerdon swearing by a deity like those to whom he appeals in *v.* 74. If so *κερδέων* (gen. pl.) should begin *v.* 26.⁷¹

26 Soph. *Aj.* 686, Theogn. 256 (Bergk), Leonid. *A. P.* vi. 211, Bergk *P. L. G.* II. 143, Eur. *Med.* 683 ἀλλ' εὐτυχούς καὶ τύχοις ὅσων ἐρᾷς. *ἱχανῶσθαι* is from the vocabulary of the old iambic writers to judge from Babr. lxvii. 2 τυροῦ δ' ἀλώπηξ ἱχανῶσα. *ἱχανῶν* is read by Leaf with A. D. Syr. in Hom. *ψ* 300. MSS. have *ἱσχαναῖ* in *P* 572, *ἱσχανῶν* θ 288 the variant *ἱχανῶν* being mentioned by sch. E. M. 478. 46, Cram. An. ii. 386. 22. *ἱσχανᾶν* is the form which appears in Quint. Smyrn. i. 65 ὁμβρον ὅτ' ἱσχανῶσι θεοῦδεός, ii. 399, vi. 139, xiii. 159, Nicand. Ther. 471. In Aesch. *Ag.* 1481 *n.* ἱχαρ should be read for *ἱχώρ*; *ἱχαρ* in *Suppl.* 863 is a mistake. The sch. explains τὴν ἐπιθυμίαν ἱχαρ εἶπεν. Steph. Byz. derives the Sicilian town Ἰχάνα from *ἱχανᾶν*, and Hesych. records half-a-dozen instances of the verb, the middle of which does not occur elsewhere. "We now have *ἱχαίνω* in Callim. *P. Oxy.* XI. p. 85, whence I would read it in *v.* 10."⁷²

27—38 'The colour is marvellous; actually (I swear by all that is holy) three minae were paid..., and I ought to be thankful for getting it so cheap. Prices are going up: the cobbler's lot...' So, as Blass saw, the general sense runs.

28 οὐδὲ κηρὸς ἀνθήσει: probably the future of the verb (see notes on *v.* 73, *iv.* 73) rather than the dative of ἀνθήσει. The combination of the words χρώμα, κηρὸς, ἀνθήσει 'is alone enough to show' that κηρὸς means the medium in κηρογραφία, encaustic painting, 'while the colours in such painting would be called ἀνθη: the words are commonly connected (Poll. vii. 128 φάρμακα, χρώματα, ἀνθη: Blümner *iv.* p. 426): κηρὸς (in Latin *cera* *ibid.* p. 443 *n.*) means the material or art of painting—we should say 'the palette' *A. P.* ix. 591, 594, xvi. 327, Blümner p. 443, Liban. *iv.* 1097. 4, 1098. 3. Himerius *Or.* xiv. 14 ὁρᾶτε ὅπως ὁ λόγος ὑμῖν γράφει τὸν ἄνδρα, παντὸς κηροῦ καὶ πάντων χρωμάτων ἀκριβέστεραν εἰκόνα δι' ἑαυτοῦ ταύτην ἐκτυπωσάμενος. In Manetho i. 324 the periphrasis for 'painters' is τοὺς δὲ καὶ ἐν γραφίοις μελιηδέος ἀνθεσι κηροῦ δεικνύντας πάντων μορφᾶς θηρῶν τε καὶ ἀνδρῶν. Philostr. *Apoll.* ii. 22 οὐ γὰρ (sc. μέγιστον ἢ γραφικὴ τὰ χρώματα) ὑπὲρ μόνου τοῦ ἀνθους ὥσπερ αἱ κήριναι. Euseb. *Vit. Const.* i. 3. 2 σκιαγραφίαις <ἢ> κηροχίτου γραφῆς ἀνθεσιν with Heinschen's note *ii.* p. 471. 'Allusions to this use of κηρὸς are common in late literature: Ath. 200a (in the time of the Ptolemies) κεράμια τριακόςια κηρογραφημένα χρώμασι παντοίοις. Ov. *Fast.* *iv.* 275 *Mille manus coeunt et picta coloribus ustis caelestum matrem concava fuphris habet* (cf. Manetho *iv.* 342).⁷³ On encaustic painting in general see C. Smith in *Dict. Ant.* *ii.* 392 sqq.; p. 394 'we find that the names of most of the encaustic painters of antiquity may be traced to Alexandria or an Egyptian origin.... It does not seem to have been mentioned in literature, until the conquests of Alexander had opened a closer communication between East and West.' It is only as applied to artistic painting that this latter statement can be upheld: if, at any rate, I am right in thinking that Aesch. *fr.* 134 should read 'ἐπ' ἀνδρετος δὲ' ξουθὸς ἱππαλεκτρῶν στάξ¹, κηροέντων φαρμάκων πολὺς πόνος.

¹ An adverb, I suppose, formed from the verb root, like ἀμύξ Nicand. *Ther.* 131 al., Hesych. *s.v.* (as generally corrected). An equivalent of στάζει is also possible.

The adjective κηρόεις 'is correctly formed, e.g. καιρόεις Hom. *η* 107,⁷⁴ and it was in use, for the Latin *cerussa*, φινύθιον (Blümner *iv.* 471, 485), for which Philostratus uses κηρός, *Epist.* 22, is nothing but the Greek κηροῦσσα, like μελιττοῦσα, οἰνοῦσσα, πλακοῦς, πυραμοῦς, προσωποῦσσα. κηρογραφία was suitable for painting ships: Plin. xxxv. 49 *cerae tinguntur isdem his coloribus ad eas picturas quae inuruntur, alieno parietibus genere, sed classibus familiari, iam vero et onerariis navibus.* Ovid (quoted above). "See also Herwerden *Lex. Suppl.* *s.v.* Ἐγκανσις."

Colouring of all sorts was commonly applied to shoes: see *nn.* on *vv.* 57 sqq.: [Lucian] *ii.* 441 ἀνθοβαφῇ πέδιλα of luxurious women (compare *Cypria fr.* 3 Kinkel ἔβαψαν ἐν ἀνθεσιν εἰαρινόισιν (robes), dyes being actually made out of the flowers, Plut. *Mor.* 646 D (the reading is uncertain). Epictet. *Man.* 39 εἰς ὑπὲρ τὸν πόδα ὑπερβῆς γίνεται κατάχρυσον ὑπόδημα, εἴτα πορφυροῦν, εἴτα κεντητόν. Philostr. *Epist.* 36 μηδὲ κρύψης τὰ σφυρὰ ἐψευσμένοις καὶ δολεροῖς δέρμασιν ὧν ἀπατηλὸν τὸ κάλλος ἐν τῇ βαφῇ. εἰ μὲν γὰρ λευκὸν φοροῖς, ξυγχέεις τὴν τῶν ποδῶν λευκότητα,...εἰ δ' ὑακίνθινον, τῷ μέλανι λυπεῖς, εἰ δὲ φοινικοβαφῇ, φοβεῖς ὡς μέντος ἐκείθεν ποθεν αἵματος. Verg. *Ecl.* vii. 32 *funiceo...colitur*. Pollux vii. 92 Περσικαί, λευκὸν ὑπόδημα μᾶλλον ἐταιρικόν. 94 βανκίς...ὑπόδημα κροκοειδές (as the Persian εἵμαρις κροκόβαπτος in Aesch. *Pers.* 663). 88 αἱ δὲ Λακωνικαὶ τὸ μὲν χρώμα ἐρυθραί. Clem. Al. p. 240. 19 γυναιξὶ μὲν οὖν τὸ λευκὸν ὑπόδημα συγχωρητέον. Appul. *Met.* vii. 137 (459) *calceis femininis albis illis et tenuibus indutus.* Ath. 522 a the people of Croton ἐξώκειλαν εἰς τρυφήν to such a degree ὥστε τὸν ἄρχοντα αὐτῶν περιέναι κατὰ τὴν πόλιν ἀλουργίδα ἡμφιεσμένον καὶ ἐστεφανωμένον χρυσῷ στεφάνῳ, ὑποδεμένον λευκὰς κρηπίδας. Phaedr. *v.* 7. 37 *niveis etiam calceis.*⁷⁵ Vopiscus *Aurelian.* 49 *Calceos mulleos et cereos et albos et ederaceos viris omnibus tulit, mulieribus reliquit.* 'This passage clearly distinguishes white from wax-coloured; and prevents us from taking κῆρος as referring to the latter. 'I take τῷδ' ἴσον χρώμα as object both of εὐρήσετε and of ἀνθήσει."⁷⁶

29 <τριημέρη> (*iii.* 24 *n.*): they are not 'shop-soiled.'⁷⁷

30 ὁ πριάμενός μοι (e.g. Xen. *Oec.* viii. 22 ὁποῖον ἂν τῶν οἰκετῶν κελεύσης πριάμενόν τι σοι εἰς ἀγορᾶς ἐνεγκεῖν. Or the reference may be to some middle-man—a βυρσοπώλης selling from the βυρσοδέψης to the σκυτεύς."⁷⁸

31, 32 Dem. 890. 24 καὶ πάντας ὑμῖν ὁμνυμι τοὺς θεοὺς ἢ μὴν ἐρεῖν τάλῃθ. βάζειν (Ionic) as *ii.* 102 ψεύδος β. *Pseudo-Phocyl.* 5 ψεύδεα μὴ βάσειν, 'Quint. Sm. *v.* 272' ἐτήτυμα βάσειν,' Aesch. *Pers.* 596 ἐλεύθερα βάσειν, 'Homer and the Epic writers.' εἰ μὴ βαδίζειν is an error in Ar. *Av.* 1631, probably for εἰ μὴ βαβάζει γ' (Bentley). **32** χ which is all that remains in the papyrus of the beginning suggested χῶσσα to Headlam and χῶσια to Crusius. But it is also possible that we have some phrase predicated of τὴν ἀληθείην e.g. χωρὶς προφασέων, κατακρυφῆς or the like."⁷⁹ **33** The β beginning *v.* 34 (if rightly placed) suggests, if we take οὐδ' ὅσον as *ne tantillum quidem*, some form of βρίθω: cf. Aesch. *Pers.* 349 τάλαντα βρίσας οὐκ ἰσορρόπῳ τυχή. 'Arist. 1101 a 29 βρίθος καὶ ῥοπήν ἔχει πρὸς τὸν βίον. Some assistance in the restoration of the passage might be got from Ovid *Tr.* iii. 9. 35 *Vix equidem credar: sed cum sint praemia falsi nulla, ratam debet testis habere fidem.* If οὐδ' ὅσον ῥοπήν be one phrase 'not even a moment' βέβαιον suggests itself."

33 οὐδ' ὅσον ῥοπήν. 'For the positive form Ar. *Vesp.* 213 (Blaydes) ὅσον ὅσον στίλβην. Lucian i. 801 μικρὸν ὅσον, ii. 803 ὀλίγον ὅσον ἀκαριαῖον, i. 746 καὶ ἀκαριαῖον ὀπόσον, Ap. Rhod. ii. 1129 δοῦναι ὅσον θ' εἶλμα περὶ χροῦς 'just,' i. 183 ὅσον ἀκροῖς ἴχνεσι, iv. 1271 γαίης ὑπὲρ ὅσον ἔχουσα, Arist. 618 a 35 ὅσον ἔκδυσιν ἔχουσας, Philem. 98. 3 οἶνον θ' ὅσον ὁσμὴν, Paul. Silent. *A. P.* v. 255 ὅσον ὅσον, Leonid. *A. P.* vii. 472 ἢ ὅσον ὅσον στιγμή, Plato *A. P.* vii. 100 ὅσον μόνον εἶψ' ὅτι καλός, Meleag. *A. P.* xii. 101 ὅσον ἀμπνεύσας, 'Deinon *F. H. G.* II. 90 ὅσον ἀπαρχήν.' All these forms appear in the negative which does not seem to be earlier than about 300 B.C. Callim. *h.* ii. 37 (Schneider) θηλείαις οὐδ' ὅσον ἐπὶ χυόος ἦλθε παρειαῖς, 'whence restore *fr.* 302 οὐδ' ὅσον (for ἦσιν) ἐπὶ κτενὸς ἔσκον ἔθειραι.' Theocr. ix. 20 ἔχω δέ τοι οὐδ' ὅσον ὥρην χείματος. Ap. Rhod. i. 290 τὸ μὲν οὐδ' ὅσον, οὐδ' ἐν ὀνείρφ' ὠϊσάμην, 482, ii. 181, 189, iii. 519, iv. 701. *Com.* (?) *fr. adesph.* 1308 ἀργύριον εἶχεν οὐδ' ὅσον. Leonid. *A. P.* v. 188 λωφᾶ δ' οὐδ' ὅσον ἰοβολῶν. Crinagoras ix. 291 'Ρώμης οὐδ' ὅσον βλάψει σθένος, 224 μείων οὐδ' ὅσον Αἰγυῖου. Meleag. v. 212. 6 ἀποπτῆναι δ' οὐδ' ὅσον ἰσχύετε. Manetho ii. (i.) 159 φειδωλούς, μηδ' ὅσον ἑὼν κτεανῶν ὀρέγοντας, 303, iii. (ii.) 22, 370, vi. (iii.) 66, 715. Heliod. vii. 24 καὶ οὐδὲ ὅσον μελλήσασα. *Anth. Append.* ii. 267, 5. 'Julian Imp. 291 C μηδ' ὅσον δραχμῆς μεταδιδούς. Diogen. *Ep.* 33, Procop. *Hist.* iii. 20. 7.' These are instances of the use οὐδ' ὅσον = *ne tantillum quidem*, but it also can mean *ne...quidem*, Asclepiad. *A. P.* xii. 153 οὐδ' ὅσον παῖζων, especially with a phrase implying some exceedingly small space or time, Meleag. *A. P.* v. 139 οὐδ' ὅσον ἀμπνεῦσαι βαιὸν ἑῷσι χρόνον, Lucian ii. 835 οὐδ' ὅσον κνήσασθαι τὸ οὐδ', φασί, σχολὴν διάγων: or a word, Callim. *Ep.* 47 (Schn.) οὐδ' ὅσον ἀττάραγόν τι δεδοίκαμες. Philetas (Stob. *Fl. civ.* 12) οὐδ' ὅσον ὅσον. *Com. fr. adesph.* 580 οὐδ' ὅσον ἀκαρῇ τῆς τέχνης ἐπίσταμαι. Ap. Rhod. iv. 1510 οὐδ' ὀπόσον πῆχυιον. Apollonid. *A. P.* vii. 378 οὐδ' ὅσον ὥρην ὕστερον. Ael. *N. A.* v. 3 οὐδ' ὅσον ῥανίδα. Lucian iii. 349 οὐδ' ὅσον ὀλίγον, and even ii. 486 οὐδὲ ὅσας ὀλίγας τὰς αὐτῆς τρίχας ἔχουσα. 'Heliod. iv. 8 οὐδ' ὅσον ἐλάχιστον, vi. 1 οὐδ' ὅσον πρὸς βραχὺ γοῦν. J. Chrys. viii. 61 al. has curiously οὐδ' ὅσον ὅσον εἰπεῖν.' The doubt remains whether ῥοπή could be used by Herodas as the equivalent of στιγμή a 'jot' 'tittle,' Dem. 552. 9 εἴ γ' εἶχε στιγμήν ἢ σκιὰν τούτων, Menand. 1667, or 'moment' Leonid. *A. P.* vii. 472 (above), Plut. *Mor.* 13 B, 111 C, Philostr. *V. S.* ii. 25 ἐν στιγμή τοῦ καιροῦ. 'M. Ant. ii. 17 Gataker.' Examples of these uses of ῥοπή given in the *Thes.* are late—Basil: Jo. Chrys. (add Palladas *A. P.* xi. 289 ἐν ῥοπῆς καιρῷ βραχεῖ), but it occurs much earlier Philo ii. 60 ἀρχαὶ βασιλέων καθηρέθησαν ἐν βραχείᾳ καιροῦ ῥοπή. 'LXX *Sap.* 18. 12 πρὸς μίαν ῥοπήν ἢ ἐντιμωτέρα γένεσις αὐτῶν διεφθάρη, *Macc.* iii. 5. 48 ὑστάτην βίου ῥοπήν αὐτοῖς ἐκείνην δόξαντες, Diod. Sic. II. 555 ἐπὶ τῆς ἐσχάτης τοῦ χρόνου ῥοπῆς: of a small quantity LXX *Is.* 40. 15 ὡς ῥοπή ζυγοῦ ἐλογίσθησαν, *Sap.* 11. 22 ὡς ῥοπή ἐκ πλαστίγγων ὅλος ὁ κόσμος ἐναντίον σου. Hesych. 'Ἐν ἀκαρεῖ· ἐν ῥοπῇ, 'Ἐν ἀτόμφ· ἐν ῥιπήματι, and 'Ῥιπή· ὁρμή· βολή. In Paul. *Ep. Cor.* i. 15. 52 ἐν ἀτόμφ, ἐν ῥιπή ὀφθαλμοῦ ἀλλαγσόμεθα there is a well-attested variant ῥοπή. On such phrases see Moeris, p. 320 a Kock. 'The frequency of the use of σμικρὰ ῥοπή suggests that Herodas' phrase was somewhat as I have tried to restore it, not as in the LXX in the sense of 'a moment,' but of 'a turn of the scale.'"

34 The curse follows to confirm his oath: Plut. *Mor.* 275 D ὅτι πᾶς

ὄρκος εἰς κατάραν τελευτᾷ τῆς ἐπιρκίας. We might expect ἢ 'else' before Κέρδωνι (=εἰ δὲ μή, cf. MS. readings in Thuc. i. 78. 4). They said either 'If I lie, may I be...,' Hippocr. i. 3 ὄρκον μὲν οὖν μοι τόνδε ἐπιτελέα ποιέοντι καὶ μὴ ξυγγέοντι εἴη ἐπαύρασθαι καὶ βίου καὶ τέχνης...παραβαίνοντι δὲ καὶ ἐπιρκοῦντι τάναντία τούτων, Dem. 1270. 3 καὶ εἰ μὲν εὐορκῶ πολλὰ κάγαθὰ γένοιτο,...εἰ δ' ἐπιρκοῦμαι, ἐξώλης ἀπολοίην, 1278. 18, Meisterhans *Gramm. Att. Inscr.* p. 206, Mayor *Juv.* xiii. 206; or 'I speak truth; else may I be...,' as Eur. *Cycl.* 265 ἀπώμωσα...μὴ τὰ σ' ἐξοδᾶν...ἢ κακῶς οὐτοί...οἱ παῖδες ἀπολοῖνθ'.... Andoc. i. 126 (16. 34) *he swore he never had another son ἢ ἐξώλη εἶναι καὶ αὐτὸν καὶ τὴν οἰκίαν.* 'Menand. S. 95 μὰ τὸν Ἀσκληπιόν...ἢ μήποτ' ἄρα..., *Epitr.* 144, Ar. *Nub.* 1255, Theocr. v. 15. So the alternative form in such threats as v. 12 n. is Eur. *Heracl.* 649 ἢ τᾶρα.... Ap. Rhod. iii. 703 *do not...* ἢ σοὶ γε...εἴην...Ἐρινύς. βίου ὄνησις: III. 1 n.

35 'κωνέων καλῶν which I read to fill the large gap: Ditt. *Syll.*² 584 τοῖς δὲ...βίου καὶ ἐργασίας καλῆς γένοιτο παρὰ τῆς θεοῦ ὀνησις. Hippocr. i. 3 (above). Tzetz. *Iamb.* 30 βίου τε καὶ καλῶν. 'Ditt. *Syll.*² 470. 24."

καὶ χάριν πρὸς Plat.¹ *Apol.* 19 E τοὺς νέους πείθουσι...σφίσι ξυνεῖναι χρήματα διδόντας καὶ χάριν προσεῖδέναι. Ar. *Vesp.* 1419 (Starkie) δίκην δίδωμί σοι...καὶ χάριν προσεῖσθαι. Lucian i. 575 ὃ τῆς ἀναισχυντίας· καὶ χάριν σοι τῆς κακῆς προσηύλομαι: Polyb. v. 88. 4 εἰς τοῦτ' ἡγαγον τὰς πόλεις ὥστε μὴ μόνον λαμβάνειν δωρεὰς ὑπερβαλλούσας ἀλλὰ καὶ χάριν προσοφείλειν αὐτοῖς τοὺς διδόντας, *ib.* § 8 τοσαῦτα δόντες ὡς προσοφείλοντες χάριν². 'If any mention of the *βυρσοδέψαι* has preceded the simplest reading will be αἰτοῦσιν or πρᾶσσουσιν (with double acc. as Lucian i. 557 τί καὶ πράξεις με ὑπὲρ αὐτοῦ σύ;): if the sense is 'you should actually be grateful,' we must read καὶ χάριν πρὸς μοι ὀφείλει, or the like. 'The hypothesis of a slave or middleman allows the easy ἦτησεν, or ἦται τινά."

36—48 He begins to grow querulous: and the nature of his remarks may be inferred from [Plat.] *Axiach.* 368 B τοὺς χειρωνακτικούς ἐπέλθωμεν καὶ βαναύσους πονομένους ἐκ νυκτὸς εἰς νύκτα καὶ μολὶς ποριζόμενους τὰπιτήδεια, κατοδυσμένους τε αὐτῶν καὶ πᾶσαν ἀγρυπνίαν ἀναπιμπλάντων ὀλοφυρμού καὶ δακρύων. Liban. ii. 75. 3 οἱ μὲν δὴ χειροτέχναι (Cobet *Coll. Crit.* 123) οἱ τε ἄλλοι καὶ οἱ τὸν χαλκὸν ἐλαύνοντες ἀγρυπνοῖ, 'iii. 251. 10." Lucian's shoemaker

¹ Crusius.

² The word *προσεγκαλεῖν* is inadequately treated in the Dictionaries; they do not note that there was a proverb (Apostolius xii. 47) οἱ φῶρες προσεγκαλοῦσιν. It is used by Aristides ii. 573: πρότερον μὲν οὖν οὐκ ἦδεν πρὸς τί ποτ' εἴη λεγόμενον τὸ προσεγκαλεῖν τοὺς φῶρας· νυνὶ δὲ μοι δοκῶ γινώσκειν: and to this example, which is quoted by Erasmus and by Leutsch *Paroem.* II. p. 553, may be added Liban. *Epist.* 1128 and 1469. Apostolius gives no explanation, but if any were needed, it is supplied by Alexis *Manteis frag.* 146. 7 (Ath. 558 f):

οἱ μὲν γε συγγνώμην ἔχουσ' ἀδικοῦμενοι,
αὐταὶ δ' ἀδικοῦσαι καὶ προσεγκαλοῦσ' ἔτι.

Here Hirschig wished to substitute ἀδικοῦσι: 'nulla necessitate' remarks Kock, but indeed it would be harmful; καὶ means *also*; οὐ μόνον ἀδικοῦσιν ἀλλὰ καὶ προσεγκαλοῦσι. So in Plutarch *Mor.* 27 F a careless scribe misunderstood the καί, and inserted τε: eject it and restore τὴν Φαίδραν καὶ προσεγκαλοῦσαν τῷ Θησεῖ πεποίηκεν *has represented Phaedra as* (not only sinning but) *even accusing Theseus in addition.* 'Cf. *Mor.* 401 B."

i. 642 exclaims οὐκέτι ἔωθεν εἰς ἐσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶνος ἀνυπόδητος τε καὶ ἡμίγυμνος περινοστήσω τοὺς ὀδόντας ὑπὸ τοῦ κρύους συγκροτῶν. Titinius Ribbeck II. p. 137¹ *nec noctu nec diu licet fullonibus quiescant*. Lucian's Μίκυλλος ii. 702, who is waked by the cock from his dreams of wealth, says 'not yet midnight to judge τῇ ἡσυχίᾳ πολλῇ ἔτι οὖση καὶ τῷ κρύει μηδέπω με τὸ ὄρθριον, ὥσπερ ἔωθεν, ἀποπηγνύντι—γνώμων γὰρ οὗτος ἀψευδέστατός μοι προσελαυνούσης ἡμέρας. Menand. fr. 597 πένητος οὐδὲν ἐστὶ δυστυχέστερον· ἅπαντα μοχθεῖ κἀγρυπνεῖ κἀργάζεται. Cic. *Tusc. Disp.* iv. 19. 44 *antelucana industria*. Sirach xxxviii. 27 οὕτως πᾶς ἀρχιτέκτων ὡς νύκτωρ ὡς ἡμέρα διάγει.

36 οὐ γὰρ ἀλλά: VI. 101 n.

37 οἱ ῥινοδέφαι 'or γρινοδέφαι or ἀνιγροδέφαι? Hesych. 'Ανιγροδέφης· βυρσοδέψης. ἀνιγρόν² is explained as ἀκάθαρτον, φαῦλον, κακόν, δυσῶδες. ἀσεβές. Cf. E. M. 110. 33. But see Schmidt Hesych. I. 204.³

Burton *Anatomy of Melancholy* III. 4. 2. 4, 'As shoemakers do when they bring home shoes, still cry leather is dearer and dearer.' Massinger *Fatal Dowry* iii. 1, 'He looks like a currier when his hides grow dear.' I do not know how it came to them.

38 τάργα τῆς τέχνης the productions, works of our art: Plat. *Charmid.* 161 E, *Gorg.* 452 A, Aristaeon. ii. 10, Lucian iii. 542, Tryphiod. 255, 'Max. Tyr. xli. 4,' Plut. *Mor.* 786 B, *Epist. Hippocr.* iii. 779. 'Aesch. *Ag.* 1404 νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς ἔργον, δικαίας τέκτονος is explained by v. 3. 'Compare Liban. iii. 211. 2 τέχνης ἔργον ἦν of a stratagem.'

39 ὁ πῖσυγγος Sappho 98. 3 πῖσυγγοι δὲ δέκ' ἐξεπόνασαν, 'his monstrous shoes!' a passage written ἐν πεζοῖς ὀνόμασι μᾶλλον ἢ ἐν ποιητικοῖς, according to Demetr. *de eloc.* 167. Pollux vii. 82 τοὺς τὰ ὑποδήματα ῥάπτοντας πῖσυγγους ἔνιοι καλοῦσι καὶ τὰ ἐργαστήρια αὐτῶν πῖσυγγια. Hesych., Phot., Herodian II. 567. 28 Πῖσυγγιον: σκυτέιον. Hesych. Πῖσυγγων: σκυτέων. Alexand. Aetol. (Ath. 699c) Euboeus in Homeric parody presented πῖσυγγους ἢ φῶρας ἀναιδέας ἢ τινα χλοῦνην. Lobeck *Proll.* 306-7. δειλαῖην the middle syllable is probably short as in Ar. *Eq.* 139, etc. (Soph. *Ant.* 1310 Jebb), 'Αθαναίων Bacch. xvi. 92 (Jebb), 'Ερυνθραίων Hippon. 14, Ar. *Vesp.* 282, γεραῖος Eur. *H. F.* 115, Nicand. fr. 74 v. 71, Arcestrat. in Ath. 29 b (ὁμοῖον v. 11), παλαιός A. P. ix. 281. 3, Orph. fr. 2. 9, δικαίων Orph. fr. 2. 2, h. 64, 'ἄραιος A. P. vii. 200, εἰλα for εἰλαία in Com. (Jacobi *Index* Meineke v. 358).

40 θάλπω δῖφρον or the like probably as I. 37 n., *sedentarii sutores* being proverbial, Plaut. *Aul.* 513; *ib.* 72 *quasi claudus sutor domi sedet totos dies*. Ar. *Plut.* 162 σκυτοτομεῖ καθήμενος, whence they are pale, *Eccl.* 385 sch., prov. in sch. *Pax* 1310. Compare the word ἐπιδίφριος, 'Hesych. 'Εφεδρος...καὶ ὁ ἐπιδίφριος [καὶ] χειροτέχνης. 'Artemid. ii. 13, 68¹. Cf. Manetho iv. 320 (quoted in Introduction).²

41 'Lucian i. 642 (quoted above) ἔωθεν εἰς ἐσπέραν ἄσιτος. Ar. *Nub.* 175 ἐχθὲς δὲ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. Sch....μέχρι τῆς ἐσπέρας ἀναμείν-αντες οὐδὲ τότε παρεσκευασμένον οὐδὲν εἶχον.'

42 'The restoration of this and the following lines is uncertain. I once supposed the reference was to the noise of the mornings κῶσαι βοαί..... φωνῆς: Plut. *Mor.* 654 F τὸν δὲ (sc. τὸν ὄρθρον) κτύποι ῥαιστήρων καὶ τρισμοῖ

¹ Crusius.

² 'Callim. *P. Oxy.* VII. *Act.* 14.'

πρίωνων καὶ τελωνικῶν ἐπορθρισμοὶ κεκραγῶν καὶ κηρύγματα καλούντων ἐπὶ δίκας ἢ θεραπείας τινῶν βασιλέων ἢ ἀρχόντων. τὰ Μικίωνος θηρία might then be birds—cocks (IV. 12 n.) or peacocks, for instance (see Ath. 654-5, Mayor on Juvenal i. 143): or apes Lucian i. 165 λέγεται δὲ καὶ βασιλεὺς τις Αἰγύπτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι, καὶ τὰ θηρία..., or even elephants. But noises of dawn do not specially affect the poor man. What the χειροτέχνης usually complains of is cold Lucian i. 642, ii. 702 (above), and this sense could be got by reading νάρκαι δ' ὅσαι...ῥίγεις or ψύχεις. Theocr. vii. 123 ὁ δ' ὄρθριος ἄλλον ἀλέκτωρ κοκκύσδων νάρκαισιν ἀνιραῖσι διδοίη or μαλκαί Nicand. *Ther.* 382 sch., or δριμαί Hesych. The cold of dawn is of course proverbial Hesych. Αἶθρος: ψύχος τὸ ὄρθρινόν, Κινάουρον ψύχος: τὸ ἅμα ἡμέρα. Κυπρίοι (Lobeck *Techn.* p. 253). As far as the word goes θηρία might be anything: insects Ar. *Lys.* 1025, insects and birds *id.* *Av.* 1064, Theocr. xix. 5, fish *Thes.*; but if we supply δριμαί, the θηρία would then presumably be snakes: Nicand. *Ther.* 251-5, sch. 291 κοινῶς δὲ πάντα τὰ ἔρπετα ψυχρά. Theocr. xv. 58 ἵππον καὶ τὸν ψυχρὸν ὄφιν τὰ μάλιστα δεδοίκα. Plut. *Mor.* 653 A. Verg. *Ecl.* iii. 93, viii. 72.¹ Μικίων is the name of a fishmonger in Alexis. But 'the name would merely indicate a tradesman vi. 59 n., v. 52 n.'

44 Cf. Juv. ix. 64-9¹. κοῦπω λέγω is a common formula: Dem. 294. 2, Aristid. ii. 189, Nicostr. (Stob. *Fl.* lxxiv. 62), Himer. *Ecl.* v. 10, Chariton vi. 6, Max. Tyr. xxxviii. 5. The present tense is usual, cf. Plat. *Gorg.* 463 E, Hdt. i. 32: οὔπω εἶρηκα is also good Ar. *Thesm.* 498, ἔφην Lucian i. 685, ἔλεξα *Anacreont.* 13. 19. On the orthography of τρεῖσκαίδεκα see Lobeck *Phryn.* 408, *Path.* I. 574, Kock on Ar. *Ran.* 50. 'τρεῖσ- is supported by Attic Inscriptions: Wyse on Isaeus p. 616, Meisterhans *Gramm. Att. Inscr.* 3 § 62. 10, p. 160. Jebb on Bacchyl. x. 92 concludes that the indeclinable form was current in poetry and in post-Classical Greek: the declinable form being preferred by writers of Classical Attic Prose.'

βόσκω is a contemptuous synonym of τρέφω 'keep' (*J. Phil.* XXI. 93), emphasising the sense 'feed,' which in τρέφω is forgotten: Ar. *Nub.* 334 οὐδὲν δρώντας βόσκουσ' ἀργούς (cf. Philostr. *Her.* 2 οὓς λέγεται ἡ γῆ ἀργούς βόσκειν), *Eq.* 256 οὓς ἐγὼ βόσκω: sch. πικρῶς ὡς θρέμμασιν αὐτοῖς κέχρηται ἀλόγοις. βόσκειν γὰρ ἐπὶ τῶν ἀλόγων θηρίων τίθεται. Cobet *V. L.* 67 'odiose dicuntur viri uxores βόσκειν, patres liberos, reges parasitos, amatores scorta: hi omnes sine contumelia eosdem τρέφειν dicuntur.' Ar. *Vesp.* 312, *Lys.* 260, 1204, Alciphron iii. 58, Philostr. *Apoll.* vi. 39, viii. 7. 32 (p. 345), Lucian iii. 181, 293, Hdt. vi. 39 β, Thuc. vii. 48. 5. *pascere servos* Juv. iii. 141 Mayor.

45 ἀργίη πάντες as VI. 17 n. ἐορτή. Dio Chrys. i. 484 καὶ οὐ τοσοῦτον ὄχλον θρέψετε ἀνδραπόδων ἀργῶν, 'Ael. *N. A.* xiv. 1 οὐ μὴν ἀργοὶ σιτοῦνται οὐδὲ ὑπὲρ ὧν τρέφονται εἰσιν ἀχάριστοι, Xen. *Cyr.* i. 6. 17, viii. 3. 31 τρέφειν ἀργόν.'

46 κῆν ὅν Ζεὺς='even when times are bad,' proverbially: Theocr. iv. 43 χὼ Ζεὺς ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα δ' ὕει. Hor. *Carm.* ii. 10. 15. Com. fr. *adesp.* 118 A. τυχὴν ἀμύνεσθαι; τίνα τρόπον; B. φιλοσόφως. A. τὸν Δία δὲ πῶς ὄντα; τὸν Βορέαν δὲ πῶς; B. ζητοῦμεν ἱμάτιον, βαλανεῖον, πῦρ,

¹ Buecheler.

στέγην· οὐχ ὑόμενοι καθήμεθ' οὐδὲ κλάομεν. Cf. Theogn. 25 οὐδὲ γὰρ ὁ Ζεὺς οὐθ' ὕων πάντεσσ' ἀνδάνει, οὐτ' ἀνέχων. "Liban. iii. 27. 1 ἀλλὰ τοῦ Διὸς οὐχ ὕοντος καὶ πάλιν ἔξω τοῦ μετρίου βοῶμεν ὡς ἀδικούμενοι."¹

"ὕειν also in a proverb (Plut. *Mor.* 917 B) μηκέτι νυκτὸς ὕειν ἢ κεν τέκη ἀγροτέρη σὺς. Suidas notes ὑέτος as having ὕ, Callim. *fr.* anon. 46 II. 714 Schn. Critics appear not to apprehend clearly the matter of quantity of verbs in -υω¹: Liddell and Scott, for example, are very unsatisfactory on γηρύω, δύω, θύω, ἰδρύω. The fact is simply that υ before a vowel was of variable quantity, but the tendency of Attic was to lengthen it, retaining ὕ in the colloquial phrase οὐδὲν κωλύει—antique as οὐδὲν ἴσχει. If a cook in Strato (III. 362 K.) says θύεις, that is because he is using not Attic but Homeric language, and it is ironically retorted on him. "Hipponax *fr.* 37 θύεσκε. In Plato *Com. fr.* 130 ὠρῶνται is presumably archaic. ἐπαρῶι Soph. *O. C.* 164 in lyrics."²

47 φέρ' εἰ φέρεται. 'Like the daughters of the horse-leech they cry 'Give give!' Ar. *Pax* 771 φέρε τῷ φαλακρῷ, δὲ τῷ φαλακρῷ. So *Carm. Pop.* 41 ἂν δὲ φέρης τι μέγα δὴ τι φέροιο (get)."³ Eur. *Alc.* 767 εἴ τι μὴ φέροιμεν ὄτρυνεν φέρειν. Nikostrat. 19. 3. For the use Theocr. v. 78 εἶα λέγ' εἴ τι λέγεις (Kock on Alexis *fr.* 226, Valck. Hdt. p. 644, Jacobs Ath. *Addit. Animadv.* 230). Eur. *I. A.* 816 δρᾷ δ' εἴ τι δράσεις, Plat. *Rep.* 350 E εἴπερ ταῦτο ποιήσεις ποίει, *Gorg.* 466 A εἴ τι ἔχεις χρῆσθαι χρῶ. Lucian i. 742 εἰπέ ὁ τι καὶ λέγεις, "Menand. *E.* 298 λέγ' ὁ λέγεις," Plaut. *Pers.* 146 hoc si facturū's face, = Aesch. *Ag.* 1043 εἴ τι δράσεις τῶνδε μὴ σχολὴν τίθει. Plaut. *Mil.* 215, *Trin.* 981, *Stich.* 715, *Epid.* 196, *Pers.* 659 age si quid agis (Otto *Sprichw.* p. 9). Mart. i. 46. 1 *propere, fac si facis*². Plaut. *Stich.* 733 bibe si bibis. *Casin.*² 765 quin datis si quid datis. "Auson. xxxiii." τᾶλλα δ': the δὲ is necessary, e.g. VI. 16, Lucian i. 161 τοὺς...κόλακας..., τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας, 622, iii. 439, *A. P.* xii. 106. Being left with ἀψ- apparently or ἀφ-, the most likely supplement I thought was ἀψόφως except when they are clamouring for food they sit smug and silent: cf. Apoll. Rhod. ii. 1083 as, *when Zeus hails upon the houses, the dwellers, if they have a sound roof, κόναβον τεγέων ὕπερ εἰσαίοντες ἦνται ἀκήν*. But 'the tail of a long letter following α is rather far for the φ and rather near for the ψ' Kenyon. So that the true word may perhaps be ἀσφαλίως. "For the general sense see Simon. *Amorg.* 7. 25 ἔργον δὲ μόνον ἐσθίειν ἐπίσταται· κοῦδ' ἦν κακὸν χειμῶνα ποιήσῃ θεὸς ῥιγῶσα δίφρον ἄσσαν ἔλκεται πυρός."³

48 νεοσσοί which sit still and gape except at food-time (Opp. iii. 343 ὡς δ' ὁπότ' ἀπτήνεσσι φέρη βόσιν ὀρταλίχοισι μήτηρ.... οἱ δ' ἀπαλὸν τρύζοντες ἐπιθρῶσκουσι καλῇ γηθύσυναι περὶ μητρί, καὶ ἱμείροντες ἐδωδῆς χεῖλος ἀναπτύσσουσι, Achaeus *fr.* 47 χάσκοντα λιμῷ μοσχὸν ὡς χελιδόνος, Plat. *Phaedo* 85 A, Ephipp. *fr.* 6, Lucian i. 132, Juv. x. 230, *Anacreont.* 25. 12) are a type of helpless stupidity. Plut. *Mor.* 47 A οἱ μὲν ὑπὸ νωθείας ἀηδεῖς καὶ κοπῶδεις ὄντες...πράγματα...παρέχουσι τῷ λέγοντι, πολλάκις ἐκπνυθανόμενοι περὶ τῶν αὐτῶν· ὥσπερ ἀπτήνες (Hom. I 323) νεοσσοί, κεχνηότες αἰεὶ πρὸς ἀλλότριον στόμα

¹ Rutherford on Babr. XIX. 6 ἴσχε gives a list, but his remarks are inaccurate.

² Crusius.

καὶ πᾶν ἔτοιμον ἤδη καὶ διαπεπονημένον ὑπ' ἄλλων λαμβάνειν ἐθέλοντες. τὰς κοχῶνας: τὴν σύζευξιν τὴν ἐν τοῖς ἰσχύοις τὴν πρὸς τὴν ἔδραν δι' ἣν καὶ πᾶς ὁ περὶ τὴν ἔδραν τόπος οὕτως ὀνομάζεται Galen. *Gloss. Hippocr.* xix. 114. Hippocr. iii. 547 sch. Ar. *Eq.* 424, 484 sch. The word is discussed by Erotian p. 19, 20 (Klein) who cites Eupolis 77 (Cobet *V. L.* p. 220), 156, Eubul. 97 (ἐν Σκυτεῖ), Strattis 53, Crates 27, Aristoph. 554. See Lobeck *Proll.* 230, *Path.* I. 170.¹

49 The ἀγορά is the place for speaking: cf. the contemptuous language of Ajax to Odysseus, Quint. Smyrn. v. 222 νῦν δ' ἄρα μύθων ἰδρεῖη πίσυνος μεγάλων ἐπιμαίεαι ἔργων....ἀλλὰ τίη μύθοισιν ἐριδμαίνοντε κακοῖσιν ἔσταμεν...; ἀλκῆς γὰρ τόδ' ἄεθλον..., οὐκ ἀλεγεινῶν...ἐπέων· μύθων δ' εἰν ἀγορῇ χρεῖα πέλει ἀνθρώποισιν. Turnus to Drances, Verg. *A.* xi. 378¹ *Larga quidem, Drance, semper tibi copia fandi tum cum bella manus poscunt...sed non replenda est curia verbis...dum distinet hostem agger murorum*. Hence the proverb in Suid.¹ Οὐ λόγων ἀγορὰ δέεται Ἑλλάδος, ἀλλ' ἔργων: ἐπὶ τῶν κομπαζόντων. But in the mouth of Kerdon ἀγορά means 'the place of trading, market-place,' and χαλκῶν is humorously substituted for ἔργων. Cf. Suid., *Paroemiogr.* Μὴ λόγους ἀντ' ἀλφίτων: ἐπὶ τῶν ἔργα ἀλλὰ μὴ λόγους ἀξιούντων λαβεῖν. 'Ρήματα ἀντ' ἀλφίτων: ἐπὶ τῶν μὴ ὧν τις δέεται διδόντων ἀλλὰ φωνὰς μόνως προειμένων. Plaut. *Pseud.* 308 *inanis cedis: verba non sonant* 'don't chink,' are not coin. *Capit.*¹ 472 *verba sine penu et pecunia*. "As. 525 *Verba blanda esse aurum vere, dicta docta pro datis*."²

51 ζεύγος of shoes Ar. *Eq.* 872, fetters Hdt. vii. 35. κῆτερον μάλα as often in μάλ' αὖ, μάλ' αὖθις: Hdt. i. 181 ἐπὶ τούτῳ...ἄλλος...καὶ ἕτερος μάλα ἐπὶ τούτῳ. iv. 68 ἄλλοι καὶ μάλα ἄλλοι. vii. 186, viii. 66. Synes. *laud. calv.* p. 55 εἶδε δὴ τις καὶ ἕτερος Πέρσης καὶ μάλα ἄλλος καὶ ἄλλος. *de prov.* p. 109 (1250 Migne) καὶ ἄλλος ἀριδελότερον καὶ μάλα ἄλλος καὶ ἄλλος. Ar. *Ran.* 369 καθῖς τὸ τρίτον μάλα. Dio Cass. xli. 60 αὖθις καὶ μάλ' αὖθις. So ἔτι μάλα Ar. *Ran.* 864, *Pax* 53, 280, 462, Plat. *Eryx.* 404 A, Antiphon 131. 23 (v. 17). 'μάλα 'again' in Soph. *O. C.* 1463 is misunderstood by Jebb.³

52 Eur. *fr.* 773. 9 πέποιθα γὰρ σε μὴ ψευδῇ λέγειν. μή Ar. *Vesp.* 1047 Starkie.

53 τὰς μοι σ.: v. 126 n. σαρβαλουχίς is a noticeable form: v. 19 n., 'but is consistent with σαρβαλούχη, just as one can say -οδόκη or -οδοκίς: σμηματοδοκίς Hesych. s.v. 'Ρύμμα.'⁴

54 'The stress is on the participle as e.g. Plat. *Gorg.* 459 D καὶ δεῖ προεπιστάμενον ταῦτα ἀφικέσθαι παρὰ σε τὸν μέλλοντα μαθήσεσθαι τὴν ῥητορικὴν."⁵

"διμ(or ν)αλισγ(ν) or ν)νηθείσας the papyrus reads: and Crusius reads a σ superscribed between ἦ and θ: this I cannot see in the papyrus itself, though the reproduction seems to show it. There is a further difficulty. λισγ is so badly written that the true reading may perhaps be μη.

νηθείσας and ἐπινυθείσας could either of them mean 'laden,' though the second is easier. Anon. in Bekk. An. 13. 24 ἀγαθῶν πάντων ἐπινένηται ἢ τράπεζα has been used to establish Brunck's correction of Ar. *Eccl.* 838 ὡς αἱ τράπεζαι γ' εἰσὶν ἐπινενησμέναι ἀγαθῶν ἀπάντων (for ἐπινενασμέναι), Hdt. iv.

¹ Crusius.

62 ἀμάξας ἐκατὸν ἐπινέουσι¹ φρυγάνων. Compare further *A. P.* vii. 233 στέμμασι σωρεύσας αὐχένας and for χώννυμι Hecker *Anth.* i. 281. Even νενησμένος would appear to be so found Ael. *V. H.* vi. 12 ὀπλοθήκη νενησμένη² ἀσπίσι: but νενασμένη should perhaps be read: e.g. Alciphr. iii. 47 νένασμαι τοῖς κέρδεσιν. Reading δέ μάλ' (W. H. once δέ μάλιστ') one might read δέ μάλ' εἰς γ' ἐν νηθείσας (Hom. B 379 and VIII. 44 n.). But the sense is unsatisfactory even if we might translate 'buried beneath one mass': it is hard to understand 'of them' (shoes): and the words would naturally mean 'compounded,' 'piled together.' To δέινα μὴ πινηθείσας (sc. with them—the shoes) there is less objection: 'it would be hard if you were to return home before loading yourselves.' The construction would be as that of δέινον ποιεῖσθαι in Hdt. i. 127. I find in the margin of one of W. H.'s books δέινα μὴ γεμισθείσας. Whether we should have -νηθείσας or -νησθείσας is very hard to judge. νῆσθηναι is quoted from Arrian *An.* vii. 3. 2. But in any case the letter before ν is not ῑ.

In the absence of any satisfactory reading which is wholly in accordance with existing traces it remains to be seen whether we cannot arrive by conjecture at the original sense. If γ(ε) is right, Kerdon says 'you must, ladies, at least have.....before you go home'; and there is clearly no supplement so suitable as 'you must at least have tried on.' This sense Kerdon himself expresses v. 113 εἰς ἱνός (an error for ἱχνός, see n.) θῶ, and here I imagine we have εἰς γ' ἱνῆ (for ἱχνῆ) θείσας (sc. τοὺς πόδας). In the papyrus from which ours was copied, χ, κ, and ν must have been similarly formed: the confusion of κ and χ is constant and ν and κ are also mistaken for each other, e.g. VI. 19. ν for χ is found in II. 96.³

56 γένια ταῦτα 'here are,' as οὗτός τοι Ebeling *Lex. Hom.* II. 115 b. βίος οὗτος ἡδύς, βίος τρισμακάριστος cries the auctioneer in Lucian i. 551. Eubul. 121 A. θεὸς ἐπτάκλινον. B. ἐπτάκλινος οὐτοσί. <A. καὶ πέντε τρίποδας.> B. τρίποδες οὗτοι πέντε σοι. 'In *fr.* 231 Τήνος αὐτῇ, 232 αὐτῇ Χίος (as 233 ἡδε Κύζικος) the scene is probably an auction. Nonn. *D.* xxxvii. 491 πυγμῆς οὗτος ἀεθλος ἀτειρέος (said by ὁ στήσας τὸν ἀγῶνα), xxxviii. 674, xxxviii. 756. Ach. Tat. v. 16. Heliod. x. 26. Aristid. i. 80. Diog. L. vi. 2. 34. So commonly in the descriptions of the Philostrati. Max. Tyr. xli. 3 χειμῶν οὗτος ἀμπέχεται. θέρος τοῦτο ἀναψύχει.¹ γένια: Euangel. i. 5 Kock (III. 376).

57—61 This was a favourite trick, to tickle the ear with long and rapid catalogues. Epicharm., Ar. e.g. *Plut.* 190, *fr.* 320, Nikostr. 33. Nikophon 15, 19, Anaxandrid. 41. 36—66, Antiphan. 142, Eubul. 57, Ephipp. 12, 13, Plaut. e.g. *Rud.* 297, *Trin.* 252. I. 28 n.²

57 Σικυνία 'like many of these names occurs in Pollux vii. 93, 4 where the order points to this passage as source: 93 τὰ δὲ Σικυνία τὸ ὄνομα δηλοῖ τίνων τὸ εὖρημα, Lucian iii. 16 Hemst. ἡ ἐμβὰς Σικυνία λευκοῖς³ τοῖς πῖλοις ἐμπρέπουσα. 319 ὑποδήματα ἐκ Σικυνῶνος δύο δραχμῶν. They are, like white κρηπίδες (Ath. 522a) generally, effeminate for a man, Lucian *ibid.*, Macho

¹ So too in Liban. iv. 53. 5 ἐπινήσας (Jacobs for ἐπιθήσας) τοῖς νεκροῖς τὰς συνεχεῖς πυράς. The sense is (over)loading.

² In Xen. *An.* v. 4. 27 θησαυροὺς ἄρτων νενησμένων περυσινῶν (so Suid.: πατρίους all our MSS.) perhaps the v. l. is explained by a (correct?) adscript γρ. (νενημέν)ους.³

³ MSS. πῖλοις τοῖς λευκοῖς.

(Ath. 349 e), Ath. 155 c, Cic. *de Orat.* i. 54. 231, Lucil. iii. 53 (Muell.), Lucret. iv. 1125.

Ἀμβρακίδια is the diminutive of Ἀμβρακίδες Pollux vii. 94 as Σμυδουρίδια 89 and Hesych., βαυκίδια Poll. 94.¹

Νοσσίδες Hesych. ὑπόδημα γυναικείον, Pollux 94. These had their names doubtless from some notable wearer of them as those mentioned by Poll. 89 ἀπὸ δὲ τῶν χρησαμένων Ἰφικρατίδες, Δεινιάδες, Ἀλκιβιάδες, Σμυδουρίδια, Μυννία ἀπὸ Μυννάκου. So boots have been named from Wellington, Blücher, Joinville. λείαι (MS.) might be an epithet of Νοσσίδες, or a distinct species like ῥάδια (Poll. 94, Hesych. III. 418 Schmidt). But I suspect the true reading is Χίαι, Hesych. ὑποδήματος ἀνδρείου εἶδος—wrongly since Erotian 136. 15 (Klein) gives Χίαι: Ἐπικλῆς φησι ψυχαί (συκχάδες? Schmidt Hesych. IV. 286—Poll. vii. 86 has συκχάς, Hesych. Σικχαί: κράσπεδα) οὐκ ὀρθῶς. Χίαι γὰρ εἰσιν ὑποδήματος γυναικείου εἶδος καθά φησιν Ἐρατοσθένης καὶ Καλλίστρατος ἐν 5 Συμμίτων. Hipp. iii. 239 ὑποδημάτων δὲ ποιέεσθαι μολύβδινον ἔξωθεν τῆς ἐπιδέσιος ἐπιδεδεμένον, οἷον αἱ Χίαι ῥυθμὸν εἶχον. See Galen xviii. 679, who observes that the fashion is impossible to ascertain because it appears from his use of εἶχον instead of ἔχουσι that it was obsolete even at the time of H.

58 ψιττάκια Poll. 94 gives ψιττακίδες, Zonaras ψιττάκη καὶ ψιττάκια, Suid. and Phot. ψιττακίαν. It is of course possible that they were parrot-coloured, since ψιττακοί (also σιττακοί, βιττακοί, ψιττακαί, which came from India: (Paroem. II. 152, D. V. iii. 95 Leutsch, add Clem. Alex. p. 271, 'J. Chrys. v. 487')) were well known at this time, the parrot being bright green, Appul. *Florida* ii. 12 (II. 43 Oud.); the word is Semitic, Lobeck *Path.* I. 492, and itself denotes colour, since bright green was the colour of the πιστάκη, the fruit of which are called πιστάκια Diosc. p. 156 (Kuehn), also written βιστάκια, φιστάκια, φιττάκια Nicand. *Theog.* 891 and ψιττάκια Ath. 649 c, *Georh.* x. 12.²

κανναβίσκα is the diminutive of καννάβια Poll. vii. 94, κανάβια Hesych. κανναβίς is hemp.

βαυκίδες were Ionic, as the name is, and luxurious: Aspas. ad Arist. *Ethic.* p. 58 A ...ἀπὸ τῶν βαυκίδων ὃ ἐστὶν εἶδος ὑποδημάτων Ἰωνικῶν, οἷς αἱ Ἰάδες χρῶνται, οὐ καὶ Ἀριστοφάνης ἐν Θεσμοφοριαζούσαις (*fr.* 342) μέμνηται. Poll. vii. 94 αἱ δὲ βαυκίδες καὶ βαυκίδια ἐλέγοντο· πολυτελεῖς δ' ἦν ὑπόδημα κροκοειδές. Alexis 93. 7 if a woman is too short φέλλος ἐν ταῖς βαυκίσιν ἐγκεκάντται.

βλαῦται were worn by all—even by Socrates on occasion, Plat. *Symph.* 174 A; and in *A. P.* vi. 293 βλαῦτια (βλαυτία Suid. s.v. βλαῦτη) are among the meagre properties of a Cynic; 'the colour is white in Hermipp. 47. 4.' Whether the double πτ¹ is genuine or not, I have not seen it elsewhere. The words are apt to be corrupted (MSS. give βλάπτας for βλαῦτας in Liban. *Ep.* 1510, βλαπτοῦν for βλαυτοῦν in Hesych.: see also Pollux p. 348, 1420—1 Dind.) and there was also a softer pronunciation βλαῦδ—: Hesych. βλαῦδες: ἐμβάδες, κρηπίδες, σανδάλια. Gramm. in Osann. Philem. p. 295 βλαυτίον: σανδάλιον, ὑπόδημα. λέγεται καὶ βλάνδιον (sic), Hesych. βλῦδιον: ὑγρόν. ῥέον. ἢ ὑποδήματα. This (cf. the Phrygian town βλαῦδος and Βιτᾶδος for Βιτᾶτος

¹ III. 72 n.²

VI. 25 n.) would seem to be Ionic, and some such form may therefore belong here. But that Herodas, when he might have written *βλαῦται*, chose the extraordinary scansion *βλαντία* passes my belief.

59 *Ἰωνικά* is not distinctive enough to be a species by itself (like *Τυρρηνικά* Hesych., Poll. vii. 86, 92), but must be an epithet of *ἀμφίσφαιρα* like *Κιμberικά* ὀρθοστάδια in Ar. *Lys.* 45. They are mentioned by Hesych. s.v. Poll. 94 *ἀμφίσφαιρα* is probably an error. 'Hesych.' gives also *Σφαιρώτηρ*: *ζηνίχιον* (strap), *σανδαλίον*, *σκύτος*, *κόμμα* *λῶρον*. But *ἐπίσφαιρα* Polyb. x. 20. 3 mean buttons used on the tips of *μάχαιραι* in practice (cf. Plut. *Mor.* 825 F. Wytttenbach, Xen. *Eg.* viii. 10); and *ἀμφίσφαιρα* shoes with buttons on the sides—a scientific formation like *περίστυλος* 'with pillars round,' *περίσφυρα* [Lucian] ii. 443 'with anklets,' *περίσαρκος*, *περιφόρινος* IV. 16 n., *ἀμφίκρινον* *ἄγκος* Eur. *Bacch.* 1040, *ἐνθηρος* 'infested with vermin' Aesch. *Ag.* 567. In Soph. *Ant.* 336 *περιβρύχιοις* means 'roaring round him': the ὕ need occasion no difficulty: cf. *μυχάομαι*, *μύχιος*.

νυκτιπήδητες cf. *πηλοπατίδες* Hipp. iii. 239, Galen xviii. 679 and **60** *ἀκροσφύρια* are recorded by Poll. vii. 94; Hesych. gives *ἀκρόσφυρα*. *καρκίνια* Poll. vii. 90 *μνημονεύει τῶν καρκίνων Φερεκράτης* 'καπνύομαι τοὺς καρκίνους' fr. 178, Phot., Hesych. *ὑποδήματα κοῖλα* (? *ποιά*). One might have guessed they were named after their colour as the stone *καρκίνιας* Plin. *N. H.* xxxvii. 72. *σάμβαλ* *Ἀργεία*: *σάμβαλον* is the Aeolic form of *σάνδαλον* (Hesych. *Σάμβαλα*: *σάνδαλα* Suid. *Σάμβαλα*: *ὑποδήματα*) Lobeck *Proll.* 92, and occurs in Eumelus fr. 13 (Kinkel), Sappho 98, Callim. fr. 492, Diotimus *A. P.* vi. 267, Philodemus *A. P.* xi. 35; Hipponax fr. 18 has the neuter diminutive *σαμβάλισκα* (VII. 125 n.), Anacreon 14. 3 the adjective *ποικιλοσάμβalos*, and Nonnus ii. 56, xix. 328, xxxii. 256, xlv. 14 the adjective *ασάμβalos*. *σάμβαλα* should be restored in Lucian iii. 102 *πίθηκος γὰρ ὁ πίθηκος, ἢ παροιμία φησί, κὰν χρύσεια ἔχη σύμβολα*, a proverb entered without explanation in Apostol. xiv. 33 *Πίθηκος ὁ π. κὰν χρύσεια σύμβολα ἔχη*. The true reading is indicated by Macar. vii. 12, *Πίθηκος ὁ πίθηκος κὰν χρυσᾷ ἔχη σάνδαλα*: *ἐπὶ τῶν οὐδὲν ἐξ ἐπεισάκτον κόσμον ὠφελουμένων*. The version of Hemsterhuis and Gesner has '*etiamsi aurea gestet crepundia*,' but though this would be suitable enough, according to Greg. Naz. *Carm.* 49 [4]. 173 (II. 1046) *τίς χάρις ἦν σὺ πίθηκον ἔχης βροτοειδέα λῶβην, χρυσείοισι βρόχοισι δέρην περιγυρωθέντα*; there is no warrant for *σύμβολα* = *περιδέραια*, or in any such sense as ornaments, which I add because of the similar proverb *Πίθηκος ἐν πορφύρᾳ* Apostol. xiv. 32, Suid. *Ἀργεία*: Hesych. *Ἀργεῖαι*: *ὑποδήματα πολυτελῆ γυναικεία*. Poll. vii. 88 *αἱ δὲ Ἀργεῖαι παντὶ δῆλον ὡς Ἀργείων τὸ εὔρημα*, Eupolis 266 *Ἀργείας φορεῖν*.

61 *κοκκίδες* might be called after a proper name or from their scarlet colour. They were not known before nor were *ἱφίβοι* in this application: the name was given to a *κύαθος* Ath. 424 e, a cup 469 a, b. *διάβαθρα*: *εἶδος ὑποδήματος γυναικείου* Hesych. Eust. 1522. 10 *γυναικείον δὲ αὐτὸ φόρημα, ὡς τὸ διάβαθρον λεπτὸν φορεῖ* (Alexis 98. 8 if she is too tall). Poll. vii. 90 (x. 49) says they are *κοινὰ ἀνδρῶν καὶ γυναικῶν*: it is a parasite who wears them in Alciph. iii. 46.

¹ Meister.

ὦν ἐρᾷ θυμός: Soph. *Aj.* 686 *τοῦμόν δ' ἐρᾷ κέαρ*. Sappho i. 26 *ὅσσα δέ μοι τέλεισσαι θυμὸς ἱμέρρει τέλεισσαι*. Theopomp. Com. 32 *ὅπόσον ἂν σοι θυμὸς ᾗ*. Dioskorid. *A. P.* xii. 42 *πρήξεις ἂν* (Jacobs for *ὦν*) *σοι θυμὸς ὀνειροπολῇ*.

62 *ὡς ἂν αἰσθοῖσθε*: final. 'Monro *Homeric Gramm.* § 306. Kühner-Blass II. 386, § 553 b, Goodwin *Moods and Tenses, Appendix* 4, p. 401. The construction is found in Homer, Hdt. i. 110, Plat. (once only *Lys.* 207 E), Xen. *Cyr.* i. 2. 5, i. 3. 8, *Hipp.* i. 16 *ὅπως ἂν*, *Symp.* vii. 2). Common in later writers: W. Schmidt *der Atticism.* III. 88, Aelian *N. A.* ix. 31 Jacobs, Archias *A. P.* vi. 57.

63 *βρώσουσι* is quite an intelligible form of *βιβρώσκουσι*¹. Compare Hesych. *τρώζειν*: *ψιθυρίζειν*. *συνουσιάζειν* (Zonar. *Τρώζειν*: *συνουσιάζειν*) with Aesch. fr. 44 *ἐρᾷ μὲν ἀγνὸς οὐρανὸς τρώσαι χθόνα κτέ.*, 'and Eubul. fr. 107. 3 *καὶ ἂν τρώσῃ τις ἄνθρωπος ὁ πρῶτος*. Unless Hesychius' second explanation is of *χρώζειν* (as Heath conjectured *χρώσαι* in the Aeschylean fragment) *τρώζειν* looks like an equivalent of *τιτρώσκειν*.

The appetite of dogs for leather was proverbial, and the proverb in its application meant that people do not easily unlearn a habit they have once acquired a taste for: Lucian iii. 121 *ὥστε μὲν γὰρ μηκέτι ἐργάζεσθαι τίς ἂν μεταπεισείε σε; οὐδὲ γὰρ κύων παύσαιτ' ἂν ἅπαξ² σκυτοτραγεῖν μαθοῦσα* (quoted by Apostol. xiii. 49 who explains *ὅτι τὸ ἔθος σχεδὸν ἀμετάβλητον*). Alciph. iii. 47 *πάλιν ἐπὶ τὴν ἀρχαίαν ἐπιτήδευσιν τρέφομαι*. οὐδὲ γὰρ κύων σκυτοτραγεῖν μαθοῦσα τῆς τέχνης ἐπιλήσεται. Hor. *Sat.* ii. 5. 81 *sic tibi Penelope frugi est, quae si semel uno de sene gustarit tecum partita lucellum, ut canis a corio nunquam absterrebitur uncto*. Theocr. x. 11 *μηδὲ γε συμβαίη χαλεπὸν χορίῳ κύνα γεῦσαι, i.e.* 'No, and I don't want to begin; it's too dangerous': where the schol. says *παροιμία... ἥτις καὶ ἐτέρως λέγεται*. χαλεπὸν, φασί, μαθοῦσα κύων σκυτοτραγεῖν. See Leutsch *Paroem.* I. p. 376, II. p. 643, and the fable of Aesop. 218 Halm, Phaedrus i. 20, Plut. *Mor.* 1067 F, of the hungry dogs, who tried to drink a river up to get at floating *βύρσας*, *δέρματα*, *corium*.

This makes it clear we must read *σκύτεια* and not *σκυτέα*, but it does not settle the punctuation. If we take *γυναικες* for a vocative, *καὶ κύνες τί β.* can only mean 'why even dogs' or 'why dogs too devour leather,' and I cannot see what the point is of the *καί*. Crusius' explanation (*Unters.* p. 138) 'Wie die Hunde nicht aufhören, wie sie *σκύτη* gekostet haben, so werden es hier auch die Weiber nicht thun' cannot be got out of the Greek. In the first place it renders *καὶ κύνες* as though it were *ὥσπερ κύνες οὕτω καὶ γυναικες*, and in the second place *τί βρώσουσι* means 'what causes them to eat,' not 'why

¹ Veitch and Kühner-Blass II. p. 383 in support of *βρώξω* and *ἐβρώξα* as future and aorist of *βιβρώσκω* cite *βρώσουσιν* the v. l. for *βρύσουσιν* in Lycophr. 678, and *A. P.* xi. 271 which is *δεῖδιθι καὶ σὺ Σκύλλα, ... μὴ σε καὶ αὐτὴν βρώξῃ*. That is said of a *Charybdis*, and *βρώξῃ* there means *βρόξῃ* = *ροφήσῃ* 'swallow'; and it must either be written *βρόξῃ*—an alteration that has been made in other places—or accepted as an

equivalent: schol. on *καταβρωξείην* Hom. δ 222 says *γράφεται καὶ μικρὸν καὶ μέγα*. See Liddell and Scott s.v. *βρόχω*, Merkel Apoll. Rhod. ii. 271, Ebeling *Lex. Hom.* *καταβρόξαι*, *ἀναβρόξαι*. But the meaning *ροφήσουσι* does not suit Lycophr. 677, where *βρύσουσι* is most appropriate. *ἀναβρώσαντες* occurs in Nicand. *Ther.* 134.

² So quoted by Apostolius: in the text of Lucian *ἅπαξ* is wrongly placed before *παύσαιτ' ἂν*.

they refuse to desist when they have once eaten.' My objection to this *καί* would be removed by reading *αἱ κύνες* 'why dogs find leather so attractive'; but the sense required is, 'why women, like dogs, find leather so attractive,' and *γυναικες καὶ κύνες* is a thoroughly good way of expressing that, e.g. Aesch. *Supp.* 762 σοὶ τε καὶ θεοῖσι 'heaven as well as you,' 1010 θῆρες καὶ βροτοὶ 'mankind and beasts alike,' *Cho.* 600 κνωδάων τε καὶ βροτῶν.

βρώζουσι applies literally of course only to the dogs; but it is not harder to understand metaphorically ἐπὶ τῶν λίχνων than 'devour' or 'nibble at' with us: cf. Ar. *Vesp.* 1367 ὡς ἡδέως φάγοις ἂν ἐξ ὄχρους δίκην. Lucian ii. 348 τῶν σοφιστῶν τὰ φαυλότατα περιεσθίειν. 'γυναικες καὶ κύνες suggests the proverb οἷα περ ἡ δέσποινα τοῖα χά κύων (so quoted, perhaps from Epicharm., by the sch. Plat. *Rep.* 563 e). It appears, or is alluded to (e.g.) in Diogen. iii. 51, v. 93, Cic. *Ep. Att.* v. 11. 5, Liban. i. 566. 16, ii. 546. 15.

64 *κεῖν' ὁ...ξυγος* the article is unnecessary when deictic¹, and in Ionic when specified by a relative following: Hdt. i. 74 ἐνιαυτὸν τοῦτον ἐν τῷ, '133 ἡμέραν...ἐκείνην τῇ,' 167 ταύτην ἥτις, ii. 99, iv. 8. Lucian *de dea Syria* 12 τοῦτον Δευκαλίωνα ἐπ' οὗ...16 κείνην ὁδὸν τὴν ἤλθεν. Thuc. i. 85 init. iv. 50 n.

65 *βροντέων*: Philostr. *Apoll.* vii. 28 βροντᾶ ἡ φωνή of Polyphemus. Diog. L. ii. 5. 36 πρὸς Ξανθίππην πρότερον μὲν λοιδοροῦσαν ὕστερον δὲ περιχέασαν αὐτῷ 'οὐκ ἔλεγον' ἔφη 'ὅτι Ξανθίππη βροντῶσα καὶ ὕδωρ ποιεῖ.' Tryphiod. 118 δεινὸν ἀνεβρόντησε. Ar. *Ach.* 531 Blaydes. *tonare, intonare.* μέζον is to be taken with *βροντέων*: Hom. v. 113 ἡ μεγάλ' ἐβρόντησας. Ar.² *Nub.* 393 μέγα βροντᾶν. *Vesp.* 223 μέγα βροντήσας. Soph. *Phil.* 574 μὴ φῶναι μέγα. Ar. *Nub.* 220 μ. ἀναβόησον, *Vesp.* 963 λέξον, 618 κατέπαρδεν, *Plut.* 698. Dem. 981. 26 φθέγγεται, 1124. 26 λαλεῖν. *Plut. Mor.* 1113 C μ. βοῶντος.

It is characteristic of the usurer: see *Introd.*

67 *αὐτῇ σὺ*: he retorts her αὐτὸς σὺ cf. Hom. i. 406, Aesch. *Eum.* 720, *Theb.* 1033, 241, *P. V.* 69, Soph. *O. T.* 547-551, Eur. *Med.* 1359-1362, Ar. *Ach.* 1097-1135, Theocr. viii. 12, *Plut. Mor.* '976 A,' *Plaut. Pers.* 365-7, 'Soph. *Aj.* 1141 M. ἐν σοὶ φράσω· τόνδ' ἐστὶν οὐχὶ θαπτήον. Τ. ἐν δ' ἀντακούσει, τοῦτον, ὡς τεθάψεται (so read: see *J. Phil.* xxxi. p. 8).

69 The traces in P leave me with no doubt that the last word is .ρηναί. The third word is much harder but it seems to have ended in ῆ, or ῑ. See below.

70-76 'are obscure and probably corrupt.' 71-76 contain the inarticulate mumblings of Kerdon; but the absence of any antecedent to ὡς 'since' in 75 is unexplained. For the general sense compare the prayers of the tradesman at the well of Mercury in Ov. *Fast.* v. 679 seeking absolution for his past, and future, sins: 'spargit et ipse suos lauro rorante capillos, et peragit solita fallere voce preces: ablue praeteriti periuria temporis; inquit, 'ablue praeteritae perfida verba die. sive ego te feci testem falsove citavi non audituri numina magna Iovis, sive deum prudens alium divamve fefelli, abstulerint celeres improba verba Noti. et pateant veniente die periuria nobis, nec curent superi siqua locutus ero. da modo lucra mihi, da facto gaudia

¹ That is the reason for νῆες ἐκείναι ἐπιπλέουσι Thuc. i. 51. 2.

² Buecheler.

lucro, et fac ut emptori verba dedisse iuvet, and those of the Sausage-seller in Ar. *Eq.* 632 κᾶγωγ' ὅτε δὴ γῶν ἐνδεχομένην (τὴν βονλὴν) τοὺς λόγους καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην, 'ἄγε δὴ, Σκίταλοι καὶ Φένακες,' ἦν δ' ἐγώ, 'Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, ἀγορά τ' ἐν ἡ παῖς ὦν ἐπαιδεύθην ἐγώ, νῦν μοι θράσος καὶ γλώτταν εὐπορον δότε φωνὴν τ' ἀναιδῆ.'

70 *γυναί* 'might be' plural, v. 1 n., iv. 11 n. *τῶληθες ἦν θέλης ἔργον; si verum velis*, is used by Appul. *de mag.* 12, 52, 98 for *si verum scire vis* (Cic. *Rab. Post.* xv. 41 (*verum si scire vultis*), but *τῶληθες ἦν θέλης* is difficult. It would imply the ellipse of an infinitive as εἰπεῖν or ἀκούειν (cf. Callim. *Ep.* 15 οὗτος ἐμὸς λόγος ὑμῖν ἀληθινός· εἰ δὲ τὸν ἡδὺν βούλει); even if we allow this to pass for a colloquial phrase what is to be made of ΕΡΤΟΝ? *ἔργον* may be translated 'the true fact,' but surely it was never used. They said *τῶληθες* simply. The imperative ΕΠΙΟΝ would be an easy alteration, but I think we should have had εἰ θέλεις. The apodosis to ἦν θέλης is a future, and we have it in ἐρεῖς τι. For the protasis then might be suggested *τῶληθες ἦν θέλης ἔργω* 'really,' but that addition does not seem so necessary that the author should have left the infinitive to be supplied. It looks on the whole as though *ἔργον* were an error for that infinitive, whatever it should be. 'Early examples of a direct accusative with θέλω are doubtful—e.g.' Heraclitus *fr.* 104 ἀνθρώποισι γινέσθαι ὅκῳ θέλουσι οὐκ ἄμεινον. Diog. Sinop. *Trag. fr.* 2 θέλω τύχης στάλαγμα ἢ φρενῶν πίθον (where only one line is quoted). 'I would add Theocrit. xiv. 11 πάντ' ἐθέλων κατὰ καιρὸν and perhaps xxiii. 21 οὐκέτι γὰρ σε κῶρ' ἐθέλω but the reading is doubtful and the poem non-Theocritean. Sotades (*Stob. Fl.* v. 32) (B.C. 280) τῆς τύχης σκοπεῖν δέ τὸ μέγιστον ὡς ἔλαττον καὶ τὸ μὴ παρὸν μὴ θέλει· οὐδὲ γὰρ σὸν ἐστὶν where there is an ellipse of παρῆναι (Acc. and Infinitive). Early followers of the Alexandrines have it: Meleag. *A. P.* vii. 98, 'Ἀντιφύλον ἢ μᾶλλον Φιλοδήμου *ibid.* v. 307, and later Lucill. *A. P.* xi. 98, Nonn. *D.* iv. 32, x. 299, xix. 30, viii. 301, 'al. It is common in LXX and N. T.'

'In view of the fact that almost all the letters in the papyrus are clear, I have given a reading which, however unsatisfactory, at least agrees with the requirements of grammar and the traces of the papyrus. It is based on the following considerations: (1) οὐ ῥηδίως (especially when the two words are separated) is not equivalent to a plain negative, as is assumed in the reading (or rather correction) of P, given by Blass, whom Crusius follows, ὁ τοῦτ' ἰὼν γὰρ οὐ σε ῥηδίως ῥινᾶ. The sense is always *non temere*, 'not readily,' to 'think twice before,' as in Plat. *Legg.* 917 B θεῶν ὀνόματα μὴ χραίνειν ῥαδίως, Ar. *Ran.* 732 οἷσιν ἡ πόλις πρὸ τοῦ οὐδὲ φαρμακοῖσιν εἰκὴ ῥαδίως ἐχρήσατ' ἂν, Lucian (title) περὶ τοῦ μὴ ῥαδίως πιστεύειν τῇ διαβολῇ, Dio Chrys. ii. 140 οὐ βούλονται καταλλάττεσθαι ῥαδίως, Strabo p. 673 ξένοι δ' οὐκ ἐπιδημοῦσι ῥαδίως. *Plut. Mor.* 798 D οὐκέτι ῥαδίως ἀπελθεῖν δύνανται, 'can't tear themselves away.' (2) The obvious word to govern *τῶληθες* is εἰπεῖν and this can be supplied from ἐρεῖς if we connect *νν.* 70 and 71. It then becomes necessary to find a verb after which σκυτέων ἔργον (τε) comes. This may be either of the two infinitives partially legible in v. 69. (3) Since ἐρεῖς and σέ are certain one of these verbs must govern σέ and can hardly be other than δεῖν or χρῆναι. Now the first of these cannot be δεῖν but the second does, in fact, look

remarkably like *χρήναι* and Nairn read it as *κρήναι*. (4) We are now left with the sense '...this; for, if you will tell the truth, you will say that you should not lightly any cobblers' handiwork,' and the only easy supplements that will fit the traces and the sense are *ἢ 'or,'* and 'despise, dismiss, let go': for the latter I can think of nothing better than *ἴαν*, which fits the traces well: Blass indeed read *ἴων*. It remains to suppose that the complications of this and the succeeding verses are *designed*: and thus they are met by the rejoinder *τί τονθορύξεις κοῦκ ἐλευθέρη γλάσση κ.τ.λ.* In *v.* 75 then *ὡς* must be taken as exclamatory, *v.* 22 *n.*, and we must take *ἀλφιτηρόν* (73) as referring to the fact of Kerdon's baldness (72).⁷¹

71 *τεφρῆν* 'ashen-grey': Hesych. *Τεφρόν· σποδόν¹, φαιόν, πολιόν*. Nicand. *Ther.* 173, sch. *τινὲς δὲ τεφρῶδες καὶ σποδῶδες*. Aristot. 1527 a 19 (*fr.* 275) the *φάσσα* has *χρῶμα σπόδιον* the *τρυγῶν* *χρῶμα τεφρόν*. 519 a 2 the *γέρανος* is *τεφρά*. Babrius lxxv. 1 *ἤριξε γέρανος εὐφυεῖ ταῦ τεφρή*.

72 = which is attacked by the disease *ἀλωπεκία* (which still bears the same name) thus defined by Galen xix. 431 Kuehn: *μεταβολὴ τοῦ χρώματος ἐπὶ τὸ λευκότερον δι' ἣν χρονίζουσιν αἱ τρίχες ριζόθεν ἀποπίπτουσι*. About the origin of the name two theories were current (1) because foxes are subject to mange, Galen xii. 382 (= Paul. Aeginet. iii. 1), xiv. 325 *ἢ δ' ἀλωπεκία, ὥς φασιν, ὠνόμασται διὰ τὸ συνεχὲς ταῖς ἀλώπεξι συμβαίνειν, ψίλωσιν οὖσαν τριχῶν μετὰ τοῦ ἀναιμόχρου φαίνεσθαι τὸν πεπονθότα τόπον*. (2) Et. Gud., E. M. *ἀλωπεκία τὸ πάθος τὸ ψιλωτικὸν τῶν τριχῶν καὶ τῶν γενείων ἀπὸ τῆς ἀλώπεκος μεταφορικῶς*. *ἢ γὰρ ἀλώπηξ τὸ ζῶον ἐνθ' ἃν οὐρήσῃ τὸν τόπον ἄκαρπον ποιεῖ, ξηραίνουσα τὴν προνιάρχουσαν βοτάνην καὶ ἐτέραν ἀναβλαστήσαι οὐ συγχωρεῖ*. So sch. Callim. *h.* iii. 79. The expression resembles that in our passage: 77 τὸ δ' ἄτριχον εἰσέτι καὶ νῦν μεσσάτιον στέρνοιο μένει μέρος ὥς ὅτε κόρη φωτὸς ἐνιδρυθείσα κόμην ἐπενείματ' ἀλώπηξ. Hippocrates also calls the disease *ἀλώπηξ*, ii. 409 *λέπρη καὶ κνησμὸς καὶ ψώρα καὶ λειχήνες καὶ ἄλφος καὶ ἀλώπεκες ὑπὸ φλέγματος γίνονται*: for which *antonomasia* cf. *ἐλέφας* (Hesych. ...καὶ τὸ σωματικὸν πάθος), *καρκίνος* (Hippocr. iii. 754), *cancer*; see Lobeck *Parall.* 317.

I should not be surprised if the word were a *Volksetymologie*. 'It may really be connected with $\sqrt{\alpha\lambda\phi}$ with which Curtius *Grundz. der Gr. Etym.* § 399 connects *ἄλφος*, *ἄλφι*, and *ἄλωφός* (*ἄλωφους* Hesych.) *albus*, etc. Add the word *ἄλωπόχρους* = *πολιός* which puzzled Eustathius 1968. 39, 43; he considered the swan a more suitable emblem of whiteness than the fox; but was consoled with the thought that many foxes are white. "See IV. 31 *n.* *θυμάλωψ* is a half-burnt coal Poll. x. 101, covered with white ash: I. 38 *n.* *τέφρη κάψει*.⁷² That *ἄλφιτον* derived its name from the white colour is supported both by the fact that it lent it to that colour, Bekk. An. 386. 6 'Ἀλφινόχρωτος κεφαλῆς: τῆς πολιᾶς. 'Ἀριστοφάνης Ταλμυσσεῦσιν (sic) (*fr.* 533), and that the white head suggests to Cerdon *ἀλφιτηρόν* in *v.* 73, just as *ἀλωπεκ-* suggests *Κερδ-* *v.* 74. *νοσσίην*: 'Ἀλωπεκίαι: αἱ τῶν ἀλωπέκων καταδύσεις, Hesych.' Our phrases of the fox are not suitable here. We

⁷¹ "Read *σπόδιον*."

⁷² So *ἄλφος* is *λευκή τις* < *παραλλαγή ἐν* > (Schmidt) *τῷ σώματι* Hesych. Theophr. *Char.* XIX.

have *ἐμπίδων νεοττίας* Lucian ii. 766, *μυῖων* iii. 97, *μελισσῶν* Joseph. Macc. 14, *τέκνων* Trag. *fr. adesp.* 189, as *νεοσσοί* for the young of various animals. *v.* *ποιεῖσθαι* is usual, Dio Chrys. ii. 178, Arist. 542 b 12, 559 a 5, 563 b 30, 613 b 6, 615 b 21, 616 a 1, 9, 35, 618 a 35 (but *ποιεῖν* 199 a 26, 618 a 8, 830 b 12, 1546 b 42), as *οἰκία ποιεῖσθαι* of bees Hom. M 168, seals *h. Ap.* 78, *δόμον* Σ 371, *ἐστίαν καὶ εὐνὴν ποιεῖσθαι*, *νεοττίαν ἢ καλιὰν καταστήσασθαι* Lucian iii. 97, *καλιὰς ποιεῖσθαι* Hes. *Op.* 503, Philostr. *Apoll.* ii. 3, *πήξασθαι* 14. 'The accent varies in MSS.; for *νοσσίην* compare the accent of *ἰωνιά*, *κρινωνιά*, *ρόδωνιά*, *μυωνιά*, and *ἄρωνιά* a word wrongly suspected by Kaibel Ath. 371 d. See Lobeck *Phryn.* 207 and Dindorf on Ar. *An.* 642, Nauck on Soph. *fr.* 114.⁷³

73 *ἀλφιτηρόν* 'affording ἄλφιτα' (*n.* on II. 80). 'If it follows *ἐρεῖς* or *ἐρῶ* cf. *ὄνον βιοτήσιον* in Apoll. Rhod. ii. 1006, Dionys. *Perieg.* 1006. 'The use of the adjective is like that of *πλουτηρός* in Xen. *Oec.* ii. 10 *ἐν τι πλουτηρόν ἔργον ἐπιστάμενον*, Pollux iii. 110 *εἴποις δ' ἂν 'πλουτηρόν χρημα' καὶ 'πλουτοποιόν' καὶ 'χρηματοποιόν'*, and of *λιμηρός* in *A. P.* vi. 47 *λιμηρὸς ἐργασίης* and 285. 5 *ἔργα λιμηρά* (of spinning), vii. 546, Theocr. x. 57, Alciph. i. 9, *ζωηρός*, *δαπανηρός*, etc. Elsewhere we have the word only in Antiphanes 63 (Poll. x. 179) *ἀγγεῖον ἀλφιτηρόν* 'a meal-basket,' the more normal use, as *σιτηρόν ἀγγεῖον*, *μαζηρὸς πινακίσκος*, *αἵματηρόν τεῦχος*: see Lobeck *Proll.* 264-281. 'It may be however that the bare head is a possible bread-winner: see *Introd.*'

74 *Κερδέων*: the fox suggests *Κερδ-*, since common names for the beast were *κερδῶ* Ar. *Eq.* 1068, Lucian i. 829, Pind. *P.* ii. 78 (Huschke), and *κερδαλή* Ael. *N. A.* vi. 64; cf. on *κερδίη*. It was of course a type of cunning Archil. *fr.* 89 *ἀλώπηξ κερδαλή ξυνήντετο*, Cratin. *fr.* 128, Solon 11. 5, Luc. *Ev.* xiii. 32 Wetst., Burton 1001 *Nights* II. 354.⁷⁴ It is so unlike Greek to say 'Ερμῆς *κερδέων* (genitive) for 'Ερμῆς *κερδῶος*—imagine 'Ερμῆς *δόλων*, 'Ἀπόλλων *πατέρων*, Ζεὺς *ξένων* and the like!—that I believe Meister to be right in taking *Κερδέων* for a by-name of 'Ερμῆς—just as *Τύχων* was another (Hesych.) like *Αἰγείων* or *-αίων* (Callim. *fr.* 103 II. 362 Schneider), *Μήλων* (Heracles, Poll. i. 31, Hesych.), *Μάττων* and *Κεράων* (heroes at Sparta Polemo in Ath. 39c): contracted here as *ἄλα ξυνεῶνα τραπέζης* in Alexand. Aetol. *v.* 15 (Parthen. 14).

It is really the same word as *Κέρδων*, but the form in *-εων* is antique Ionic belonging to this very dialect: *τοκέων* was used by Heraclitus (Bywater, p. 3) quoted by Marc. Anton. iv. 46¹ *καὶ ὅτι οὐ δεῖ ὥσπερ παῖδας τοκέωνων· τοῦτ' ἔστι κατὰ ψιλόν, καθότι παρειλήφαμεν*, and is put into his mouth by Meleager *A. P.* vii. 79. 3 *λὰξ γὰρ καὶ τοκέωνας, ἰὼ² ξένε, δύσφρονας ἄνδρας ὑλάκτευν*: the same phrase is supplied by Leonidas *A. P.* vii. 408 to Hipponax: *ἄρτι γὰρ Ἰππώνακτος ὁ καὶ τοκέωνε βαῦξας³, ἄρτι κεκοίμηται θυμὸς ἐν ἡσυχίᾳ*. Other forms of the same nature are *ξυνεῶν*, *κοινεῶν* (restored by

⁷⁴ See G. H. Rendall in *C. R.* 1902, p. 28.

¹ καὶ τοκέων ἀσίῳ ξένε MS.

² καὶ τοκέων εἶα the first hand of cod. Pal., leaving the verse unfinished; the reviser completed it with *βαῦξας*. The letters suggest that in the archetype there was a note *ἰακόν* or *ἰακῶς*, the grammarians' word for Ionic.

Scaliger in Eur. *H. F.* 148 and 340 (read *κοινεῶν* 'ἐκλήζομεν'), *βοσκειῶν*, *ὀρεῶν*, *ὀργεῶν* or *ὀργεῶν*, *ἀπατεῶν*, *λυμεῶν*, *πορθεῶν*, *Ἀλκμέων*, *Ἀμυθέων*, *Ποσιδέων*, *Τυφείων*.¹ *Κερδῶς* is a common epithet of *Ἑρμῆς* Alciph. iii. 47. Heliod. vi. 7, Lucian iii. 260 (in a prayer for wealth), Plut. 472 B, etc., *ἐμπολαῖος* καὶ *Κερδῶς* Cornut. p. 74, 284. 5 Osann (*Ἑρμῆς* 'μπολαῖε' says the seller in Ar. *Ach.* 816), *κερδέμπορος* Orph. *h.* xxviii. 6, *κερδῶν* ἔφορος Proclus on Plat. *Cratyl.* p. 10 Boiss., *Mercurius*. 'κερδείη' formed as *κῆδειος*: the adj. does not occur; the subst. is mentioned by Hesych. *Κερδε<ι>α*: *πανουργία*. *Κερδ[ε]ῖαν*: *ἀλωπεκίαν*. Phot. *Κερδίας*: *κερδοσύνης*.² *Πειθοῖ* Menand. *E.* 338 *φίλη* *Πειθοῖ*, Ar. *Lys.* 203 *δέσποινα* *Πειθοῖ*.

75, 76 'Eur. *fr.* 668 *ἀνευ τύχης γὰρ ὥσπερ ἡ παροιμία πόνος μονωθεῖς οὐδὲν*³ *ἀλφάνει βροτούς*.' *εἰς βόλον κύρση*. *βόλος* is not the net, but the *spread* of it for capture: Aesch.³ *Ag.* 1171, Eur. *Bacch.* 838 *εἰς βόλον καθίσταται*. *Rhes.* 721 *εἰς βόλον τις ἔρχεται*. Opp. Hal. iii. 465 *παρέασιν ἀολλέες εἰς βόλον ἄγρης*. Cyn. iv. 141 *ἰχθύς...ἀσπαλιῆς πρὸς βόλον ἰθύνουσι*, 'drive.' Ael. *N. A.* viii. 3 *βόλω περιπεσόντων καὶ ἐαλωκότων*. Theocr. i. 40 *δίκτυον εἰς βόλον ἔλκει* (Luc. *Ev.* v. 4 *χαλάσατε τὰ δίκτυα εἰς ἄγρην*). Diod. Sic. II. 552. 99 *κατὰ τὸν βόλον...οὐδὲν ἀνείλκυσαν*. Oracle in Hdt. i. 62 *ἐρρίπτει δ' ὁ βόλος τὸ δὲ δίκτυον ἐκπέτασται* 'the cast has been made and the net spread.' E. M. 205. 25 *βόλος ὑπὸ Κρήτων καὶ ἡ διὰ σαγήνης ἄγρᾳ*. Schol. Ar. *Plut.* 9 *βόλον ἔρριπτον...* τοῦ ἀγοράσαντος τὸν βόλον 'the haul, catch, take, draught' (Luc. *Ev.* v. 9 *τῇ ἄγρᾳ τῶν ἰχθύων*). Plut. *Sol.* 4 *καταγόντων σαγήνην καὶ ξένων πριαμένων τὸν βόλον*. Diog. L. i. 1. 28. Plut. *Mor.* 916, 729 D, 985 A. Suet. *Rhet.* I (25) *bolum quanti emerent*. Eur. *El.* 582 *ἦν δὴ σπᾶσωμαί γ' ὃν μετέρχουμαι βόλον*. Antip. *A. P.* vi. 223 *εἴλκε τὸν ἐκ πελάγους ἰχθυόεντα βόλον*. Aesch. *Pers.* 424 *ἰχθύων βόλον*. Ael. *N. A.* viii. 18 *καλεῖται δὲ αὐτῶν ἡ πυκνὴ τε καὶ συνεχὴς νῆξις βόλος* (a shoal), and one *βόλος* often fills 50 smacks. Babr. ix. 6 *βαλὼν σαγήνην ἔλαβεν ἰχθύας...ἐπὶ γῆς δ' ἰδὼν σπαίροντας...τοιαῦτ' ἐκερτόμησε τὸν βόλον πλύνων* ('cleaning' Ar. *fr.* 686, Plat. *Com.* 82, Antiphanes 26. 3).

Hesych. indeed gives *βόλος*: ...*βόλον ὄνομα. καὶ δίκτυον*; but the only two cases that I find at all resist examination are *A. P.* vi. 184 (a variation on the theme vi. 13, 179-187), *πρὸς νηῶ Πανὸς ἔθεντο λῖνα, Πίγρης μὲν πτανοῖσιν ἐφέις βόλον, ἐν δ' ἀλίοισι Κλείτωρ κτέ.*, and Archias *A. P.* vi. 192 where a fisherman offers besides *λῖνον* *λείψανα* and other implements of his trade *φελλὸν αἰὲ κρυφίων σῆμα λαχόντα βόλων*: in both of which I judge it to mean the *spread* or *cast* of the net rather than actually the net itself. The word passed into Latin (see the Dictt., Otto *Sprichw.* p. 56, Plaut. *Truc.* 31, *Poen.* 101, Varro *de re rust.* iii. 2. 16, 14. 5, etc.), but it is never a synonym for *rete*.

76 ἡ *χύτρα* is the homely symbol of the household Zenob.⁸ iv. 12 ζεῖ

¹ For other suggested similar formations see *J. Phil.* xxxi. p. 5.

² MS. *οὐκέτ'* ἀλγύνει corr. Const. Matthiae.

³ ἐγὼ δὲ θερμόνους τάχ' ἐμπελῶ βόλω restored by H. L. Ahrens for ἐμπεδῶ βάλω.

⁴ ἦν δ' ἀσπᾶσωμαί γ' MS. corr. Keene. *σπᾶσαι* in Ar. *Thesm.* 928 Blaydes, Ael. *fr.* 157, 404, or ἐπισπᾶσαι Solon 33. 3, ἀνασπᾶσαι Hdt. v. 16, iv. 154.

⁵ Crusius.

χύτρα, ζῆ *φιλία* (=Apostol. viii. 7 *Εὐτυχία πολύφιλος*), whereas *sociorum olla male servet, et...amici de medio* Petron. 38 (Otto *Sprichw.* p. 254). Apostol. viii. 11 *Εὐχου τῷ πλησίον ἔχειν, ἐπὶ πλέον δὲ τῇ χύτρᾳ*¹.

77 *τονθορύξεις* used in VI. 7, Ar. *Ran.* 747, *Vesp.* 614, of a slave muttering what he dares not speak *εἰς τὸ φανερόν*, to which it is opposed in Lucian ii. 796, iii. 426, 527: since a slave οὐκ ἔχει *παρρησίαν* Eur. *Ion* 687, *Phoen.* 392-3, cf. Seneca *Ep.* 47, Philem. 109, Aesch. *Pers.* 594, Menand. *fr.* 545, Mayor *Juv.* iv. 90 *Addend.* This is the force of *ἐλευθέρῃ γλάσση*. In VIII. 8 we have the form *τόνθρυζε* (Opp. *Cyn.* ii. 541, iii. 169, read by Rutherford in Babrius² cvii. 3): see commentators on Thom. Mag. p. 856, Lobeck *Phryn.* 358, *Techn.* 232, Valck. ad Ammon. ii. 10, 'and my note on *πρημονῶσαν* VI. 7. Callim. *P. Oxy.* VII. 268 has *τωνθρίζω*."

78 *τίμος*: Ionic, Archil. 78, Aesch. *Cho.* 915, Lobeck *Proll.* 9. *τί...οὐκ...ἐξεδίφηςας*; (Plat. *Symph.* 173 B *τί οὖν οὐ διηγίσσω μοι*; Prot. 310 A, *Gorg.* 503 B, 509 E, Pherecr. 59, Zenob. vi. 17, Ar. *Vesp.* 213 Blaydes) *quin rimaris, explicas, expedis?* Hesych. *Ἐξεδίφησεν*: *ἐξεζήτησεν*. 'Rummage out, ferret out' is the meaning, here 'from the recesses of your mind' (cf. Cic. *Agrar.* I. 3 *si quid est quod indagaris, inveneris, ex tenebris erueris*). The word is Ionic: VI. 73, III. 54, E. M. 279. 47 *Διφῶ σημαίνει τὸ ψηλαφῶ* ('grope'). 'Ιλιάδος π' (747) *τήθεα διφῶν, ζητῶν, ἐρευνῶν*. Καλλίμαχος (*fr.* 165) *μηδ' ἀπ' ἐμεῦ διφᾶτε μέγα ψοφεοῦσαν αἰοδήν*. Hes. *Op.* 374 *τέην διφῶσα καλῆν*. It is used by Callim. also in *Ep.* 33 *ὠγρευτῆς...πάντα λαγφόν διφᾶ*, and *Ep.* 42 ...*δίφησον* (Jacobs for *οὐκισυνίφησον*), and by his imitators (Naeke *Opusc.* I. 242), Greg. Naz. and Nonnus xlviii. 592 (Koechly I. ccv.), who also have *διφῆτωρ* (III. 54 n.). Crinag. *A. P.* ix. 559 *διφῶ δ' ἡγητῆρα* (cod. *δηφῶ*). Theophrast. *Char.* x. *διφῶν τὰ καλύμματα*. The addition of *ἐκ*- or *ἀνα*- 'search out' implies finding as in *ἀναζητεῖν* Dem. 1331. I, *ἐκζητεῖν* Aristid. i. 726: Cratin. 2 *οἷον σοφιστῶν σμῆνος ἀνεδιφῆσατε*, cf. Plat. *Meno* 72 A *μίαν ζητῶν ἀρετὴν σμῆνός τι ἀνεύρηκα ἀρετῶν*. 'So ἐξ-, ἀνιχνεύειν, ἐξερευνᾶν. Aesch. *Ag.* 1079 *ματεύει δ' ὦν ἀνευρήσει φόνον*, 1017 *ἐκτολυπέσειν* to 'evolve,' 'elicit' from the brain."

79 *μῆς μνῆς*: at v. 100 he says 'I have been offered 5 staters for this, but wouldn't let that bidder have it for 4 Darics'; 7 Darics is the price named in v. 106 (for two articles?), and the same sum is mentioned in 122. If these mean gold, the amounts are as absurd as the provisions of the law in II. 50-54, being magnified to about 50 times life-size. For the ordinary price was about 2 drachms: Lucian iii. 297 *οὐκοῦν, ὦ Μουσάριον, εἰάν ὑποδῆσασθαι δέη, καὶ ὁ σκυτοτόμος αἰτῇ τὸ δίδραχμον*, are we to say 'ἀργύριον μὲν οὐκ ἔχομεν, σὺ δὲ τῶν ἐλπίδων ὀλίγας παρ' ἡμῶν λαβέ';' *Ib.* 319 a lover says 'Very well, let us reckon up my gifts to you; ὑποδήματα ἐκ Σικυνῶνος τὸ πρῶτον δύο δραχμῶν': and again 320, *ἐκ Πατάρων σανδάλια ἐπύχρυσα* together with a number of other articles, the sum of which is estimated by the girl at 'πέντε ἴσως δραχμῶν.' A common *κρηπίς* would cost even less: 'How happy you are' says the Cock to Mikyllus (Lucian ii. 735) 'in your hardy poverty!' *κρηπίδα συντελέσας, ἐπὶ ὁβόλους ἔχων τὸν μισθόν, ἀπαναστάς...* 'In Ar. *Plut.* 983 eight drachmae appear as a large sum for shoes.' Gold, of course, this humble artisan could never dream of seeing: Liban. ii. 217. 21 'Did any

¹ From Comedy?"

H. M. H.

² *τωνθρίζων* for MS. *τὸν θῆρα*.

one ever expect those who teach εἰς τάχος γράφειν to see gold ἀπὸ τῆς αὐτῶν τέχνης, ἢ βέλτιον πράξειν τῶν σκυτοτόμων καὶ τεκτόνων; οὐδεὶς.

The assumption that the amounts should be taken seriously has created much bewilderment: 'argenti mina an aeris?' asks Buecheler, and Meister has elaborate calculations, pp. 741, 747. Hicks (*C. R.* 1891, p. 358) says: 'The stater is the silver stater, I suppose, or tetradrachm, which was current coin. The (gold) daric was no longer current, but seems used like our guinea to express a large sum. It is as if we talked of crowns and guineas.' But that will not account for *v.* 106 (where ἐπὶ δαρεϊκῶν can hardly mean 'an enormous price'), for when we talk of 'guineas' we do not of course mean 'shillings.'

There were, it is true, such things as silver *darics*. 'Beside the gold darics there circulated silver coins of the same shape and bearing the same device of the archer: these were commonly known as the σίγλος or shekel, but were sometimes termed silver darics (Plut. *Cimon* 10 τὴν μὲν ἀργυρείων ἐμπλησάμενον Δαρεϊκῶν, τὴν δὲ χρυσῶν). Their weight is about 86 grains; thus the value of gold in relation to silver being in Asia about thirteen to one, twenty sigli were equivalent to a gold daric,' P. Gardner in *Dict. Ant.* i. p. 598, where one is figured. That would reduce our prices to a reasonable size, a silver daric being about 1s. 1d. But if we are to make them harmonize with actual life, we have further to assume that μνᾶ was in use for a *sum of money* equal to 100 *copper* or *bronze* δραχμαί. And what reason can be offered why ordinary δραχμαί should not be employed in the reckoning? Their absence is surely conspicuous and strange. Cf. P. Gardner in *Dict. Ant.* ii. p. 451. I find it easier to imagine that our dealing is in *aurum comicum*. (Plaut. *Poen.* 595 sqq.)

This however does not prejudice the point remarked by Ridgeway *Origin of Currency and Weight Standards* p. 342, that 4 darics here are worth more than 5 staters.

ἢ νῶ σ' ἢ κάτω βλέπειν may mean 'whether you look happy or downcast.' Eur. *Cycl.* 209 βλέπειν ἄνω καὶ μὴ κάτω. Plut. *Mor.* 528 E τὴν κατῴφειαν ὀρίζονται λύπην κάτω βλέπειν ποιούσαν, Eur. *Ion* 594. Lucian ii. 876 εἰς τὴν γῆν ὥρῳ ὥσπερ ἐπὶ πένθος οὐκ εἰς συμπόσιον ἤκων. Moschion *fr.* 9. 4 ἔστειχεν,¹ εἰς γῆν ὄμμα συνεφές² φέρων. Dem. 332. 12 κύπτων εἰς τὴν γῆν (φαιδρός καὶ γεγηθός. See also Ar. *Eq.* 1354 Blaydes, and the Lexx. s.v. κατῴφεια. Of slaves Lucian i. 678 θητεύσεις κάτω νενευκώς. On κάτω βλέπειν of modesty see Boissonade on *A. P.* xi. 329 (ii. 386 Dübner). ἄνω βλέπειν (iv. 27 n.) is used of prayer, Moschus viii. 5, and metaphorically of looking up on what is noble, Plato *Rep.* 529 B; here it = ἀναβλέπειν, Xen. *Hell.* vii. 1. 30 νῦν ἀγαθοὶ γεγόμενοι ἀναβλέψωμεν ὀρθοῖς ὄμμασιν. ἄνω κάτω (ἄ. καὶ κ., ἄ. τε καὶ κ.) besides the sense of disturbance 'upside down,' Eur. *fr.* 597. 3, Aesch. *Eum.* 653, Ar. *Eq.* 866, bears also the interpretation 'up and down,' Ar. *Av.* 3 Blaydes, "Cercid. iv. 3," Lucian ii. 653 ἄνω καὶ κάτω ῥαφωδίων 'passim,' especially used of the inspection of an object. Eur. *Phoen.* 180 ἄνω τε καὶ κάτω μετρῶν τείχη, Heliod. iv. 7 ἄνω τε καὶ κάτω πολλὰ ἐπιθεωρήσας (a physician inspecting his patient), Plat. *Phaedr.* 272 B, ii. 68 ὁρῇ, ὄνδρες, τὰ

¹ So I punctuate.

² Meineke for MS. συμπαθές.

τίλματ' αὐτῆς καὶ κάτωθε κᾶνωθεν, but 'look ye it up or down' can hardly be the meaning since in these senses καὶ is always expressed or understood.⁷

The infinitive βλέπειν is used absolutely in many phrases with or without ὥς, ὥστε, ὅσον, see Matthiae *Gr. Gr.* § 545; but the person is not generally added except when necessary, as Thuc. vi. 25 ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, or emphatic, as Ar. *Eccl.* 350 ὅτι καὶ εἰδέναι 'not that I know,' *Thesm.* 34 ὥστε καμὲ γ' εἰδέναι, Nub. 1252 Blaydes, Lucian i. 168 ὅσα γε ἡμᾶς εἰδέναι, ii. 652 οὐχ ὅσα γε καμὲ ὀρᾶν, Soph. *Trach.* 1220 ὥς γ' ἐπικάζειν ἐμέ, Hdt. ii. 125, vii. 24, Eur. *Alc.* 813 ὥς γ' ἐμοὶ χρῆσθαι κριτῇ, Soph. *El.* 410 δοκεῖν ἐμοί: otherwise we have e.g. Soph. *O. T.* 361 ὥστε γ' εἰπεῖν γνωστόν, 1131, *El.* 393 ὥστε θαυμάσαι, Ar. *Pax* 857 ὅσα γ' ὧδ' ὀρᾶν, Plat. *Rep.* 432 B ὥς γε οὕτως δόξαι, *Phil.* 12 C ἀκούειν μὲν οὕτως, Soph. *O. C.* 17 ὥς σάφ' εἰκάσαι, 151 ἐπικάσαι, *O. T.* 82, οὕτως μὲν εἰπεῖν, σὺν θεοῖς εἰπεῖν, ὅλως εἰπεῖν, κτλ. Ar. *Rhod.* iii. 922 οἷον Ἰήσωνα θῆκε... ἡμὲν ἐσάντα ἰδεῖν ἢ δὲ προτιμυθῆσασθαι 'to look at and to speak to,' Antiphil. *A. P.* v. 111 καὶ τί πάθω; λείσσειν μὲν, ὅλαι φλόγες, ἦν δ' ἀπονεύσω, φροντίδες.⁷ An exception is Eur. *Cycl.* 215 ὥστ' ἐκπείν γέ σ', ἦν θέλῃς, ὅλον πίθον.⁷

If σ' is genuine, it is probably for σε, not σοι as in Philostr. *V. S.* i. 25. 19 οὐ μὴν ἡμῖν γε εἰδέναι, a curious phrase; cf. *Apoll.* viii. 7. 5 οὐ μὴν σοὶ γε δόξαι. For the familiar συνελόντι εἰπεῖν κ.τ.λ. we have Hdt. iii. 82 ἐνὶ δὲ ἑπεί πάντα συλλαβόντα εἰπεῖν, Hyperid. vi. 20 συνελόντα εἰπεῖν. See also Philostr. *Ep.* p. 183 Boissonade, Ael. *N. A.* ii. 439 Jacobs.⁷

But ἢ νῶ σ' 'you may look glum or pleased' would provide a much easier reading.

80, 81 'I won't bate a jot,' Plaut. *Rud.* 1329 L. *eloquere quantum postules*. G. *Talentum magnum: non potest triobulum hinc abesse*. Pers. 663 *nummus abesse hinc non potest*.

ρίνημα a 'shaving,' 'chip,' of metal, wood, etc.; Herodian i. 7. 5 ὥς τοὺς μὲν οἰεσθαι ρίνημα χρυσοῦ προῖοντι ἐπιπάσσεσθαι. Sext. Emp. *Pyrrh. Hyp.* i. 129 καὶ τοῦ ἀργυρίου τὰ μέρη τὰ ρινήματα κατ' ἰδίαν μὲν ὄντα μέλανα φαίνεται· σὺν δὲ τῷ ὀλφ λευκὰ ὑποπίπτει. Metaph. *Anth. Append.* v. 20 πορφύρεοι μώλωπες, ἀπορρινήματα γάζης Λυσιμάχου: in Latin just as here, Plaut. *Bacch.* 680 *patri omne (aurum) cum ramenta reddidi* (to the uttermost farthing = *cum pulvisculo* Rud. 845, *Truc.* 19), 512 *quam ille umquam de mea pecunia ramenta fiat plumea (plumbea* Nonius¹ p. 222) *propensior*. Rud. 1016 *numquam hercle hinc hodie ramenta fiet fortunatior*.

8 δῆκοτ' ἐστὶν οὐκ...=οὐδ' ὅτι οὐκ the form of the negative phrase resembling ἐν' οὐκ ἂν VI. 35 n., βαίος οὐκ VIII. 12 n. 8 δῆκοτ' ἐστὶ, with the verb, is a form of phrase I have not found exactly elsewhere. The best Attic use at any rate was *ὅτι δῆποτ' ἐστὶ* as Dem. 556. 9, 705. 27, Plat. *Theaet.* 160 E, *ὅτι δῆποτ' ἂν* ἢ Aristid. ii. 511 (so read), Lucian i. 679 ὅτι ἂν δῆποτε κατηγορή, Dem. 364. 6, or without the verb *ὅτουδῆποτε* 393. 19, 788. 19, *ὄντιναδηποτοῦν* τρόπον 1010. 15, Hdt. vi. 134, Lucian i. 672, *ἄσσα δηποτοῦν* Polyb. xiii. 4, the omission of the verb being usual in later writers, who also employ the simple relative, a use rebuked by Phryn. p. 373 *Ὀνδηποτοῦν μὴ λέγε, ἀλλὰ δοκίμως ὄντιναδηποτοῦν*. It occurs frequently in the later writers. Eunap. 115 *ἐκεῖτο δὲ τὸ ἱερεῖον ἐν ᾧ δῆποτε τῷ σχήματι*, Dio Chrys. i. 632 ἢ καθ' ὃν δῆποτε, Clem.

¹ Bothe on *A. P.* ix. 174. 8 (Dübner ii. p. 162).

Alex. 825. 10 and Lobeck's examples Phryn. *l.c.* An effect of the tendency is seen in Aeschin. I. 163 (23. 28) where for *ὅστις δὲ ποιοῦν* there is a *ν.λ.* *ὅσδ' ὁ ποιοῦν*. So that in Dem. 1100. 1 the true reading is probably *καθ' ὃν (τινα) δὴ ποτε τρόπον ἐβούλοντο*. Similarly instead of *ὅποιος δὴ ποτε*, *ὅποσος δὴ ποτε* we have *οἷος δ.*, *ὅσος δ.*: *παρὰ οἷου δὴ ποτε* C. I. 3467. 21, *ὅσος δὴ ποτε* Hdt. i. 157, Dion. Hal. v. 9. 5, *ὅσος δὴ ποτε* Hdt. i. 199, ii. 22, Arist. 603 b 5, 1265 a 41, Theophr. *H. P.* vi. 7. 5. *τρόπῳ τινὶ ἢ παρενέσει ἥδ' ὅν* in Michel *Inscr. Gr.* 498 B 63, 43 is the only example of its kind that I know.

81 τῆς Ἀθηναίης the cobbler's patron saint *τ. 25 n.* On the order of the words see 119 n., vi. 35 n.: = Lucian i. 450 ... οὐκ ἂν δυναίμην, οὐδ' εἰ αὐτῇ μοι ἡ Ἀθηναίη...

83 στεγύλλιον as εἰδύλλιον, ἐπύλλιον, ἀνθύλλιον, μερακύλλιον, ξενύλλιον, κρετύλλιον, παιδαρύλλιον, Πριαμύλλιον, ζώλλιον Tzetz. *Iamb.* p. 521 Keiessler.

84 δαυιλέων τε καὶ καλῶν as πολλῶν τε καὶ... in Ionic, πολλῶν καὶ... in Attic. So Ath. 270 c καλῶν καὶ ἀφθόνων, 423 b καλῶν καὶ ποικίλων. καλοὶ τε κάγαθοί occurs for καλοὶ κάγαθοί, Ar. *Eg.* 227 Blaydes.¹

85 κλείσας like the miser with his hoards in Liban. iv. 838. 22 ἐπιρράξας οὖν τὸ πῶμα (of his κιβώτιον), καὶ κλείσας ἀσφαλῶς ἀποτρέχω. 'Apollodor. p. 185 W. εἰς λάρνακα κατέθετο κακεῖ ἐφύλασσε ταύτην.' So κατάκλειστος Sext. Emp. *Pyrrh. Hyg.* i. 143 τινὶ δόξομεν ἔσεσθαι τοῦτον τίμιον ἢ κατάκλειστον οὕτως; *cataclistus* Appul. *Met.* xi. 245 (772). 'P seems to me to read κα[σ]τάς = καταστάς (for the form, Anon. ap. Apollon. Dysc. in Schaefer Greg. Cor. p. 187 ὁ δ' ἐξύπισθα κασταθείς (Alcman?), καστορνύσα Hom. p. 32, κάστρομα Hesych. *s.v.* κάσχεθε κτλ. See Eust. p. 880. 10, ἄσθησι Hrd. viii. 1 n.): which might appear to mean 'at your ease' Blomfield on Aesch. *Pers.* 300 (= 298) or 'stand sentry over them': see the Dictionaries. But, even so, I would read κλείσας.¹

86 τοῦ Ταυρεῶνος: Taureon was the name of a month at Cyzicus (C. I. 3657, 3658), Ephesus and elsewhere (Bischoff *de Fast. Gr. Ant.*), Fraenckel *Inscr. von Perg.* II. p. 207 a.

86-88 γάμον ποιεῖ (Attic γάμους Thom. Mag. p. 177: Ach. Tat. i. 3 παρεσκεύαζεν ὁ πατήρ εἰς νέωτα ποιῆσαι τοὺς γάμους, Xen. *Ephes.* ii. 7 ὁ Ἀψυρτος ἐποίει τῆς θυγατρὸς τοὺς γάμους, Dem. 869. 23 when we γάμους ποιοῦμεν... ἀδελφῶν καὶ θυγατέρων βίου ἐγχειρίζομεν, Menand. *fr.* 450, *faire les noces, facere nuptias* Plaut. *Aul.* 288. The phrase is also used of ἱεροὶ γάμοι: so the allusion in Plato *Rep.* 458 E γάμους ποιήσομεν ἱεροὺς εἰς δύνανται ὅτι μάλιστα εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι. Menand. *fr.* 320 ἐμὲ γὰρ διέτριψεν ὁ κομψότατος ἀνδρῶν Χαιρεφῶν ἱερὸν γάμον φάσκων ποιῆσειν δευτέραν μετ' εἰκάδα. (Chares of Mitylene Ath. 575 c has ποιεῖσθαι τοὺς γάμους of a daughter—wrongly, since γάμους ποιεῖσθαι = 'to marry' Xen. *Rep. Lac.* i. 6: the converse error is made by Tzetz., sch. Hes. *Op.* 568. ποιεῖ is used in the present: Lucian i. 168 γαμῶ followed by γαμήσεις (cf. sch. Eur. *Tro.* 44), Strato Com. *τ. 19* θύεις, 21 θυσιάζεις. τῆς Ἀρτακηνῆς: Artace¹ was a Milesian colony and a harbour of Cyzicus (Strabo 635), the name being applied to the island, hill, and town: Hdt. vi. 14 ἄνδρα Κυζικηνὸν ἥκοντα ἐξ Ἀρτάκης πόλιος, vi. 33, Strabo 576, 582. Aphrodite was called after the place according to Steph.

¹ See also Hasluck *Cyzicus* ch. II.¹

Byz. (καὶ Ἀρτακία Berkel.) οὕτω γὰρ αὐτόθι ἡ Ἀφροδίτη καλεῖται¹. Compare the titles Παφία, Κύπρις, Κυθηρ-, Ἐφεσία of Artemis, Δινδυμνή and other titles of Rhea Lobeck *Proll.* p. 196. The difficulty of the present passage is to determine whether the reference is to an ordinary or ἱερὸς γάμος. For the latter see Lobeck *Aglaoph.* 605 sqq., 651, Preller *Myth. Gr.* I. 165, Hermann *All.* pp. 341, 349, 481, Burton *1001 Nights* x. 266, Menand. *l.c.* Theocr. xvii. 131, Pollux i. 37, Hesych. *s.v.* Λέχερνα, Διονύσου γάμος, Theocr. xv., and my note in *J. Phil.* xxxi. 11.¹ Alcaeus Com. wrote an ἱερὸς γάμος (I. 759 K.). But if Hecate be the goddess, her connection with the marriage of Aphrodite (and Adonis?) would be most obscure; and if Hecate is a woman it is easiest to suppose that Artakene is her daughter. It is somewhat hard to understand why a daughter should have been called by a place-name: compare however Theocr. xv. 97 ἂ τὰς Ἀργείας θυγάτηρ, and ἡ Μαγδαληνὴ of the N. T. In Soph. *fr.* 831 τί μέλλει Ἀρτακῆς τε καὶ Περκώσιοι; the word is probably used in chaff. In *vv.* 91, 92, an allusion to the goddesses is clearly implied 'though Hecate or our lady of Artace' as *v.* 81. Ἐκατῇ as Κυβέλη (-ελη?) in Heliod. vii. 9, will then be derived from Ἐκάτη as Ἀρτεμῖς in vi. 87, 89, 95 from Ἀρτεμῖς (so too Μητρίς, -ίχη I., Μητροτίμη III. from the Μεγάλη Μήτηρ—for other names derived from gods and heroes see Pape p. xxiii, Fick *Personennamen* p. 304).¹ These names were found mostly in the regions of Ephesus, Miletus and the islands as Ἀρτεμίδωρος of Ephesus the geographer; others of Miletus, Smyrna, Aphrodisias, Chios; Ἀρτέμων of Ephesus, Miletus, Clazomenae, Pergamus, Abdera and Phaselis; Ἀρτεμῖς Miletus; Ἀρτεμῶ Smyrna, Teos; Ἐκαταῖος of Miletus, the historian; others of Thasos, Cnidus, Samos; this and Ἐκαταία are common in Coan inscriptions; Ἐκατοκλῆς of Ephesus; Ἐκάτων of Rhodes; Ἐκατῆς of Erythrae, Dittenberger *Syll.* 2 600, 210; Ἐκατόνυμος of Erythrae, Smyrna, Cos, Abdera, Sinope; Ἐκάτομος Caria, Miletus; the Carian Ἀρτεμισία was daughter of Ἐκατόνυμος, and we find Ἐκαταῖος son of Ἀρτέμων C. I. 2855 in the Miletus district. At Ephesus there was a Ἐκατήσιον as well as an Ἀρτεμισίον: but in view of the question as to the scene of this mime it may be worth noticing that Artemis-names, at any rate, are not uncommon in the Cyzicus district where Artemis was worshipped in many forms including the Artemis-Hecate type (Hasluck *Cyz.* pp. 232 f.). There was a month Ἀρτεμισίων Michel *Inscr. Gr.* 537, an Ἀρτεμίδωρος 538, 1225, 1226, Ἀρτέμων 1225, 1226; in *J. H. S.* xxvii. p. 66, xxiv. 40 Ἀρτεμίδωρος, xxiv. 27, 24 Ἀρτέμων, while Ἀρτεμῖς occurs *J. H. S.* xxvii. 67. Names of the -όδωρος pattern are very common. I note a parallel to Artacene in this series xxiv. 26 Ἐφεσηῖς ἡ Ἐφεσίον, and there is perhaps an Ἀρτεμῖς (Ἐρτ-) *J. H. S.* xxiv. 34, *Att. Mitth.* xxvi. 124, but -ās, -āτος I have not found. See also *v.* 100 n., vi. 34 n.¹

ὑποδημάτων χρῆσι: *νυμφίδες* Hesych., like the γαμικὴ χλαῖς of Ar. *An.* 1692, the wedding garment of Matth. *Ev.* xxii. 11 (Wetstein); see also Ach. Tat. ii. 11, Ter. *Heaut.* 777, Nonn. *D.* xlvii. 27, Liban. ii. 257 τοῖς δὲ τὴν νύμφην δέξεται ῥάπτουσιν.¹

88 ἄξουσι must have been written without the iota; the verb is liable to corruption in all its tenses: Valckenaer on Eur. *Phoen.* 1388, Greg. Cor.

¹ Ἀρτακηνή is a Thracian epithet of Hera, Dumont *Inscr. Thrac.* 33.¹

p. 177, Fix in *Thesaur.* II. p. 1068. Ar. *Ran.* 1001 Blaydes p. 124. τάλῃς: III. 35 n.

σὺν τύχῃ as σὺν θεοῖς 'with the help of': Bacchyl. xi. 115 σὺν δὲ τύχῃ ναίεις Μεταπόντιον. ix. 50 ἄς θεοὶ σὺν τύχῃς ᾤκισσαν. Aesch. *Cho.* 138 σὺν τύχῃ τινί. *Theb.* 459 σὺν τύχῃ δὲ τῷ. Soph. *Philoct.* 775. O. T. 80 ἐν τύχῃ δὲ τῷ σωτήρι βαίῃ. Aesch. *Suppl.* 142 σὺν πνοιαῖς πρόσφερε.

89 πάντως 'assuredly': Lucian iii. 303 εἰ γὰρ ἐλθὼν ὁ Πολέμων—ἤξει δὲ πάντως, i. 264 πάντως δὲ καὶ ἀκήκοάς τι περὶ αὐτῆς, 'of course,' Plat. *Gorg.* 527 A καὶ σε ἴσως τυπήσει τις καὶ ἐπὶ κόρῃς ἀτίμως καὶ πάντως προπηλακίει. Julian Imp. 222 A ἴσως μὲν καὶ ζῶντες, πάντως δὲ ἀπαλλαγέντες τοῦ σώματος, 353 C, Demetr. *de eloc.* 84, Synes. *Ep.* 95.⁷¹ ἀλλὰ 'so': compare e.g. Ar. *Ach.* 1189 ὁδὶ δὲ καὶ τὸς· ἀλλ' ἀνοιγε τὴν θύραν. Av. 1718. Eur. *Bacch.* 1070. θύλακον as Liban. iv. 206. 12 θυλάκους to carry the treasure in. ῥάψαι get them sewn for you: Ath. 159 b.

90 ὅπως μὴ.....διοίσουσι: 'Hesych.¹ Διοίσουσι· διαφέρουσι perhaps for διαφέρωσι since the subjunctive in such clauses is usual in Attic Prose Kühner-Blass §553. A. 4. Hom. a 56 αἰὲ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι θέλγει ὅπως Ἰθάκης ἐπιλήσεται. Monro *Hom. Gr.* §326. 3. Aesch. *Cho.* 264 σιγᾶθ', ὅπως μὴ πεύσεται τις, ὡς τέκνα. Soph. *Philoct.* 1069. Goodwin *M. & T.* §324, II. 100 n.⁷¹ The γαλή (Hehn¹ *Culturpfl.* p. 376) had the same character as the cat with us—mischievous and thievish, Babr. xxvii.¹ Lucian i. 603 ἀρπακτικώτεροι τῶν γαλῶν (Apostol. iii. 80 a), Ar. *Vesp.* 363, Pax 1151, *Thesm.* 559 we say 'It must have been the cat!' Plut. *Mor.* 519 D καθάπερ ὄψον, γαλῆς παραδραμούσης, αἶρουνσιν ἐκ μέσου. διαφέρειν (*differre* Verg. *A.* viii. 643, Hor. *Epod.* v. 99) in the sense διαφορεῖν may be considered poetical: Eur. *Bacch.* 743 πάντ' ἄνω τε καὶ κάτω διέφερον.

92 πρὸς τὰδε or πρὸς ταῦτα = 'in face of this,' 'so'; often in such phrases, Antisthenes *Aj.* 7 ἀθρεῖτε καὶ σκοπεῖτε, Aesch. *P. V.* 1062 βούλευε, Thuc. i. 71. 7, iv. 87. 6, Plat. *Charmid.* 176 C, *Phileb.* 20 A, Diog. L. vi. 7. 96 βουλευέου, -εσθε (cf. Xen. *Anab.* vi. 2. 5, Dio Chrys. i. 327, Aesch. *Eum.* 548), Soph. *El.* 383 φράζου, Eur. *Hec.* 844 φρόντιζε. 'Hdt. ix. 12 πρὸς ταῦτα τύχανε εὐ βουλευόμενος.' For εἰ θέλεις 'if you please' (Timokles 6, Philem. 122 εἰ βούλει, σκόπει), see VIII. 6 n.: used with some displeasure as in Soph. O. T. 343 πρὸς τὰδ', εἰ θέλεις, θυμοῦ..., Propert. iii. 4. 24 *Si placet, insultet, Carm. Priap.* li. *Quaedam, si placet hoc tibi, Priape, ficosissima me puella ludit.*

93 Soph. O. T. 1080 παῖδα τῆς τύχης τῆς εὐ διδούσης. Eur. *Hel.* 1637 ἀλλ' ἔδωκεν ἡ τύχη μοι. v. 25 n. ἡ ἀγαθὴ τύχη: *Carm. Por.* 42 δέξαι τὰν ἀγαθὰν τύχαν, δέξαι τὰν ὑγίειαν. Deinarchus i. 98 δέξασθε τὴν ἀγαθὴν τύχην, ἡ τιμωρήσασθαι παρέδωκε.... Lucian i. 147 προτείνας τῷ χεῖρε λάμβανε τὴν ἀγαθὴν τύχην, ii. 248 ἀθρόαν τὴν ἀγαθὴν τύχην ᾤετο ἕκαστος εἰς τὴν οἰκίαν ἐστυήσεσθαι. Ar. *Pax* 359 σὲ γὰρ αὐτοκράτορ· εἶλετ' ἀγαθὴ τις ἡμῖν τύχη. Synes. *Ep.* 48 ἡ ἀγαθὴ σοι τύχη συνῆν. 102 τοὺς δεομένους συνιστάναι τῇ ἀγαθῇ τύχῃ. Dem. 315. 17 ἀγαθῇ γε (οὐχ ὀρᾶς;) τύχῃ συμβεβιωκώς.

94, 95 'i.e. to those whom you touch οὐτι καλὸν οὐδ' ἐφίμερον πρόσεστιν οὐδὲ τερπνὸν οὐδ' ἐράσμιον (Simon. Amorg. 7. 51) οὐδὲ ποθεινόν. 'Ερως, Πόθος, and Ἴμερος are often identified as by Meleag. *A. P.* xii. 54. Anacreon

¹ Crusius.

ὁ πόθων ἴδρις *Anth. Append.* ii. 367 b, wrote (*A. P.* ix. 239 lines inserted in) σὺν ἱμέροις: Eugenēs xvi. 308 τὸν τοῖς μελιχροῖς ἱμέροισι σὺντροφὸν Ἀνακρέοντα...χέλυσ δ' ὅμως τὸν εἰς Ἑρωτὰς ὕμνον ἀθροίζεται. Cf. Antip. Sid. vii. 29. No doubt these personifications were used by Anacreon as in the *Anacreontea*. Mnasalkas *A. P.* ix. 324 πάντα δ' Ἑρωτες καὶ Πόθος. Meleag. v. 212 αἰεὶ μοι δινεῖ μὲν ἐν οὐασιν ἦχος Ἑρωτος, ὄμμα δὲ σίγα Πόθοις τὸ γλυκὺ δάκρυ φέρε. Aesch. *Suppl.* 1049 μετὰκοῖνοι δὲ φίλα ματρὶ πάρεσιν Πόθος ᾄ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ.....τρίβοι τ' Ἑρώτων. All are represented as winged figures, attendants of Ἀφροδίτῃ: 'Hom. θ 364,' Babrius xxxii. 2 Κύπρις ἡ Πόθων μήτηρ, Cornutus p. 142 and Osann's note p. 324, Paus. i. 43. 6, Catull. xiii. 11, 12, Hor. *Carm.* i. 19. 1, Meleag. *A. P.* v. 140, 179, xii. 95, Rufinus *A. P.* v. 87, Philodem. *A. P.* ix. 570, anon. *A. P.* xii. 585, Bion i. 80 sqq., Ar. *Pax* 456, Theocr. xv. 120: companions are the Ὀραι, as in Hom. *h. Aphr.* and *h. Ar.* 194, and Χάριτες (e.g. Ibycus *fr.* 5, Lucian ii. 466): Eur. *Bacch.* 407 ἐκεῖ Χάριτες ἐκεῖ δὲ Πόθος, Hes. *Theogon.* 64. All these and similar personifications confer by their touch the qualities they represent Theocr. x. 24 Μῶσαι...ὧν γὰρ χ' ἄψῃσθε, θεαί, καλὰ πάντα ποιεῖτε. Aesch. *Cho.* 947 ἔθιγε...χερὸς...Διὸς κόρα (Δίκη) (cf. Aesch. *Ag.* 1404), 'Varro *fr.* 371 B *Lucilla in mento impressa amoris digitulo*,' Lucian i. 266: in a more ornamental form Pind. *P.* ix. 62 (Ὀραι and Γαῖα) ταῖ δ' ἐπιγουνίδιον θαυσάμενοι βρέφος αὐγαῖς νέκταρ ἐν χεῖλεσσι καὶ ἀμβροσίαν στάξοισι, θήσονται τέ μιν ἀθάνατον. Theocr. xv. 106 Κύπρι Διωναία τὴ μὲν ἀθάνατον ἀπὸ θνατᾶς...ἐποίησας Βερενίκαν ἀμβροσίαν ἐς στήθος ἀποστάξασα γυναικός. xvii. 36 τῇ μὲν Κύπρον ἔχοισα Διώνας πότνια κούρα κόλπον ἐς εὐώδη ραδινὰς ἐσεμάξατο χεῖρας (copied by Nicet. Eugen. ii. 305 ἡ Κύπρις, ὡς ἔοικεν, αὐτῇ, πάρθενε, τὰς χεῖρας εἰς τὸν κόλπον ἐντέθεικέ σου. So Ar. *Lys.* 551 ἀλλ' ἦν περ ὁ τε γλυκύθυμος Ἑρως χῆ Κυπριγένει' Ἀφροδίτῃ ἡμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν καταπνεύσῃ...). Callim. *fr.* 121 to the Graces ἔλλατε νῦν ἐλέγοισι δ' ἐνιψήσασθε λιπώσας χεῖρας ἑμοῖς. Crinag. *A. P.* xvi. 273 αὐτὸς σοι Φοῖβοιο πᾶσι λαβικήδεα τέχνης ἰδμοσύνην, πανάκη χεῖρα λιπηνάμενος...στέρνοισι ἐνεμάξατο, Hemst. ap. Ernest. Callim. p. 489 dealing with Alciph. iii. 44 ἀλλ' ἴσως εὐμενεστέροις ὄμμασιν ἐκείνον εἶδον αἱ Χάριτες ὡς τοὺς μὲν ἀπομάττεσθαι πρὸς αὐτοῦ.... Himer. *Or.* i. 19 connects Χάριτες, Ἀφροδίτῃ, Ὀραι, Ἑρωτες, and Πειθῷ, καὶ Πόθοι καὶ Ἴμερος· ὁ μὲν ἐφίξαν τὸις ὄμμασι· οἱ δὲ τὰς παρειὰς αἰδοῖ φοινίσσοντες a colour deeper than roses in spring, Πειθῷ δὲ κατὰ τῶν χειλέων σκηνώσασα τὴν ἐαυτῆς χάριν συναποστάζει τοῖς ῥήμασι. In Hes. *Op.* 75 the maiden over whom Aphrodite is bidden χάριν ἀμφιχέαι καὶ πόθον, is decked out by the Χάριτες, Πειθῷ, and Ὀραι. *Cypria fr.* 3 εἴματα μὲν χροῖ ἔστο τά οἱ Χάριτες τε καὶ Ὀραι ποίησαν καὶ ἔβαψαν ἐν ἀνθεσιν εἰαρινόισιν, οἷα φέρουσ' Ὀραι ἐν τε κρόκῳ κ.τ.λ. Hermipp. *fr.* 5 καιροσπάθητον ἀνθέων ὕφασμα καινὸν Ὀρῶν. Chaeremon *fr.* 13. Cf. Rufinus *A. P.* v. 70. Other images are those of Rhianus in *A. P.* xii. 121 Χάριτες...ἐπηχύναντο χέρεσσι (imitated by Meleag. xii. 122 ὦ Χάριτες...εἰς τρυφερὰς ἡγκαλίσασθε χέρας) and *A. P.* xii. 38 Ὀραὶ σοι Χάριτες τε κατὰ γλυκὺ χεῖαν ἔλαιον. Alexis 251. 6 ὄζουσα τῶν Ὀρῶν λοπάς. *A. P.* vii. 25 Χαρίτων πνείοντα μέλη πνείοντα δ' Ἑρώτων. Theocr. i. 149 ὡς καλὸν ὄσδε· Ὀρᾶν πεπλυσθαι νιν ἐπὶ κράναισι δοκησεῖς.¹ 'κνύσα a 'scald knave' *scabies* Martial v. 60. κνύς E. M. 523. 4. τὸ δὲ κνύζα, ὡς λέγει Ἡρωδιανός (II. 901), εἰ μὲν ἐπὶ τοῦ φυτοῦ, συγκοπή ἐστὶν οἶον χαμαιζήλοιο κονύζης' (Nicand. *Ther.* 70). εἰ δὲ ἐπὶ τοῦ παρεφθαρμένου καὶ

ἐρρυσωμένον, οὐ συγκοπή ἐστίν, ἀλλ' ἀπὸ τοῦ κνύω· ἀφ' οὗ κνύος ἡ φθορά, οἶον 'κατὰ κνύος αἶνον ἔχεν, ψιλῶτο δὲ κάρηνα' (Hesiod *fr.* 51 Kinkel)· γίνεται κνύζα ὡς παρὰ Ἀνακρέοντι ἐν ἰάμβῳ (*fr.* 87) 'κνύζη τις ἦδη καὶ πέπειρα γενομένη (γίνομαι al.) σὴν διὰ μαργασύνην.' κνύσα seems to be yet another form bearing the same meaning as κνύος. Meister read κνύζα (σ and ζ are confused in Egyptian papyri e.g. Nauck *Trag. fr.* p. 33 *vv.* 6, 15), a more familiar noun-form (Lobeck *proll.* 359), but parallels to κνύσα occur: δείσα 'filth' from δεύω Suid., Lobeck *proll.* 418, δεισαλέος Clem. Al. 297, φθίσα Hesych. (ἡ λεπτή ἀπὸ φθίσεως), ῥυσά (sic) Suid. (ἡ μάρανσις ἡ γήρασις). λέγεται καὶ ῥυσή, ῥυσαλέος, Phot., while the other form ῥύζα appears in Hesych. 'Ρύζα βιοῦ: (MS. βία) ἡ τοῦ τόξου τάσις, κνύσα with Eust. 1746. 13 ἡ κνύζα ὡς σχίζω σχίζα, and κνισαλέω Hesych. (περικνίστω). For the sense 'itch' compare further ξύω, Ξύσμα· κνηφή, λέπρα Hesych., ψάω, Ψῶζα· κνησμὸς μετὰ δυσωδίας Suid., Eupolis *fr.* 191. σκύζα=κάπρα Hesych., Σκυζᾶν τὸ πρὸς τὸ πᾶσχειν ὀργᾶν Bekk. An. 12. 15, cf. κνυζῶμαι E. M. 523. 3, κνύος as φλύος Herodian i. 445. 17, ὀφρὸβριῦν, dedecus. κακή λώβη: "Callim. *P. Oxy.* VII. 298," Hom. Γ 42 λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων, Eur. *Tro.* 131 τὰν Μενελάου μετανισσόμεναι στυγνὰν ἄλοχον, Κάστορι λώβαν, τῷ τ' Εὐρώτῃ δύσκειαν. *A. P.* xi. 327 Λυκαίνιδα τὴν Ἀφροδίτης λώβην. *ib.* 322.

96 ὥστ' ἐκ μὲν ἡμέων δι' ἑλεόν σεο ἡ πρήξις I believe to be the solution of this difficult line. The construction with ἐκ is common in a legal formula, where ἡ πρᾶξις means the 'exaction' or 'execution' of a debt: Grenfell *Greek Papyri* 1896, p. 50 ἡ δὲ πρᾶξις ἔστω Καίητι ἐκ τοῦ Ἀρπαήσιος καὶ ἐκ τῶν ὑπαρχόντων αὐτῷ πάντων καθάπερ ἐκ δίκης. *ib.* pp. 39, 43, 59, 60. σεῶ is a contraction for σεό ἡ (Buecheler) as ἐγῶδε in I. for ἐγὼ ἦδε.

δι' ἑλεόν σεο are to be taken together. Whether Herodas wrote ἔλεον or ἔλεος is a small matter; the omission in the text was probably due to διελεοσσεω, but copyists were apt to write ἔλεος for ἔλεον: 'ἔλεος autem neutr. quum alibi, tum in N. T. et ap. LXX Interpr. V. Schleusner. Plur. ἐλέη ap. Epiphan. vol. 2 p. 284 B. Formae huius usus continetur scriptoribus Alexandrinam dialectum sequutis, etsi saepe illata est probris et antiquis, quod ex nonnullis ostendi ad Diodori 3. 18, p. 187. 95.' W. Dind. in *Thesaur.* I do not think it is at all likely that Herodas used it here. 'Hesych. has δι' οἶκτον· δι' ἔλεον.'

'I would suggest that the true reading is λιμαλέως ἐτι πρήξις. λιμαλεοσσεωπρήξις is unmistakably the reading of P: but the third letter (given as σ by the editors) I am not sure of. Only part appears in any case and it might also be α, ε, ο, ω. As they stand the letters seem to me like a plain misunderstanding of an original in which εω was designed to correct ...λεος to ...λεως, or perhaps -λις, -λεος, -(λ)εω(s) are all variants and the real reading is hopelessly lost.

But it is not, I think, quite so bad as that: since λιμαλεος εω πρήξις admits of an easy deduction that λιμαλεος ἐτι πρήξις· εω· was the original reading, εω—a right correction of εο(s), since adjectives in αλεος are dissyllabic, and the verb πρήξις is easier than πρῆξις—was taken as a correction of ἔτι, or of ε if τι had dropped out before π: the omission of μ before αλ was a mere piece of carelessness, the word being one more likely than not to be corrupted. Schmidt notes four several entries in Hesychius s.v. λιμαλεον,

Δειμαλεια, Λιμαλεος, and Λαιμαλαιον the gloss being generally ῥυσός. Another is perhaps Μαλεοι: ὄριοι, where however Μανοί: ἀραοί is perhaps more probable. It must however be admitted (1) that adverbial phrases in -ως with πράσσω are usually restricted, though not as strictly as might be supposed from Dictionaries; besides εὖ and κακῶς we have λαμπρῶς Menand. *fr.* 340, Alciph. i. 38, μακαρίως Ar. *Pl.* 629, εὐτυχῶς καὶ μακαρίως Alciph. iii. 46, εὐδαιμόνως Ar. *Pax* 802, ὁμοίως *ib.* 1255, μετρίως Alexis 265, φλαύρως Hdt. iii. 129, vi. 135, ὁμοίως Xen. *Oec.* 20. 1, μᾶλλον ἀντιρρόπως Hell. v. 1. 36, ἀσφαλῶς Eupolis 115 which would justify us in reading δειλαίως here if not λαιμαλέως, (2) that ἐκ is unusual except of the source of good fortune, i.e. the gods. However in Soph. *O.C.* 392 there is a well-attested variant τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν; where εὖ πράσσειν=κερδαίνω as *O.T.* 1006 and e.g. Ar. *Plut.* 244.

The sense is 'At my hands you may still fare hungrily'—'your pot won't boil' (*v.* 76)—, 'you won't get any bread' (*v.* 73).⁷¹

100 Εὐετηρίς: forms already recorded are Εὐετήριος, Εὐετηρία (Pape). 'For this termination compare the Cyzicene Trieteris Ditt. *Syll.* 2 584.⁷² The name may have had associations we do not know of; in any case it is suitable of a ψαλτρία, since among the names of courtesans we find Θάλλουσα (VI. 90 n.), Ὀπώρα, Εὐφροσύνη, Εὐφρώ, Εἰρήνη, Εἰρηνίς, Γαλήνη. IX. 2.⁷³

101 ἀνώγουσ' only implies that she uses the imperative λαβέ, as χαίρειν κελεύω=χαίρε, Hdt. i. 116 κατέβαινε ἐς λιτάς τε καὶ συγγνώμην ἐωντῷ κελεύων ἔχειν αὐτόν, Dem. 1367. 11 τὸν νόμον ὃς κελεύει.....γράψασθαι 'permits' (saying γραψάσθω). Synonyms are ἐπιτάσσω, καταξιώ.

'λαβέ,' she says, 'accept the price': Ar. *Ran.* 177, Theopomp. *fr.* 26, Alexis 16. 11, Quint. Sm. ix. 512, Macho (Ath. 583 c), Lucian iii. 297, i. 558, 569, Philostr. *Ep.* 20, '68, 69, Heropyth. *F.H.G.* IV. 428, 'Menand. *Pk.* 92 βούλει λαβεῖν ἐπτά...τάλαντα.⁷⁴

102 Δαρίκοις 'as in C. I. G. 1511 (Herw. *Lex.*)⁷⁵; perhaps a gloss on e.g. χρυσέους. A parallel to the two forms in -εικός, -ικός, is κεραμικός, -εικός, if genuine: see Lob. *Phryg.* 147 where add schol. Pind. *Ol.* xiii. 27.

104 δέννοις Ionic=λοιδορίαίς Hdt. ix. 107, Lycophr. 777. δειννάζειν Theogn. 1211, Eur. *Rhes.* 944, Soph. *Aj.* 243, *Ant.* 759, Lycophr. 404. Hesych. also gives δεινόν· κακολόγον. 'The form suggests rather the Aeolic equivalent of δεινός.'

105 The argument I take to be 'Beware of letting them go away to one of these three women (Hekate, Artakene *v.* 86-8, Eueteris *v.* 99), who are so likely to want them': cf. *v.* 92 πρὸς τὰδ', εἰ θέλεις, σκέπτειν. εὐλαβοῦ δοῦναι is correct (Soph. *O.T.* 616, Plat. *Phaedo* 101 C, 'Aeschin. 65. 1,⁷⁶ Diphil. 116) in the same sense as εὐλ. μὴ δοῦναι (Eur. *Or.* 1059, Ar. *Lys.* 1277, *frag. ap.* Plat. *Charm.* 155 D). So with φυλάσσεσθαι Soph. *fr.* 431. 2) (Hdt. i. 108. φέρε as in φέρ' εἰπέ, Aesch. *P.V.* 310 φέρε γὰρ σήμαινε. Hdt. iv. 127 φέρετε...πειράσθε. Aristid. i. 105 φέρ' οὖν ἔκσωζε. 'I give W.H.'s note: my placing of a fragment gives τῶν τριῶν ὄν<αρ> δοῦναι. This rules out the idea that τῶν τριῶν are any other three ladies: they must be three things given to one customer (for three customers?). δοῦναι τῶν τριῶν 'give (any) of the three even in dreams' seems to me preferable to 'give a shadow of the three.'

What are the three articles? What article would Kerdon be angry at having handed about? Surely the same article that Koritto (vi. 29) ἔδωκε to Euboule and Euboule ἔδωκε with cautions as to secrecy to Nossis. Kerdon distributes these to good customers in the hope of attracting trade, and trusts to his customers' promises and bashfulness not to lend them.

¹107 ἀντίπον 'have I gainsaid' satisfies the requirements of sense (for the gift has been made) and of grammar (see page 189: with ἡ Hom. ζ 200, i 405); whether it is wholly in accordance with the traces of P I am not equally confident. But it is probably what Herodas wrote.

108 After σαν only two letters are missing, and I can do no better than σῆ ἂν λῆ (Aesch. Ag. 939 Blomf., Ionic). P then had τὸν πῖς<υγγον>. I give W. H.'s note and reading.

<τὸν¹ εἰς ἄλλας> ἔδοντα λίθινον Lucian ii. 579 *Asin.* 11 ἐπεὶ με τὸν πάλαι ἀδαμάντινον ὡς ἔλεγον αἱ γυναῖκες, ἐς μηδεμίαν γυναῖκα τὰ ὅμματα ταῦτα ἐρωτικῶς ποτε ἐκτείναντα, συλλαβοῦσα.....αἰχμάλωτον ἔχεις. Strato *A. P.* xii. 175 τίς γὰρ ἀνὴρ ἐς ἔρωτ' ἀδαμάντινος; Pindar *fr.* 123 τὰς δὲ Θεοξένου ἀκτίνας προσώπου μαρμαρίζουσας δρακεῖς ὅς μὴ πόθῳ μαίνεται ἐξ ἀδάμαντος ἢ σιδήρου κεχάλκευται μέλαιναν καρδίαν. Theocr. xxix. 22, iii. 38. Heliod. iv. 4, vii. 9. Ach. Tat. v. 22 σιδήρεός τις ἢ ξύλον. Jacobs *A. P.* x. p. 65 (Strato *l.c.*), Hase in *Thes. sc.* ἀδαμάντινος. Plaut. *Poen.* 290 *Nam illa mulier lapidem salicem subigere ut se amet potest.* Theocr. xxiii. 20 λάϊνε παῖ καὶ ἔρωτος ἀνάξιε. Rufinus *A. P.* v. 41 τίς γυμνὴν οὕτω σε καὶ ἐξέβαλεν καὶ ἔδειρεν; τίς ψυχὴν λιθίνην εἶχε καὶ οὐκ ἔβλεπεν; Plut. *Mor.* 133 D, *A. P.* xi. 255 and vi. 4 n.

109 means 'I the ἀναίσθητος would die for your love.'

ἐς θεούς the regular phrase. *A. P.* vii. 62 ψυχῆς εἰμὶ Πλάτωνος ἀποπταμένης ἐς Ὀλυμπον, ἐς ἀθανάτους, *A. P.* xvi. 185, 'εἰς οὐρανὸν Herodian i. 5, 6. Exactly this hyperbole is rare, and I know of no instance in Greek earlier than Nicet. Eugen. iv. 387 Πρῶτον γὰρ οἶμαι...πτηνοδραμῆσαι τοὺς λίθους ἐς αἰθέρα ἢ τοξικῆς ἔρωτα παυθῆναι κάτω (Boissonade), though 'one cannot fly' was proverbial Chariton viii. 22, Paroem. II. 217. 'The contrast 'divine' and λίθινος (in the sense 'blockhead') occurs Liban. ii. 79. 2 κὰν μὴ θεῶν παῖδας ἀποφῆνῃ τοὺς νεούς, κὰν ὥσι λίθινοι.'

110 ἡθμον P: the right reading ἰσθμόν may be restored from Nonn. iv. 139 χεῖλα σιγήσαιμι τὸ δὲ στόμα πορθμόν Ἐρώτων πειθῶ ναιετάουσα χεῖ μελιθεῖα φωνήν, the metaphor here differing but slightly: Himer. *Or.* ii. 24 of Xerxes τοῖς μὲν γὰρ πορθμοῖς ἐπιτίθει τὴν ἡπειρον, τὰς δὲ φοινίσσας διὰ μέσων τῶν ἰσθμῶν ἔπεμπε. Sch. Eur. *Hec.* 1083. Confusion of ἰσθμός and ἡθμός is extremely common in MSS.: Empedocles v. 293 (Arist. 473 b 27, 914 b 33, Longin. xxxii. 5, Xen. *Mem.* i. 4. 6: cf. *A. P.* ix. 482. 23 (Jacobs), Greg. Cor. p. 429 Schaefer). 'Artemid. v. 5 (II. 490 Reiff.).' Hesych. gives ἰσθμῶν: περιτραχήλιον and ἰσθμῶν: περιτραχήλιον, ἰσθμῶν: περιτραχήλια, while for ἰσθμόν (ἡθμόν see *A. P.* vi. 101. 3 (Stadtm.)). It is conceivable that we have here ἰσθμόν or ἰσθμῶν coined on the analogy of εἰσίσθη Hom. σ 299 sch., Eust. 1347. 44, Oppian *Hal.* i. 738. ἰσθμός is usually employed metaphorically of the neck in Plat. *Tim.* 69 E (cf. Eust. *l.c.*), Nicand. *Alex.* 79, schol., but see

¹ So Croiset restores Menand. S. 128 it seems incredible τὸν εἰς ἅπαντας κόσμον καὶ σώφρονα τοὺς ἀλλοτρίους εἰς ἐμὲ τοιοῦτον γεγονέναι. Compare further Aristaeen. *Ep.* ii. 20.

also Ar. *Pax* 879, *Thesm.* 647.¹ Soph. *fr.* 145 has another metaphor ἀνέχουσα βίου βραχὺν ἰσθμόν 'sustaining his life like a little ridge above the waves.'

111 'Oh the man's half-divine that you chatter to day and night.' Cf. Sappho *fr.* 2 φαίνεται μοι κῆνος ἴσος θεοῖσιν ἔμμεν ὦνῃ ὅστις ἐνάντιός τοι ἰξάνει καὶ πλάσιον ἀδὺ φωνείσας ὑπακούει. Theogn. 339 χοῦτως ἂν δοκέοιμι μετ' ἀνθρώπους θεὸς εἶναι εἴ μ' ἀποτισάμενον μοῖρα κίχοι θανάτου. Philem. *fr.* 79 ἅπαντες οἱ φαγόντες ἐγένοντ' ἂν θεοί. Rufin. *A. P.* v. 95 εὐδαίμων ὁ βλέπων σε· τρισόλβιος ὅστις ἀκούει· ἡμίθεος δ' ὁ φιλῶν· ἀθάνατος δ' ὁ γαμῶν. Propert. iii. 6. 10, 7. 39, 40. Plaut. *Curcul.* 167 *sum deus.* Terent. *Hec.* 843 *deus sum si hoc ita est.* Phorm. 345 *non tu hunc habes plane praesentem deum?* Otto *Sprichw.* p. 109. Chariton vii. 5 Διονύσιος δὲ προσεκύνησε καὶ ἰσόθεον ἔδοξεν εἶναι. Similarly Sappho *fr.* 37, 'Ael. *N. A.* x. 48 προὔτιμων συνοικεῖν ἐκείνῳ ἢ θεαὶ γεγονέναι. Sirach xxxvi. 23, and similar phrases IV. 75 n.: add Synes. *Ep.* 79 οὕτως ἀράσσει τῇ κεφαλῇ τὸν οὐρανόν, (Hdt. iii. 30), 57, Eur. *H. F.* 1227. Ptolem. *A. P.* ix. 577 οἶδ' ὅτι θανατὸς ἐγὼ καὶ ἐφάμερος· ἀλλ' ὅταν ἄστρον μαστεύω πυκνὰς ἀμφιδρόμους ἔλικας οὐκέτ' ἐπιψαύω γαίης ποσίν, ἀλλὰ παρ' αὐτῷ Ζηνὶ θεοτροφίης πίμπλαμαι ἀμβροσίης. Hor. *Od.* i. 1. 35 *quod si me lyricis vatibus inseres sublimi feriam sidera vertice.* Ov. *Met.* iii. 61. Propert. i. 8. 43. Petron. 37 *nunc in caelum abiit et Trimalchionis topanta est,* 57 *hoc facto putabat se solium Jovis tenere* (Burmans). Pythag. *Ep.* 2 δοκεῖ εἶναι ἐγγύτατα θεοῦ ἢ διαγωγή. Xen. *Mem.* i. 6. 10 ἐγγυτάτω τοῦ θεοῦ. Plat. *Phileb.* 16 C οἱ παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεοῦ οἰκοῦντες. 'Heraclit. *De incredib.* xxxii. after a good meal ἐν θεοῖς φαιμέν γεγονέναι. Artemid. iv. 72 καὶ ταῦτα εἶναι τὸ εἰς οὐρανὸν ἀναβαίνειν καὶ τὴν ὑπερβάλλουσαν εὐδαιμονίαν. Lucian ii. 488 μετρίαν καὶ ἄτυφον...ὁ δὲ ταῦτα εἰπὼν ὑπὲρ αὐτὸν τὸν οὐρανὸν ἀνεβίβαζε τὴν γυναῖκα ὡς καὶ θεαὶς αὐτὴν ἀπεικάζειν. Liban. iii. 290. 9 πατέρων ἀρεταὶ ψαύουσαι τῆς οὐρανίας ἀφίδος. Rhian. Cret. (Stob. *Fl.* iv. 34. 10) ἐπιλήθεται οὐνεκα γαίαν ποσσὶν ἐπιστείβει...ἀλλὰ...κεφαλὴν ὑπὲρ αὐχένος ἴσχει (where sense demands, for αὐχένος, οὐρανὸν or the like).

ἀπφίσταται is the natural word to expect. Philo II. 421. 37 τοῦτο τὸ γένος οὐ μακρὰν ἀπφίσταται θεοῦ. 221. 11 τὰς ψευδεῖς δόξας μακρὰν τῆς διανοίας αὐτῶν ἀποικίζων. Clem. Alex. p. 192. 7 τὰ ἀλόγιστα πάθη μακρὰν ἀπφίσταται τοῦ ἡμετέρου χοροῦ. Agathias *Hist.* iv. 8, p. 221 Niebuhr τούτων μὲν ὡς πορρωτάτω τοῖς τρόποις ἀπφίστατο. Plut. *Mor.* 989 C θηρία...πόρρω τῆς κενῆς δόξης ἀπφισμέναι. 1123 E. 975 F. *Pyrrh.* 20. Phot. *Bibl.* p. 84 b 8 οὐδὲ τοῦ ἡδέος ἀπφισμένος and literally e.g. Dio Chrys. i. 676. So too¹ Chaeremon 18 χρεια δ' ἀνάγκης οὐκ ἀπφίσταται πολὺ. Eur. *fr.* 255 καὶ τὴν Δίκην πον μάκρ' ἀπφίσταται βροτῶν. *H. F.* 556 ἀποικεῖ τῆσδε τῆς θεοῦ πρόσω. Plat. *Phileb.* 16 C κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. Phryn. Bekk. An. 72. 24 Χωρὶς οἰκοῦσιν: οἷον διεστῆκασιν· 'χωρὶς γὰρ οἰκοῦσ' ἀρεταὶ τῶν ἡδονῶν.' Eur. *Hec.* 2 ἴν' Αἰδῆς χωρὶς φέκται θεῶν. Plut. *Mor.* 334 B ἀπεσκηνώκει μακρὰν τὰ ὅτα Μουσῶν. Plat. *Rep.* 610 E οὕτω πόρρω πον, ὡς ἔοικεν, ἐσκήνηται τοῦ θανάσιμος εἶναι. See also οὐ μακρὰν ἄπεισι Ar. *Ran.* 434 Blaydes.

112 χεῖλα οἴγεις implies speaking in a loud bold voice (τονθορύζειν: Aesch. *P. V.* 636 λέξω τορῶς...οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἀπλῶ λόγῳ, ὥσπερ

¹ Grotius for μακρὰν: cf. Jacobs *Anth.* p. 683. But this will not serve to correct the barbaric ἦθος πανούργον μακρὰν οἰκίζει θεοῦ (Menand. *monost.* 572, IV. p. 356 Mein.), which contributes, however, to my purpose.

δίκαιον πρὸς φίλους οἶγειν στόμα. Lucian iii. 60 ἤκουσα οὐ... ἄσημόν τινα φωνήν, ἀλλὰ μοι καὶ ἔχρησεν ὁ Μένων αὐτὸς ἀνοίξας τὸ στόμα. Ar. *Av.* 1719 (paratragic) χρῆ... ἀνοίγειν ἱερὸν εὐφημον στόμα in song. Verg. *Aen.* ii. 246 *fatis aperit Cassandra futuris ora.* iii. 457 *canat vocemque volens atque ora resolvat.* See Wetstein on *Matth.* v. 2 ἀνοίξας τὸ στόμα ἐδίδαξεν, who says 'ore aperto loqui est clara voce et cum fiducia loqui. opponitur ei qui clam mussitat aut murmurat et in aurem alterius aliquid insusurrat.' 'ἀνοίξαι στόμα can also be used of kissing Aristaenet. *Ep.* i. 16, of gaping, yawning 'Ael. *N. A.* xiii. 12, Hesych. s.v. Χάσαι, Ach. Tat. iv. 2 of the hippopotamus μέχρη τῶν κροταφῶν ἀνοίγει τὸ στόμα, 'and of drinking Nonn. *D.* xi. 158: in desire of food Ael. *N. A.* xiii. 12, of drink *Sirach* xxvi. 12.' If χεῖλεα οἶγειν refers here to kisses it is only by a double meaning.

113 = 117 ὁδὸς... τὸν πόδα: it may be doubted whether φέρε is 'come!' or 'give,' and on this depends whether we read θῶμι or θῶ μιν. There is the same doubt in Ar. *Vesp.* 1161-4 ἐνθες πόδ'... ἐς τὴν Λακωνικὴν... φέρε καὶ τὸν ἕτερον. The second supposition is supported by Theocr. xv. 33 ὦδε φέρ' αἰτῶν, and Ar. *Thesm.* 1115 φέρε δεῦρό μοι τὴν χεῖρα. ὦδε Phot., Suid. s.v. = δεῦρο.

113, 94 ποδίσκον to be added to the lexicons from here and *Anacreont.* 28. 4. ἵχνος is the sole of a shoe in Hippocr. iii. 238, Arrian *Indic.* xvi. 5 καὶ τὰ ἵχνα τῶν ὑποδημάτων αὐτοῖσι ποικίλα καὶ ὑψηλά, τοῦ μέγας φαίνεσθαι. Kerdon is prepared to cut it to fit, but already it fits exactly—περὶ πόδα Plato *Com.* 197, Lucian ii. 19.

114 πᾶς was used exactly as *basta!* in Italian Lobeck *Aglaoph.* 781. Menand. *E.* 517 ἐλεύθερος, πᾶς, Diphil. *fr.* 96, Ter. *Heaut.* 291, 717 *pax: nihil amplius.* Plaut. *Mil.* 808, *Pseud.* 1279 al., Auson. *Idyll.* xii. fin. Appul. *de mag.* 75. Petron. 66 *pax Palamedes* (of masterly skill or perfection?). ἀπόπαξ Hesych. This passage accounts now for the explanation of Hesych. Πᾶς: ὑπόδημα εὐνοῦτον. ἡ τέλος ἔχει, which must refer either to this or to some exactly similar scene. πᾶς would seem to be the same as παγίως from the root παγ- as διάμπαξ, παράλλαξ, λάξ, ἄπριξ (πρίζω), πατάξ, σταξ? (v. 28 n.): different are εὐράξ, ὑράξ, ὑπαντάξ, ὀδιάξ, γνύξ κτέ.

μήτε προσθῆς μήτ' ἀπ' οὖν ἔλθῃς μηδέν: Arist. 1106 b 9 ὅθεν εἰώθασιν ἐπιλέγειν τοῖς εὖ ἔχουσιν ἔργοις ὅτι οὐτ' ἀφελεῖν ἔστιν οὔτε προσθεῖναι. Isocr. xii. 264 (288 c) ἐξήλουν, ἐμακίριζον καὶ προσθεῖναι μὲν οὐδὲν εἶχον τοῖς εἰρημένοισι οὐδ' ἀφελεῖν. *Ecclesiast.* iii. 14 ἔγνω ὅτι πάντα ὅσα ἐποίησεν ὁ θεὸς ἔσται εἰς τὸν αἰῶνα, ἐπ' αὐτῷ οὐκ ἔστιν προσθεῖναι καὶ ἀπ' αὐτοῦ οὐκ ἔστιν ἀφελεῖν. Chariton iii. 1 μηδὲν ἀφελῆς μηδὲ προσθῆς ἀλλ' ἀκριβῶς ἐρμηνεύε. Theages (Stob. *Fl.* i. 69) τὸ δὲ δέον... οὐτ' ἀφαιρέσιος οὔτε προσθέσιος δέεται. ἀφελῆς (act.) is the correct opposite to προσθῆς Theognis 809, Thuc. v. 23, 29, Isocr. *Is.*, Xen. *Rep. Ath.* 3. 8, 9, Plato *Phaedo* 95 E, *Cratyl.* 431 C, 432 B, *Euthyd.* 296 B, Plut. *Marcell.* 24, *Mor.* 39 C, 69 A, 214 C, Hippocr. i. 629: but 645 ἀφαιρέονται... προστιθέασι, as Fab. *Aesop.* 184. ἀπ'... ἔλθῃς: i. 37 n.

115 Conversely the ugly Socrates (Diog. a ii. 5. 41) asks οὐ γὰρ καὶ ἱμάτια καλὰ καὶ ὑποδήματα εἴη ἂν ἐμοὶ ἀνάρμοστα; Plaut. *Most.* 173 *Virtute formae id evenit te ut deceat quicquid habens*, a theme amplified by Tibull. iv. 2. 9-20 on Sulpicia. Ov. *Met.* x. 266 *Cuncta decent: nec nuda minus formosa videtur.* Otto *Sprichw.* p. 106. The proverb ἅπαντα τοῖς καλοῖσιν ἀνδράσιν πρέπει admits the same meaning, though ἅπαντα need not be limited to

dress: cf. Eur. *fr.* 961 (Plut. *Mor.* 85 A, *Pomp.* 73) φεῦ τοῖσι γενναίοισιν ὡς ἅπαν καλόν 'any case.' 'Plato according to Acron said to Aristippus when he saw him in rags after a shipwreck ὃ Ἀρίστιππε πάντα σοι πρέπει.' Odysseus (Arrian in Stob. *Fl.* xcvi. 28) ἐν τοῖς ῥάκεσιν οὐδὲν μείον διέπρεπε ἢ ἐν τῇ οὐλῇ χλαίνῃ τῇ πορφυρᾷ. Tyrtaeus 10. 27 νέοισι δὲ πάντ' ἐπέοικεν. Theocr. xv. 24 ἐν ὀλβίῳ ὄλβια πάντα.

The close contrast of quantity (καλά, κάλησιν) is a studied elegance with Alexandrians and their successors; especially in this word as Theocr. vi. 19 τὰ μὴ καλὰ καλὰ πέφανται, Callim. *h.* i. 55 καλὰ μὲν ἤξευ καλὰ δ' ἔτραφες, *Ep.* 31. 3 καλὸς ὁ παῖς... λίην καλός. See Schneider *Callim.* i. p. 152, who shows that in this case Theognis had preceded and points out similar variations in Homer. To his collection add Alcman? *P. Oxy.* i. 13. 5, 6 καλὰ ἔμματ' ἐχοῖσαι, καλὰ μὲν ἔμματα ἐχοῖσαι, Ar. *fr.* 678 πολλὰ τοιαυτὰ καὶ τοιαυτὰ, Theocr. xviii. 51 Κύπρις... Κύπρις, viii. 5 Δάφνιν, 6 Δάφνι. Examples in tragedy are given by Jebb *Soph. Ant.* 1310, Latin examples by Munro on Lucretius iv. 1259. The change of quantity is often combined as here with shift of accent (vi. 43 n.): Soph. *Ant.* 1240 κείται δὲ νεκρὸς περὶ νεκρῷ, Hor. *Od.* i. 32. 11 *nigris oculis nigroque crine.*

116 πέλμα=ἵχνος Hippocr. iii. 293, Nicand. *fr.* 85. 6, Polyb. xii. 6. 4. βαθύπελμος of an εὐμαρὶς Antipat. Thess. *A. P.* vii. 413. Hesych. has Πέλμα: τὸ κάτω τοῦ ποδός, and in *frag. ap.* Plut. *Mor.* 334 B Emperius for τέλματα θηρίων μελέων μυκτῆρσιν ἐρευνῶν conjectured πέλματα=ἵχνη vestigia. αὐτὴν τὴν Ἀθ.: iv. 57 n., vi. 65 n., v. 81 n. ἐρεῖς: iv. 28 n.

117 ψωρῇ ἄρην ἐπλή βοῦς ὁ λακτίσας ὑμέας: the hoof must have been frayed and ragged to have made such a frayed and ragged sore. Plaut. *Asin.* 339 *asinus vetulos, claudos, quibus subtrita ad femina iam erant ungulae.* Plut. *Mor.* 353 F ἔξανθεί τὰ σώματα λέπραν καὶ ψωρικὰς τραχύτητας.

118 ἄρην=ἄρμωστα: with dative, as Hom. *Ξ* 181 ζῶνῃν θυσάνοις ἀραρυῖαν, Γ 331, M 134, N 407, O 530, etc., Eur. *El.* 946 κάλλει τ' ἀραρώς, Nonn. *D.* xix. 333 snakes στικταῖς φολιδέσσιν ἀρηρότες. The verb (see *Thesaur.* ἄρω, Ebeling ἀραρίσκω) covers a variety of meanings, *aptare*: fitted with or to, fixed, fastened; compare its derivatives ἄρμος, ἄρμύζω, ἄρτιος, ἀρτιῶ (v. 23), ἀρτίζω, ἀρτύω (i. 62), and adjectives ποδῆρης, νοῆρης (v. 3), etc. *Fix* in English is used with the same extensions, being used in America with such senses as *adjust* or *set to rights*. Milton *Ode on the Nativity* 'Heaven's youngest-teemed star Hath fixed her polished car, Her sleeping Lord with handmaid lamp attending: And all about the courtly stable Bright-harnessed Angels sit in order serviceable.' ὀπλή is glossed by Hesych. ... ἄλλοι δὲ ἐπὶ ποδῶν ἀνθρώπου, with a possible reference to this passage. α v. 17 n., 'necessary here, since otherwise γε would have been required.' βοῦς δ: see the commentators Thom. *Mag.* p. 169.

119 'You couldn't even sharpen your knife on it without damaging the perfect fit.' Ford *Love's Sacrifice* ii. 2 fin. 'And now's the time when mortals whet their knives on thresholds, shoe-soles, cartwheels, etc. εἰ... οὐκ ἂν... = οὐδ' ἂν εἰ VIII. 12 n., VI. 36 n., Lucill. *A. P.* xi. 295 ὃν εἰ Φρύγες εἰλκον ἅπαντες σὺν Δαναοῖς Σκαῖας οὐκ ἂν ἐσῆλθε πύλας. σμιλή (*scalprum* Hor. *Sat.* ii. 3. 106) is a shoemaker's knife in Plat. *Alcib.* i. 129 C, Lucian i. 637, ii. 742, Liban. iii. 473, Pollux vii. 83, x. 141. Oxytone *Arcad.* 108. 19, Theognost.

Cram. An. ii. 110. 33, Choerob. *ib.* ii. 259. 28: in Ar. *Thesm.* 779 the accent varies. *πρὸς ἴχνος*: dative in Aesch. *Ag.* 1537 *πρὸς ἄλλαις θηγάταις θήγεται*.

120 *ἐστίν*: Hom. *ξ* 159 *ἴστω νῦν Ζεὺς... ἰστίη τ' Ὀδυσῆος ἀμύμονος...*, ρ 156, τ 304, υ 231, Soph. *El.* 881 *μὰ τὴν πατρίαν ἐστίν*. Ar. *Plut.* 395 *πρὸς τῆς ἐστίας*: so Eur. *fr.* 953. 39, Anaxandr. 45, Diphil. 10, Strato Com. v. 28, Lucian i. 776, iii. 34, 439.¹

123 *κιχλίζουσα* because of the character of part of Kerdon's trade: the word is used of immodest sarcastic significant laughter. A boy must not *κιχλίζειν*: Ar. *Nub.* 983 Blaydes 1073, sch. *ἀτάκτως γελᾶν καὶ ἀμέτρως*, Clem. Al. 196. 14 *οὐ γὰρ ἐπειδὴν γελαστικὸν ζῶν ὁ ἄνθρωπος γελαστέον τὰ πάντα. ἐπειδὴν οὐδὲ ὁ ἵππος, χρεμεστικὸς ὢν, χρεμετίζει τὰ πάντα*, and a little later *ἡ δὲ ἐκμελὴς τοῦ προσώπου ἔκλυσις, εἰ μὲν ἐπὶ γυναικῶν γίνοιτο, κιχλισμὸς προσ-αγορεύεται. γέλως δὲ ἐστὶ πορνικὸς, εἰ δὲ ἐπὶ ἀνδρῶν, καγχασμός: γέλως ἐστὶν οὗτος μνηστηριώδης κάξυβρίζων*. Suid. *Κιχλίζειν*: τὸ γελᾶν ἀτάκτως. ἐν ἐπιγράμ-ματι (Macedonius *A. P.* v. 245) *κιχλίζεις χρεμέτισμα γάμου προκέλευθον ἰῖσα*. Compare Irenaeus *A. P.* v. 251. Clem. Al. 270. 26 (of *κίναυδοι*) *κιχλίζοντες καὶ ψιθυρίζοντες καὶ τὸ πορνικὸν ἀνέδην εἰς ἀσέλγειαν διὰ ῥινῶν ἐπιφοροῦντες ἐπικιναιδίσμα εἰς γέλωτα ἐκκαλοῦμενοι πορνείας πρόδρομον*. Bekk. An. 271 *Κιχλισμός: πορνικὸς γέλως πολλὸς καὶ ἄκοσμος*, E. M., Phot., Philo ii. 265 πόρνη σεσαυρία καὶ κιχλίζουσα. Ar. *fr.* 383, Theocr. xi. 78, Ael. *Ep.* 11, Alciph. i. 33, iii. 28, Dio Stob. *Fl.* lxxiv. 60. Lucian iii. 294 *οὐκ ἀχρὶ τοῦ καγχάζειν ῥαδίως ὥσπερ σὺ εἴωθας*. The word is used of ridicule in Liban. iv. 835 *κιχλισμὸς ἦν πρῶτον τῶν θεραπανιδῶν πολὺς... ἔσκαπτε...* Lucr. iv. 1176 *quam famulae... furtim cachinnant*. Moeris p. 196. 7 gives *καγχάζειν* Ἀττικῶς, *κιχλίζειν* Ἑλληνικῶς. The word is derived by Eust. 1934. 16 from the voice of *κίχλαι*: *ὡς ἐκ τῆς αὐτῶν φωνῆς κιχλίζειν καὶ κιχλισμὸς ἐπὶ γυναικὸς γέλωτος οὐκ ἄδηλόν ἐστι*. Valck. Ammon. ii. p. 231. Rather both are onomatopoeic. Thus *τρυγῶν* is derived from *τρύζειν*. *μέζον ἵππου* = *χρεμετίζουσα* Hesych. *Χρεμετίζει: κιχλίζει ὡς ἵππος*. Clem. Al. *l.c.*, Philo i. 310, Sext. Emp. *Pyrrh.* *Hyp.* ii. 211. *χρεμετίζειν ἐπὶ γυναῖκα* in LXX *Jerem.* v. 8, = *adhinnire*. *μέζον* 'louder' [Callisthenes] i. 12 *μέζον βοὸς μυκησαμένη*, v. 62 n. *πρὸς θύρην* 'not for *πρὸς θύρην* since the giggling dame is *facing* the door, looking in at it, standing over it: Hermipp. *fr.* 27 *πρὸς κύβους ἔστηκε*, Hegesipp. i. 24 *ὁ δὲ παριὼν πᾶς εὐθέως πρὸς τὴν θύραν ἐστήξει* ἀχανής, *προσπεπαταλευμένος* 'like a stuck pig' we say. Eur. *Hec.* 258 *ἀνθρωποσφαγεῖν πρὸς τύμβον*. Asklep. *A. P.* v. 167 *οὐδὲ θύρην πρὸς μίαν ἡσυχάσας* is perhaps leaning against as Hegesipp. vi. 176. 'Cf. Archil. *fr.* 34, Simonid. *A. P.* vi. 52. In Plut. *Mor.* 149 E καὶ τοῦ Περιάνδρου πρὸς τὰς θύρας ἀπαντήσαντος ἡμῖν the *v.l.* πρὸς ταῖς θύραις is probably correct. 'Marc. *Ev.* ii. 2 τὰ πρὸς τὴν θύραν is surely idiom-atic (not vulgar as Moulton thinks) 'spots which commanded the door.' Theophr. *H. P.* ix. 8. 8 *ιστάμενον πρὸς ἔω* (πρὸς ἐσπέραν βλέποντα. Thuc. iii. 72 τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἡπειρον. Lyr. *fr. adesph.* 21 Bgk. ἡ παχυσκελὴς ἀλετρις πρὸς μύλην κινουμένη. Aesch. *Ag.* 1322 ἡλίου δ' ἐπέυχομαι πρὸς ὕστατον φῶς. Ar. *Pax* 567 αἱ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον. So πρὸς τὸ πῦρ Ar. *Ach.* 742, *Pax* 1131, *Vesp.* 773 (καθήμενος), Plat. *Rep.* 420 E, Timokles *fr.* 21, and so read (for *παρὰ*) in Macho (Ath. 348 e) *γυμνα-ζομένους πρὸς τὸ πῦρ*. Xen. *Cyr.* vii. 5. 27 *πίνουσι πρὸς φῶς πολὺ*. Matth. *Ev.* iii. 10 (= Luc. iii. 9) *ἀξίνη πρὸς τὴν ῥίζαν κείται*.²

125 *ἃ κατ' οἰκὴν ἔλκειν* (II. 23 n.): loose house-slippers, such as Περσικαί (Ar. *Lys.* 229, *Ecc.* 319 τὰς ἐκείνης Περσικὰς ὑφέλκομαι) or ῥάδια 'easy slippers': Poll. vii. 94 *ποικίλον καὶ πολυέλικτον ὑπόδημα· μνημονεύει δ' αὐτοῦ Πλάτων καὶ Φερεκράτης*, Hesych. iii. 418 Schmidt: *soleae* Plaut. *Truc.* 631.

126 *τὴν μοι δ.*: III. 73 n. *δουλίδα* (Arcad. 33. 23) is disapproved for *Attic* by Pollux iii. 74 *Δούλος, δούλη· ἡ δὲ δουλὶς Ὑπερείδη εἰρημένον* (*fr.* 266) *φαῦλόν ἐστιν*: frequent in late writers as Rufin. *A. P.* v. 18, *Anth. Append.* ii. 361, 612, Nicet. Eugen. ii. 110, Greg. Naz. in Sophocles *Lex. Byzant.*, Malalas p. 86. 6, 95. 12, sch. Lycophr. 1123 and *v.l.* in Tzetzes on v. 51 p. 352, *id. Chil.* ix. 468, *Romans Grecs* Lambros p. 103; others in Lobeck *Phryn.* p. 452. Other diminutives used by Hyperides are recorded by Pollux: probably in contempt as *θεράπιον* 102, 227, 225 in Didot *fr.* 115, *ἀνδραπόδια* 225, *ἀλφίτια* 225. Compare Thom. Mag. 375 *ἐταῖρα Ἀττικοί, οὐχ ἐταίρις* (*συνεταίρις* *A. P.* vii. 710).

πέμπετε: the true reading is uncertain. The infinitive used as an imperative is often corrupted Jacobs on *A. P.* ix. 498.

127 *σὺ δ' ἴκε... πάντως* 'but be sure to come yourself'—for something else. It was not for shoemaking that Metro really wished to see Kerdon. *ἴκε* imperative as v. 63, Xen. *Cyr.* iv. 5. 25, Menand. *S.* 82, Alciph. iii. 31, 39, Plato Com. 86¹, Ar. *Pax* 275 al., Lucian iii. 538, Chariton ii. 10, Ach. Tat. viii. 5, Heliod. vii. 18, Soph. *Aj.* 1116 on which Ellendt remarks that the imperative is rare *etiam apud alios*: this applies only to tragedy.

128 *γὰρ οὖν* 'for the fact is that': the effect of *οὖν* is merely to strengthen γὰρ Aesch. *Ag.* 679.

129 *δεῖ ὕδον*: Ar. *Thesm.* 1187 *ἦν μὴ ὕδον μένης*. *Ran.* 514 *ἦδη ὕδον ἔσθ'* (restored for *ἦδ' ἔνδον*), 432 *ὅπου ὕθαδ' οἰκεῖ*. *Pax* 1305 *ὕμων τὸ λοιπὸν ἔργον ἦδη ὕθαθα τῶν μενόντων*. Other examples of prodelision are collected by Blaydes on *Lys.* 646 pp. 84, 320. It occurs after the caesura in Philem. 122. 4, Ar. *Ran.* 596, but the scansion is somewhat surprising in the iambs of Herodas. *ἔνδον φρονούντα* cannot be taken together 'in his senses,' and *φρονούντα* despite Eur. *fr.* 29 demands here *τόν*: Alexis 160 *οὐ τοῖς γὰρ ὁμνύουσι τὸν φρονούντα δεῖ τοῖς πράγμασιν δ' αὐτοῖσι πιστεύειν αἰεῖ*. Menand. 574 *ὀργῆς γὰρ ἀλογίστου κρατεῖν ἐν ταῖς ταραχαῖς μάλιστα τὸν φρονούντα δεῖ*. For the confusion of τ and δ see on vi. 34. If so *δεῖν* = *δέον* has the support of E. M. 262. 13 (Lobeck *Path.* i. 475): *δέον* is found for *δεῖ*, *ἔδει* often in late Greek Ach. Tat. vii. 12, Nicet. Eugen. ii. 299, Ael. *N. A.* iii. 1. *βαίτη* defined by Hesych. as *δερμάτινον ἔνδυμα*, and commonly used of a shepherd's cloak may perhaps be a name for, or an allusion to, the *βαυβών* which is further suggested by the colour of *καρκίνια* 'lobster-shoes.' To *θάλπουσαν* no satisfactory sense has been given: the usual rendering neglects the order *τὴν β. θ. θάλπους ἄνευ* 'out of the heat': Nicand. *Ther.* 693 *ἡελίου δίχα τέρσαι μὴ τοι ἐνισκῆλη νεαρὸν σκίναρ ὥκυσ αἴξας*. Schol. *ἴν' ἢ σκιάφυκτον, ἵνα μὴ ἡ πύότης, ἡγοῦν τὸ ὑγρόν, ξηρανθῇ*. *ib.* 96 *τέρσαι ὑποσκιάεντι βαλὼν ἀνεμώδεϊ χώρῳ*. Schol. *μὴ γὰρ ἐν ἡλίφ' ἵνα μὴ ἡ ὑγρότης, ἡγοῦν τὸ ὑγρόν, ξηρανθῇ*. Anon. *P. Oxy.*

¹ Reading κατ' ἄρτους ἴκε, *J. Phil.* 1907, p. 313.

² In Soph. *Aj.* 245 ὥρα τιν' ἦδη ὅστι κῶστα καλύμμασι (MSS. ἦδη τοι or ἦδη) with ἀνερός in τ. 221: Eur. *fr.* 953. 36 *ἦδη ὅστιν, πάτερ, ἐμὸν σκοπεῖν τοῦτ'.*

1068 ii. 43 ἐν τῇ σκιᾷ ξηράνας.⁷¹ Aretaeus p. 343 Kuehn. τὰς δὲ σάρκας ἀρτί-
 κους διαπλάσαντας ψύχειν ἐν σκιᾷ. καρράπτειν may be right or ἀκείσασθαι over
 which ράπτειν was written. The words are originally equivalent Coraës
 Heliod. ii. 143; cf. Plato *Meno* 91 D, Lucian i. 481, 'Kock on 'Ακεστρία the
 play of Antiphanes II. 17.' 'But it is just possible to take the καὶ of P as
 meaning 'as well,' sc. 'as worn'; it was a ridiculous thing ἐν τῷ θέρει τὴν
 χλαῖναν κατατρίβειν Herodorus Stob. *Fl. appendix* p. 5 Gaisford: which may
 be added to Leutsch and Schneidewin's references *Paroem. Gr.* i. 74. So with
 the sort of article we may suppose that Metro is to receive. Neither
 does the wearer exhibit it unduly, nor the maker. 'ράπτειν is surely right:
 Photius Βαίτη: τὸ ἐκ κφδίων συνερραμμένον ἱμάτιον. ἔνδον, too, is not in itself
 suspicious; indeed it is almost required to explain θάλπους ἄνευ. We are left
 then with a syllable too many, and both sense and metre can be restored by
 omitting καὶ and transferring δεῖ into its place. Such dislocations of order are
 extremely common, and many instances are given by W. H. in his article in
C.R. xvi. p. 243 sqq. To these I would add one from Aeschylus *Suppl.* 706
 φυλάσσοι τ' ἀτιμίας τιμᾶς where I would place τε after ἀτιμίας which may then
 easily be corrected to δημίας. But in Herodas, the cause of corruption is, I
 fancy, not due to a simplification of order, but to the intrusion of a syllable
 designed to correct the deficiency of ν. 126. καί can hardly be right there,
 but it may have been a conjectural supplement. Similarly in Theophrastus
 Δεισιδαίμων who is οἶος ἐπιχρῶν ἄπο νιψάμενος καὶ περιρρανάμενος ἐκ τοῦ ἱεροῦ
 I would explain the second word as a corruption of a word which really
 should be placed below after κἂν γλαῦκες βαδίζοντος αὐτοῦ () ταραττεσθαι,
 e.g. ἐπικρώσωσι or ἐπιχέσωσι. See further on ν. 96. There is, I fancy, a case
 of this sort at IV. 50, 51, where the erroneous κεινῇ is allowed to stand, while
 the correct ηῖ is changed to η. See crit. n.⁷²

MIME VIII

THE DREAM

VIII

ΕΝΥΠΝΙΟΝ

- Ἄσθηθι, δούλη Ψύλλα· μέχρι τέο κείσῃ
 ῥέγχουσα; τὴν δὲ χοῖρον αὐόνη δρύπτει·
 ἢ προσμένεις σὺ μέχρι σευ ἥλιος θάλψει
 τὸν κυσὸν ἐσδύς; κῶς δ', ἄτρυτε, κοῦ κάμνεις
 5 τὰ πλευρὰ κνώσσουσ'; αἱ δὲ νύκτες ἐννέωροι.
 ἄσθηθι, φημί, καὶ ἄψον, εἰ θέλεις, λύχνον,
 καὶ τὴν ἀναγνον χοῖρον ἐς νομὴν πέμψον.
 τόνθρυζε καὶ κνῶ, μέχρισ οὐ παραστάς σοι
 τὸ βρέγμα τῷ σκίπωνι μαλθακὸν θῶμαι.
 10 δειλὴ Μεγαλλί, καὶ σὺ Λάτμιον κνώσσεις;
 οὐ τάργα σὲ τρύχουσιν· ἀλλὰ μὴν στέμμα
 ἐπ' ἱρὰ διζόμεσθα· βαιὸς οὐχ ἡμῖν
 ἐν τῇ οἰκίῃ· στί μαλλὸς εἰρίων. δειλή,
 ἄσθηθι· σύ τέ μοι τοῦναρ, εἰ θέλεις, Ἀννᾶ,
 15 ἄκουσον, οὐ γὰρ νηπίας φρένας βόσκεις.
 τράγον τιν' ἔλκειν διὰ φάραγγος ὠίσθην
 μακρῆς, ὃ δ' εὐπῶγων τε κεύκέρως ἦν τις.
 [ἐπεὶ δ' ἐδείτ', ἄψ ἦλθον ἐκ δὲ τῆς βήσσης,
 ἡοῦς φαούσης, τοῦ κόπου γὰρ ἐσσωμαι,
 20 σύθην ὅκου θύοντες αἰπόλοι πλείην
 τὴν κοιλάδ' οὐλέων εἰρίων τ' ἐποιεῦντο.
 κῆγ' οὐκ ἐσύλευν ἀλλ' ὃ μ' αἰξ φυγῶν ἄλλης
 καὶ ἄλλης δρυὸς μάλ' αὐτε γεύεται τρώγων.

3 μεχρῖσεν ἥλιος P: μεχρῖς εὐ Wright. θάλψῃ P. 4 τὸν]κυσὸνενδύς κῶς. The supplements in this and following v. are due to Diels, Cr., and W. H. The piecing together of the following column (42) is due principally to Diels. 5 ταπ]ευρα-κνώσσουσ' αἱ P. 6 ἀσθη]θιφημικαὶαδ' ἦσον. 7 κατ]ηναυλον P: corrected by W. H. ? ἀναυδον. 8 τὸν]θρυζε P. μεχρῖσεν P: οὐ Ed. παραστα[σσοι Ed. 9 το]βρέγμα P. θωμα[ι P. 10 δι]λημεγαλλί P. κα[ι]σιν P. 11 οὐ]ταεργα P. 'The width of the damaged surface is so small that if it (the letter after ρ) is a γ the horizontal stroke must have been exceptionally short.' Kn. τρυχ[ου]σιν ἀλλα P. στεμ[μ]α P. 12 βαι[ος] P, read by Buech. διζόμεσ[θ]α. 13 εντ]ποιικη P. ετι P. μα[λ]λοσ P. 14 μοιτ]ονα]ρει P, supplied by Bl. αν[ν]α P. 15 ακουσον ονγαρν]ηπιασ]φρεναςβοςκισ P: supplied by Kn. 16 ελκιν]δια]φαραγγοςωισμ]ην P: δια supplied by Cr.

VIII

The Dream

Up, Psylla girl, how long are you going to lie snoring, while the sow is lacerated with drought? Are you waiting till the sun comes into your body and warms you up? You tireless thing, do your sides never ache with slumber, age-long as the nights are? Up I say, and light a lamp, please, and drive the damned sow out to pasture. Go on muttering and scratching till I have come over to you and softened your skull with my stick! Megallis, you wretch, Latmian snores from you too? *Work?* no, it's not work that wearies you so! Why, we want a fillet for a sacrifice, and there's not a shred of wool in the house. You wretch, up with you. And you, Annas, listen please to my dream, for you don't keep such foolish wits about you.

I fancied I was dragging a goat through a long dell, a goat of goodly beard and horns. [And when need was, at break of day, for I was bested by weariness, I turned back and came forth from the glen at a spot where herdsmen at a sacrifice were filling the hollow with barley groats and fillets. And I robbed not, but the goat escaped me and nibbled from one oak after

17 μακρησοδενπω[γω]ντεκευκερωσ]ηντις P: supplied by Cr. in his first ed.: the reading, which he subsequently deserted, is now confirmed by further fragments. 18 επιδεδιτ[α]ψ[η]λθονεκδε]τησβήσσης P: supplied by Editor. 'There is nothing to determine between φ or ψ: of the next letter there are hardly any traces but perhaps they point rather to α than η.' Kn. 19 η[ου]σφα[ουσηστουκοπου]γαρεσσωμαι P: supplied by Ed. (Cr. κόπῳ). A misshaped η is intended to prevent the η over which it is placed from being read as π(ούς). ἡμαι σφαδάξων· τοῦ κόπου γὰρ ἐσσωμαι Cr. 20 συ[.....]τες P: supplied by Editor. πλε[ι]ην P: supplied by Cr. 21 τη[.....]ριωντεποιευντο P: εἰρίων Cr. Rest supplied by Ed. (Cr. τὴν δρὺν πινακίων). In the next column the exact reading of some verses is due to Mr H. I. Bell. 22 εσυλευν[.....]μ[.....] P, supplied by Editor. 23 καιαλλησδρυσμ[.....]τεγ[.....] P: supplied by Editor. μοι τὸ στέγασμ' ἐδίφησα Cr.

- οἱ δ' ἀμφί, κάρτ' ὀχθεῦντες, [ἀρπαγὴν μοι, Ἀννᾶ,
 25 τὸν αἶγ' ἐποίουν καὶ ἐσπαράξαν ἐν χερσίν.
 καὶ πλησίον μεν παιγνίην ἀγινεύοντες
 κατήεσαν· μᾶ, λείος ἦν ἀγωνιστής·]]
 σχιστὸν κροκωτὸν ἡμφίεστ' ὅθεν μηροῦ
 ὤφθη τι λεπτῆς ἄντυγος θεωρεῦντι.
 30 στολίδας δὲ νεβροῦ χλανιδίων κατεζώσθη
 καὶ λινέην κύπασσιν ἀμφὶ τοῖς ὤμοις,
 κόρυμβα δ' ἀμφὶ κρητὶ κίσσιν· ἔστεπτο·
 χρυσέους κοθόρνους περὶ πόδας καταζώσθη
 τετάνυστο· κῶ μὲν τόσσα· σάγμα δ' εἰς φρίκης
 35 ὀρθρου ἀλεωρὴν εἶχεν, ἀμφιθεὶς ὤμοις
 στεγνὸν τὸ λῶπος. κώρυκον δὲ πειρήσθαι,
 ναῦταις Ὀδύσσεως ὀλοὸν Αἰόλου δῶρον
 [ἐκεῖνο φήσεις, θέντο, πάντα λακτίζειν
 στάδην λέγοντες ἐκφέρειν δὲ τὸν λῶστον,]
 40 ὥσπερ τελευμεν ἐν χοροῖς Διωνύσου.
 κοὶ μὲν μετώποις ἐς κόνιν κολυμβῶντες
 ἔκοπτον ἀρνευτήρες ἐκ βίης οὐδας,
 οἱ δ' ὕπτι ἐρριπτεῦντο· πάντα δ' ἦν, Ἀννᾶ,
 εἰς ἐν γέλως τε κἀνὴ νάμιχθέντα.
 45 κῆγ' ὁ δόκεον δισμύρι' ἐκ τόσης λείης
 ἐπ' οὖν ἀλέσθαι· κῆγάλαξαν ὠνθρωποι
 ὥς μ' εἶδον ἀπαλῶς τὴν δορὴν πιεξεύσαν
 καὶ [φασὶν οἱ μὲν ἐκφέρειν με τᾶεθλον]
 οἱ δ' ἔ
 50 γρυπ(άνιος)
 ῥυπ(αρὸς)
 τ(.
 τ(.

24 ἀμφί· VII 8n. καρτα[χθεύ]τε[.....]να P: supplied by Ed. 25 ἐποίουν[.....]π
 [...]να P: supplement by Ed. 26 κα[π]λησιονμε[.....]γ[.....] Read by Bell. Supple-
 ment by Ed. 27 κ[α]τηεσ[αν]μα P: supplied by Crusius. μαλ[ι]οσηνα[γ]ω[νιστης] supplied
 by Editor. 28 σχ[ιστον]κροκωτ[ωνημ]φι[εστοθενμηρου] P: supplied by Ed. (first portion
 after Cr.). 29 ὤφθη[τι]λεπτησαντυγοςθ[ε]ωρε[υσιν] P: read by Bell and Editor: supple-
 ments by latter. On the piecing together of the following *σν*. by Bell, Lamacroft
 and Ed. see pp. 399, 400. 31 κ[α]ιλινε[ην] P: supplied by Ed. κ[υ]πα[σσι]ναμ[φι]τοις-
 [ωμοισ] P, confirming Crusius' supplement. 32 κ[ο]ρυμβαδ[α]μφικρητικ[ισσι]ν P:
 supplied by Ed. Supplement now confirmed by end of *ν*. [ν]εστικτο. 33 [χρυσου-

another. But those around were right wrathful, [and seized my
 goat, Annas, straightway as a spoil and tare it with their hands.
 And hard by me they came forward in conduct of their sports.
 There was a smooth-cheeked actor]] in slit frock of saffron, and
 part of the delicate rondure of his thigh was revealed to the
 beholder. He had girded on folds of fawn-skin mantles, with
 a linen shift reaching down from his shoulders, his head en-
 circled with tendrils of ivy. Around his feet he had stretched
 golden high-boots with a lace. Such was his apparel: and one
 wore a wool-lining to guard against the chill of dawn, setting
 a waterproof cloak on his shoulders.

A skin, [you would call it that gift of Aeolus fatal to Odysseus'
 sailors, did they set for a trial for all to leap thereon upright,
 and for a prize to the best], as we do in the revels to Dionysus.
 And some, plunging down on to the dust, struck the earth
 amain with their foreheads, like divers; while others fell on their
 backs, and all, Annas, was mingled laughter and pain. And
 I thought that countless times, alone of all this wreck, I made
 the leap, and the spectators shouted applause as they saw the
 hide close evenly round me, and [some declared me victor],
 but others...A bowed dirty old man...to breathe out his fury,

κο[θορνου]σ[περι]ποδα[σκα]τ[α]ζωστρη P: supplied by Ed. 34 τετανυστο[χ]ωμεντο-
 [σσα]σαγ[μαδισ]φρικη[σ] P: read and supplied by Ed. 35 ορθρουαλε[ωρηνη]χ[εναμφ]-
 ιθ[ε]σωμοις P: read and supplied by Ed. 36 στεγνοντ[ω]λ[ωπο]σ[κωρυ]κον[δε]πειρησθαι P:
 read and supplied by Ed. 37 ναυταισοδ[υσσεω]σ[ω]λοον[α]μολ[ου]δωρον P: read and
 supplied by Ed. 38 εκιν[ο]φη[σι]σθεν[το]παντ[α]λακτιζειν P: read and supplied
 by Ed. 39 σταδην[λ]εγ[ν]τεσεκφερινδετον[λωιστον] P: read and supplied by Ed.
 40 διονυσου P: corrected by Kn. 41 χοι P. ε[σ]κονικολυμβω[ν]τεσ P. 42 αρνευ-
 τηρ[ε]σ P. 43 αν[α] P. 44 ει[σ]εν P. κανη[.....] P: supplied by Ed. by placing
 here the fragment εντα | σησλειης | ωνθρωποι | εξεισαν. 45 Cr. has rightly placed
 here a fragment εκτα . / κηγω P. δισμυ[ια], supplied by Cr. εκτροσησλιησ P: read
 by Ed. 47 ωσμυδ[οναπαλ]ωστηνδορ[η]νπιεξευσαν P: supplied by Ed. Of 48-51
 only a few beginning letters remain: towards the end of 48 comes τα.

55

τὰ δεινὰ πνεῦσαι, λὰξ πατέοντα θεῶν ἀγνά;
 ἔρρ' ἐκ προσώπου, μή σε καίπερ ὦν πρέσβυς
 60 οὐλή κατιθὺ τῇ βατηρίῃ κόψω.
 κῆγ' ὦ μεταυτίς· ὦ παρεόντες, οὐκ ἄκων
 θανεῦμ' ὑπὲρ γῆς, εἰ ὁ γέρων μ' ἐπιτρέψει.
 μαρτύρομαι δὲ τὸν νεηνίην αὐτόν.
 ὁ δ' εἶπεν ἄμφω τὸν δορέα [διαχρήσθαι.
 65 καὶ τοῦτ' ἰδὼν ἔληξα. τοῦνδυτον κοῦ μοι;
 Ἄννα δὸς ὦδε. τοῦναρ ὦδ' ἰδὼν κρίνω.]
 ὅκως τὸν αἶγα τῆς φάραγος ἐξεῖλκον,
 [οὐ σχὼν παρ' ἄλλου δῶρον, εἰς Διωνύσου,]
 οἱ δ' αἰπόλοι νιν ἐκ βίης ἐλωβέυντο,
 70 τὰ ἐνθεα τελεῦντες, καὶ κρεῶν ἐδαίνυντο,
 τὰ μέλεα πολλοὶ κάρτα, τοὺς ἐμούς μόχθους,
 τιλεῦσιν ἐν μούσῃσιν· ὦδε γοῦν κρίνω.
 τὸ μὲν ἄεθλον ὡς δόκουν ἔχειν μούνος,
 πολλῶν τὸν ἄπνου κώρυκον πατησάντων,
 75 κῆ τῷ γέροντι ξύν' ἐπρηξ' ὀρινθέντι,
 ἔξω κλέος, ναὶ μούσαν, ἥ μ' ἔπεα κοσμεῖς,
 μέγ' ἐξ ἰάμβων, ἥ με δευτέρῃ γνώμῃ
 ποεῖς μεθ' Ἱππώνακτα τὸν πάλαι κείνον
 τὰ κύλλ' ἀείδειν Ξουθίδαις ἐπίουσιν.

58 λαῖπατε[... P. In 59 καί[... P, and 60 κατιθ[υ] P, κοψω P. The supplements are from the citation in schol. Nicand. *Ther.* 374 βατήρα δὲ τὴν βακτηρίαν κατ' ἀφαίρεσιν τοῦ π. καὶ Ἡρώδης ὁμοίως ὁ ἡμίμβος (*sic*) ἐν τῷ ἐπιγραφόμενῳ Ὑπνῷ (*sic*)· φεύγωμεν ἐκ προσώπου μή σ' ἐκπερῶν πρέσβυς οὐλή κατιθὺ βατηρίῃ καλύψῃ. 60 οληι P. 61 κ P. ωπαρεον[τε]σο[... P, and 62 υ[π]ερ P. ιογερωμ[ε]πι[τρ]... P: supplied by Ed. 63 μαρτυρ[ο]μαι P. νεην[ι]ηναυτον P: supplied by Ed. 64 [α]μφω P. δορεα[... P: λαβόντ' αἶρειν Cr. 65 κα[ι]τουτι[δ]ωνεληξατοσενδι[... P: ἔληξα—τὸ ἐνδυτόν μοι καὶ Cr. 66 ..]ναδι[...]ωδετωναρωδι[... P: τὸν ἀδρόν ὦδε Cr. 67]βαιγατησφ[... P. φάραγγοι Cr. 68]λουδωρον[... P:

spurning the sacred things of the gods? Out of my sight, lest, old though I be, I smite thee with the full force of my staff.'

And I answered:—'Know, all ye who look on, I am ready to die for the country, if the old man allows me. And I call the young man himself to witness.' And he gave sentence [that the officer should do away with both.

Here the vision ceased. Where is my coat? Give it here, Annas. This is my dream and this its interpretation:—As I was dragging the goat out of the dell [no gift at another's hand, to the house of Dionysus], and the herdsmen in their rites tare him amain and ate the meat, right many henchmen of the muses shall rend asunder the poems whereon I have toiled—so I interpret. But whereas I fancied that I alone won the prize, though many trod the air-tight skin, and in that I made common cause with the old man in his wrath, great glory shall I have from my verses, I swear by the Muse that adornest my songs, that as a second venture dost make me to follow Hipponax of old, and sing in crippled metre to the sons of Xouthos to be.

only the bottom of the letters appears. Crusius had thought of ἐν Δ. 69]πολοι-μινεκιβησ[... P. 70 [τα]ενθεα (see Cr.) seems to be the reading of P. 71 κρεω[νεδαι]νυντο P: supplied by Kn. 72 εγ[ου]νκρινω P: supplied by Ed. 73 εχ[ι]ν P. 74 εξω[κ]λεος P: supplied by W. H. (cf. Buech.). επεακ[... P: κοσμεῖν M. ἥ Cr. 75]εγεξ P: supplied by Buech. δευτερην[ω]μη P: the reading is due to Crusius¹. 76 ποισ P: read by Ed. παλαι[... P: κείνον Cr.¹ 79 τ]α P. ξουθιδαισ επιουσι P.

NOTES

VIII

1 ἀσθησι: 'we might have expected the Epic form ἀνσθησι: Hom. *Ω* 561 ἀνστήσεις, Theocr. xxiv. 50 ἀνσταθι. ἀστ- occurs at Epidaurus Ditt. *Syll.* 1168, 1169. The Aeolic form is ὀστ-, Hesych. "Ὀστασαν: ἀνίστασαν, Ὀσταθείς: ἐξαγωνισθείς. Koen. Greg. Cor. p. 455, 6. ἄγχασκε is cited from Pherecr. fr. 196. 'See on VII. 85."

The use here supports the somewhat doubtful theory of Ammonius p. 17 'Ἀναστήναι καὶ ἐγερθῆναι διαφέρει· ἀναστήναι μὲν γὰρ ἐπὶ ἔργον, ἐγερθῆναι δὲ ἐξ ὕπνου. Herodas represents his household affairs as being in a small way: Artemid. ii. 42 'Ἀλεκτρῶν ἐν μὲν πένητος οἰκίᾳ τὸν οἰκοδεσπότην ἐν δὲ πλουσίου τὸν οἰκονόμον σημαίνει διὰ τὸ ἀνίσταν τοὺς ἔνδον ἐπὶ τὰ ἔργα. Compare Auson. *Ephem.* i. 1-20 *Mane iam clarum reserat fenestras; iam strepit nidis vigilax hirundo: tu velut primam mediamque noctem, Parmeno, dormis. dormiunt glires hiemem perennem, sed cibo parcunt: tibi causi somni multa quod potas nimiaque tendis mole saginam. inde nec flexas sonus intrat aures, et locum mentis sopor altus urget, nec coruscantis oculos lacerant fulgura lucis. annuam quondam iuveni quietem noctis et lucis vicibus manentem fabulae fingunt, cui Luna somnos continuavit. surge, nugator, lacerande virgis, surge, ne longus tibi somnus unde non times detur: rapt membra molli, Parmeno, lecto.*

δοῦλη Ψύλλα: the order as Theopomp. Com. 32. 5 γραῦ Θεολύτῃ, γραῦ, Ar. *Plut.* 624 παῖ Καρίων, Pax 255 παῖ, παῖ Κυδοιμέ, Euaggelos Com. i. 8 παῖ Δρόμων, Menand. fr. 107, 292 ὁ παῖ Σωσία. In Ath. 230 c a πτωχαλάζων with only one slave wishing to appear possessor of many addresses him by various names 'παῖ Στρομβιχίδῃ...' Ath. 97 c παῖ Λεύκε.

Ψύλλα is probably the ethnic name, as e.g. Λίβυς (see note on Θρέϊσσα. i. 1), the Ψύλλοι being an African tribe: Steph. Byz. Ψύλλοι καὶ Ψυλλικός κόλπος ἐν τῷ Λιβυκῷ κόλπῳ, citing Hecataeus and Hdt. iv. 173 (Gell. *N. A.* xvi. 11). Strab. 131, 838, Ptolem. iv. 4. 10. p. 274. 13. They possessed immunity against venomous bites, especially of snakes, Agatharchides in Plin. vii. 2. 14, Ael. *N. A.* xvi. 27, Strabo 814, 588, Sext. Emp. *Pyrrh. Hyp.* i. 82 (Fabricius): which they could also cure, Kallias in Ael. *N. A.* xvi. 28 (κατεγοήτευσε τῷ σιάλῳ, whence Ψυλλικός γόης in Hesych.) who also quotes Nicander: and were employed for the purpose, like the Marsi and Ophio- genes, Pausan. ix. 28. 1 (Frazer), as by Octavianus for Cleopatra, Dion Cass. li. 14, who says they suck out (ἐκμυζᾶν) the poison, and contributes the information ἄνδρες μὲν εἰσι (γυνὴ γὰρ οὐ γίγνεται Ψύλλα)...φύονται δὲ ἐξ

ἀλλήλων, καὶ δοκιμάζουσι τὰ γεννηθέντα by exposing them to snakes, Lucan ix. 899, Tzet. *Chil.* iv. 345: Pliny vii. 2. 14 says they test the chastity of their wives thus, and Ael. *N. A.* i. 57 διαρρεῖ δὲ καὶ λόγος Λιβυκὸς ὁ λέγων Ψύλλον ἄνδρα τὴν ἑαυτοῦ γαμετὴν ὑφορᾶσθαι καὶ μισεῖν ὡς μεμοιχευμένην and try them so.

Buecheler takes Ψύλλα for a name, but adds 'Pulex cur nomen sit servae eloquitur Plaut. *Curc.* 499 *item genus est lenonium...ut muscae culices cimices pedesque pulicesque: odio et malo et molestiae, bono usui estis nulli.*' In Greek, however, ψύλλα seems generally to imply nimbleness—the least appropriate notion for our passage: the Scythian in Ar. *Thesm.* 1180 ὡς ἐλαπρὸς ὥσπερ ψύλλο κατὰ τὸ κώδιο. Hence the name of one of the horses of Oenomaos, Lycophr. 166 τὴν πόδαργον Ψύλλαν καὶ τὴν...Ἀρπινναν Ἀρπινίαις ἰσην. So in *A. P.* vii. 607 the jokes made on Ψυλλῶ (an old woman of property) are ἀλλομένη, ἡλατο, whereas cimex Pantilius=λαθρόδακναι κόριες Antiphan. *A. P.* xi. 322. 6. In *A. P.* vii. 403 Ψύλλος is a πορνοβοσκός, perhaps, as Meineke suggests, after Menander (cf. Menander 607¹ in Plut. *Mor.* 133 B, 706 B): Phot., Suid. Ψύλλα καὶ ψύλλαι (*pulices*) θηλυκῶς (not Ψύλλος Moeris p. 380, Phryn. Lobeck 332). παρὰ δὲ Ἡροδότῳ Ψύλλοι ἔθνος Λιβύης. καὶ τὸ ἐν τῇ Μεσσηνίᾳ Μενάνδρου (fr. 37) κύριον ὄνομα. Such a person might have his ethnic name, as *Carphadox* the *leno* in Plaut. *Curc.*—probably an ἀπελεύθερος. Ψύλλας is a man's name in C. I. G. 1845. Herodian ii. 918. 4 Ψύλλος τὸ κύριον. Arcad. p. 53. 16, 22 Ψύλλος τὸ ἐπὶ τοῦ ἔθνους.

2 ῥέγχουσα Ar. *Nub.* 5, where the sch. is possibly right in saying τὸ δὲ ῥέγκουσιν ἀπὸ τῶν ἰώνων λέγουσι λαβόντες οἵτινες αἰεὶ τὰ δασέα εἰς ψιλὰ τρέπουσι. τὴν δὲ χοῖρον we should say 'while,' but in construction Greek treats rhetorical questions as though they were affirmatives: Xen. *An.* iii. 1. 30 τί κατὰκειμαι; ἢ δὲ νῦξ προβαίνει. Nonn. xx. 44 ὑπνώεις Διόνυσε θεγενές; εἰς ἐνοπὴν δὲ Δηριάδης καλεῖ σε..., xlviii. 616, Soph. *Aj.* 342 ἢ τὸν εἰσαεὶ λεηλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι. Theogn. 825, 6. Aesch. *Cho.* 390, 728, *Eum.* 95. 118. Eubul. 15. Plato Com. 69. 2. Alexis 149. 15. Meleag. *A. P.* v. 190. Lucian iii. 88. Theocrit. *A. P.* ix. 338 εὔδεις...; ...δέ..., Apollonid. xi. 25 ὑπνώεις ὦ ταῖρε; τὸ δὲ σκύφος... Appul. *M.* ix. 179 *Sicine vacuus et otiosus...ambu- labis? At ego misera et pernox et perdia nervos meos contorqueo lamificio.* αὐόνῃ: E. M. 170. 45 αὐόνῃ ἢ ξηρότης, παρὰ τὸ αἶω τὸ ξηραίνω. Et. Flor. (Miller *Mél.* 53) αὐόνῃ: ξηρότης. Ἀρχίλοχος, οἶον 'κακὴν σφιν Ζεὺς ἔδωκεν αὐόνῃ' (fr. 125). E. M. 171. 52 Αὐόνῃ: λύπη, κραυγὴ, αὐχμὸς, φθορά, κακο- πάθεια, ξηρασία. 'Withering' is the sense in Aesch. *Eum.* 334 αὐόνα βροτοῖς, 'clamour' in Simon. Amorg. 7. 20 ἄπρηκτον αὐόνῃν ἔχει. The accent is un- certain 'as with ἀγχονη, σωφρονη, ἀφρονη, ἡδονη, ἀρτανη, σαργανη, περονη,

¹ Menand. fr. 607 quoted by Plut. *Mor.* 133 B τῶν παρὰ Μενάνδρῳ νεανίσκων ὑπὸ τοῦ πορνοβοσκῶ παρὰ ποτὸν ἐπιβουλευομένων καλὰς καὶ πολυτελεῖς εἰσάγοντος ἐταῖρας κτέ., and p. 706 B. In an epigram by Marcus Argentarius this practice is attributed to a *leno* called Ψύλλος, *A. P.* vii. 403: Ψύλλος ὁ τὰς ποθινὰς ἐπιμισθίδας αἰὲν ἐταῖρας | πέμπων ἐς τὰ νέων ἡδέα συμπόσια, οὗτος ὁ θηρεύων ἀταλόφρονas, ἐνθάδε κείται. Now we know that *Psyllus* was one of Menander's characters in the *Μεσσηνία* (fr. 37): Phot., Suid. *ll. cc.* It is a gentile slave-name, which might well belong to a freed- man *leno*; therefore I would assign frag. 607 to the *Μεσσηνία*.

βελονη, and possibly αὐονη is correct in Attic; cf. ἀφαναίνω Ar. *Ecc.* 146, etc., καθανανεί Lycophr. 397. δρύπτει is apparently used as ἀποδρύπτειν 'to scrape off the skin' A. P. xi. 365. 'For the sense see Jacobs on Palladas A. P. ix. 487 βρώματά μοι χοίρων συκιζομένων προέθηκας, ξηρῶν, διψαλέων.... 'Ad augenda ἡπάτα σεσυκασμένα vel συκωτά, quae in deliciis erant, porcis aridum pabulum objiciebatur quo frequentius potare cogerentur.'

3, 4 θάλψη: The subjunctive is correct, but possibly θάλψει was the reading of the archetype: VI. 6 κῆν τοσοῦτ' ἀποστάξει, Michel *Inscr. Gr.* 694. 43 ἂν δέ τις μὴ ποιεί. κοῦ κάμνεις=οὐ καὶ κάμνεις.

4-5: there is a very close parallel to these lines in Callim. P. *Oxy.* VII. 277, 8 φεῦ τῶν ἀτρύτων οἷα κωτιλίζουσι· λαιδρὴ Κορώνη, κῶς τὸ χεῖλος οὐκ ἀλγεί; (Hom. κ 64, VI. 74 n.).

5 κνώσσουσα sleeping heavily: Pind. O. xiii. 71, P. i. 8.

ἐννέωροι Hom. λ 311, τ 179, κ 19, 390, Σ 351: the meaning given by the scholia and *Lex.* (Ebeling *lex. Hom.* p. 422) is ἐνναίτης: so sch. Plat. *Min.* 319 B. Arist. 575 b 4 on κ 19 quotes the opinion that ἐννέωρος=five half years. Lycophr. 571 'nine years.' The sense here is clearly 'a mile long.' νύκτες night or nights? The former sense 'night watches' is found in Hom. λ 311 (cf. 373), μ 286, Pind. P. iv. 256, *Nem.* vi. 7, Sappho fr. 52. Examples for Attic are given by Blaydes on Ar. *Nub.* 2. But the meaning may be 'these winter nights': Theocr. xxi. 25, Lucian i. 25 χειμερινὸς ὄνειρος ὅτε μήκισταί εἰσιν αἱ νύκτες, 'and this is surely right in view of the actions described in the dream.'

6, 14 εἰ θέλεις ironically, here expressing impatience as 'please' often with us. Macho (Ath. 582 a) 'τάλαν τέκνον, περιλαβε καὶ φίλησον, εἰ θέλεις' wrongly altered by Musurus to θέλει. Cf. VII. 67, 92 n., εἰ δοκεῖ in Ar. *Nub.* 11. Soph. *El.* 585 εἰ γὰρ θέλεις, δίδαξον 'be kind enough to inform me.'

7 ἄναυλον must, I think, be a mistake. It cannot be a synonym of ἔναυλον (Soph. *Phil.* 158, Eur. *Phoen.* 1575), but must have meant 'homeless.' ἔναυλον again makes sense, no doubt; but it is superfluous, and is not likely to have been so corrupted. The true reading was, I suspect, ἀναγνον—not referring here to any ceremonial uncleanness of the pig, but equivalent as an abusive term to μιάρων, ἐναγῇ (II. 70 n.), ἀκάθαρτον, ἐξάγιστος, ἀνόσιος, ἱερόσυλον, ἀνδροφόνον 'polluted by sacrilege or blood-guiltiness': Antiphon 116. 11 μιάρων καὶ ἀναγνον ὄντα εἰς τὰ τεμένη τῶν θεῶν εἰσιόντα μαιίνειν τὴν ἀγνείαν αὐτῶν. This, it will be found, is what ἀναγνος always implies: Aesch. *Ag.* 230, *Cho.* 984, Soph. O. T. 823, 1382, O. C. 945, *Ichn.* 140, Eur. *Hipp.* 1442, Lycophr. 162, 1224.

It is a word liable to corruption: in Soph. O. C. 945 for κᾶναγνον there is a v.l. κᾶνανδρον, and in schol. Aesch. *Theb.* 843 τὴν ἀναγνον has become τὴν ἀναπνοήν. Similarly in Soph. fr. 637 μέλη βοῶν ἀναυλα is restored by Bergk for ἀνανδα, and in Fr. *Trag. udesp.* 493 for Δίκην ἀναυδον (cf. 486. 4) there are v.v. ἀνανδον, ἀναβδον.

ἄναυδον 'unmentionable' is I think worth suggesting: it would rest on the peculiarly Sophoclean use in *Aj.* 946 ἐθρόσας ἀνανδ' ἔργ' Ἀτρειδᾶν (Hermann for ἀναυδον ἔργον): cf. fr. 561 ἀφθόγγους γάμους. For the (literal) unmentionability of the pig see Schneider on Callim. fr. 482 δ πρὸ μῆς ὥρης θηρίον οὐ λέγεται. Lucian ii. 440 θηρίων τῶν πρῶτας ὥρας ὀνομασθῆναι δυσκληδονίστων.

Galen xviii. 2 ὁ ἡλίθιος εὐήθης ὁμοίως λέγεται τῇ τε γλυκεῖα καὶ τῇ καλλίᾳ, γλυκεῖαν μὲν τὴν σὺν ὀνομαζόντων τῶν ἀνθρώπων...εὐφημίας ἕνεκα.

ἐς νομὴν πέμψον: they were taken out to pasture, like other cattle, at break of day, Longus iii. 28, 3, 12, Hom. π 8, J. Chrys. ix. 526 (Migne) αὐτὸς δὲ καθάπερ ὁ χοῖρος εὐθέως ἀπὸ πρῶτ' ἐπὶ βοσκήν ἐξείσι τῆς γαστέρος. Hence the joke in Macho (Ath. 580 f.) νῦν (in the morning)...ὅτε τὰς ὕς ἐπὶ νομὴν καιρὸς ἐστὶν ἐξάγειν punning on ὕς (=χοῖρος=γυναικεῖον μόριον). There is an interesting passage on Italian pig-feeding in Polybius xii. 4 where he speaks of τὰς ἐκ τῶν νυκτερευμάτων ἐξαγωγάς.

8 τόνθρυζε (VII. 77 n.) καὶ κνώ 'the middle without object expressed Plat. *Gorg.* 494 C, D. Theocr. vii. 109 κατὰ μὲν χρόα πάντ' ὀνύχεσσι δακνόμενος κνύσαιο καὶ ἐν κνίδαισι καθεύδοις. Plut. *Caes.* 4. προσκνᾶσθαι Xen. *Mem.* i. 2. 30, Plut. *Mor.* 917 D.

μέχρι: Ar. *Vesp.* 1441 ὕβρις' ἔως ἂν τὴν δίκην ἀρχῶν καλῇ. Aristid. i. 551 βουλόμενός τινα ἀναστῆσαι κάμνοντα...εἶπεν (sc. ὁ Μουσώνιος Peerkamp *Addend.*)...τί μένεις; ποῖ βλέπεις; ἡ μέχρι ἂν αὐτὸς ὁ θεὸς παραστᾷ σοι φωνὴν ἀφιῇ. Since σοι is the only easy supplement I would read μέχρις οὐ: see II. 43, Kühner-Blass *Gr. Gr.* § 567. 4 n. 4.

9 τὸ βρέγμα (IV. 51 n.) μαλθακὸν θῶμαι: Ar. *Eq.* 389, Plaut. *Aul.* 422 *Ita fustibus sum mollior factus quam ullus cinaedus.* Ter. *Eun.* 1028 *Utinam tibi committigari videam sandalio caput.* μαλθακός 'bruised' e.g. Philostr. *Ep.* 22 (18) μαλακώτερον διέτεθες ὑπὸ τοῦ σανδαλίου θλίβεις. θῶμαι would be easier were the object part of the speaker's body e.g. Eur. *Hec.* 647, Epicrat. *Com.* 10. 4; and so too would θῶμαί σε: Nonn. D. xlviii. 916 μειλιχίους καὶ θήρας ἐθήκατο νυμφίος Ἀῤῥης. Neophron *Trag.* 2. 2. Eur. *Tr.* 286. Xen. *Cyr.* vii. 5. 65 πάντας τοὺς περὶ τὸ ἑαυτοῦ σῶμα ἐποίησατο εἰνούχους. *Hell.* vi. 5. 18. *Anth. Append.* i. 214 αὐτός, ἀναξ, ὑγιῇ θήκαο...your worshipper. Lycophr. 1176. Antipat. A. P. vii. 287 the rock θηκαμένη (με) ναυηγόν. Lucian i. 669 οἰκέτης, ὃν χρή πρῶτον ἱλεων ποιήσασθαι. 'Nearer to the present use are Hdt. vi. 108 οἱ Ἀθηναῖοι...τὸν Ἀσωπὸν αὐτὸν ἐποίησαντο οὖρον θηβαίοισι πρὸς Πλαταιάς εἶναι, Lucian *de dea Syr.* iii. 485 ἀτελέα ποιέεσθαι τοῖσι θεοῖσι τὰ εἶδεα, and in general Ionic appears comparatively free in its use of moods; so with the historians Theopompus of Chios fr. 57 τὸ γὰρ ἐσθίειν πολλὰ καὶ κρεαφαγεῖν τὰς ψυχὰς ποιεῖται βραδυτέρας, Chares of Mitylene (Ath. 575 e) γάμους ποιέσθαι incorrectly VII. 86 n. Quint. Sm. iii. 623 μέσφ' ὅτε μοι κατένευσεν Ὀλύμπιος νῆα διὸν ἔκπαγλον θήσιν καὶ ἀρήϊον... ἀλλὰ μιν ὠκύμορον ποιήσατο, vii. 245. Manetho ii. 326, iii. 88, vi. 284, 508. Nonn. D. xlvii. 136. So perhaps v. 13 n. See also III. 87 n.

10 δειλή common in this sense: Hom. φ 188 δ δειλὴ ξείνων, Ebeling *Lex. Hom.* i. 282^b, Theogn. 105, etc., Ar. *Av.* 1329 Μανῆς γὰρ ἐστὶ δειλός. Pythag. *Aur. Carm.* 28 δειλοῦ τοι πρήσσειν τε λέγειν τ' ἀνόητα πρὸς ἀνδρός. Max. Tyr. viii. 3. Artemid. iii. 28 μὲν οἰκέτην σημαίνει· συνοικεῖ γὰρ...καὶ ἐστὶ δειλός (Reiske for δηλός). δειλαία Theocr. ii. 19 Fritzsche, *Ep.* vi. 1 δ δειλαίε τὸ θύρσι.

Μεγαλλί: the wife of Damophilus of Enna was called Μεγαλλίς Diod. Sic. II. p. 527, 600, and Μέγαλλος, who gave his name to the Μεγάλλειον μύρον, is

¹ Crusius.

generally described as a Σικελιώτης, Kock *Com. Att.* i. p. 186. For similar forms see Lobeck *Proll.* p. 96.

καὶ σὺ Δάτμιον κνώσσεις; interrog. vii. 6, Hom. II 23, 60, Ψ 68, Pind. *O.* xiii. 67, Aesch. *Eum.* 141 εὐδεις; ἀνίστω, 124 ὤξεις; ὑπνώσσεις; Cratin. 51 οὔτος, καθεύδεις; Meleag. *A. P.* v. 174? Orph. *Arg.* 544, Nonn. *D.* v. 415, xx. 44. Δάτμιον like Endymion, the proverbial dormitor (Mart. x. 4) ὁ τὸν ἄτροπον ὕπνον ἰαύων Theocr. iii. 49, xx. 37, Naeke *Opusc.* 230-4. The common form is Ἐνδυμίωνος ὕπνον καθεύδεις: ἐπὶ τῶν ὑπνωδῶν Diogen. iv. 40, Zenob. iii. 76 (Leutsch and Schneidewin). Arist. 1178^b 19 καθεύδειν ὥσπερ τὸν Ἐνδυμώνα. Cic. *de Fin.* v. 20. 55 *Endymionis somnum.* *Tusc.* i. 38. 92 (Davis). Alcaeus *Com.* 10 ὅτι σχεδὸν τι μῆνας ἐγγὺς τρεῖς ὅλους φρουρῶ τὸν Ἐνδυμώνα. Meleag. *A. P.* v. 165 ὁ δ' ἐν κύλποισιν ἐκείνης ῥίπτασθεις κείσθω δεύτερος Ἐνδυμίων. Plat. *Phaed.* 72 C. Procop. *Ep.* 139 μέχρι δὴ τίνος ὕπνῳ μακρῷ πεδηθεὶς οἶά τις Ἐνδυμίων οὐκ ἀν[θ]ίστασαι; Liban. *Ep.* 1482 οὐκ Ἐνδυμίωνες ἐγενόμεθα. Otto *Sprichw.* p. 125.

ὕπνον is understood, as Lucian i. 293 ὡς βαθὺν ἐκοιμήθη. Cf. Hom. v. 74 ἵνα νήγρετον εὐδοί (where Eust. 1733. 27 says λείπει τὸ ὕπνον) with *h. Ven.* 177 νήγρετον ὕπνον ἰαύεις: Macar. vi. 69 Οὐδ' ἀηδόνιον κατέδαρθον with τὸν ἀηδόνειον ὕπνον ἀποδαρθόντα Nicocharis *fr.* 16 Kock. Theocr. xxi. 39 δειλινὸν ὡς κατέδαρθον. Alciph. i. 34 σπάσας τὸν ἑωθινόν. Juv. i. 16 *ut altum dormiret.* Mayor i. p. 96, 'but see p. 334.' σαρδάνιον γελάσαι = Cic. *Fam.* vii. 25. *i ridere* γέλωτα σαρδάνιον. Lucian ii. 661 τὸν σαρδάνιον ἐπιμωκεύων. Hermesianax (Ath. 559 b v. 96) δεινὸν ὅτ' Ἀπιδάνης... ἡράσατο (ἔρωτα δηλ.).

†1 τρύχουσιν: Kühner-Blass § 365. The plural is used very commonly in Homer *e.g.* A 310 (scholl. ἀρχαϊκῶς): in later writers, especially Attic, much less often *e.g.* Callim. *h.* i. 64, 65, Xenophan. *fr.* 10, Empedocl. 98, 100, Pind. *O.* x. (xi.) 35, etc., 'generally either of beings considered as masculine (or feminine), *e.g.*' Pind. *P.* i. 13 ὅσσα δὲ (all creatures that) μὴ πεφίληκε Ζεὺς ἀνύζονται βοῶν Πιερίδων, Theocr. ix. 17 ὅσ' ἐν ὀνείρῳ φαίνονται, πολλὰς μὲν οἷς..., 'of a large amount *e.g.*' Ap. Rhod. i. 679 ἃ τε πολλὰ παρ' ἀνθρώποισι πέλονται, Pind. *O.* ii. 84, Empedocl. 238, 239, Parmenid. 57, 134, 156, 157, Callim. *h.* iv. 142, Lucian *de dea Syr.* iii. 486 τὰ δὲ πάντα καίονται, 'or of many groups of several objects *e.g.*' Empedocl. 236 ταῦτά τε συμπίπτεισκον ὅπῃ συνέκυρσεν ἕκαστα, Xen. *Anab.* i. 7. 17 φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἱχθία πολλά. 'See also Wesseling on Diod. Sic. v. 9. Herodas, no doubt, uses it, like ἄσπερι for *Epic* effect. See Introduction.

οὐ...τρύχουσιν. 'It is not *work*,' the order as in Men. *fr.* 639 οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν ἀλλ' ὁ τρόπος ἐνίων ἐστὶ τῇ φύσει γέρων. 'The following ἀλλὰ μὴν implies a little more than the plain ἀλλὰ: it gives the speech a conversational turn (since ἀλλὰ μὴν otherwise serves to introduce a new point). 'It is not work that tries you (as you pretend). No! Why we need..., etc.: Ar. *Ach.* 770 οὐ δέυνα; θᾶσαι τάσδε τὰς ἀπιστίας, οὐ φατι τάνδε χοῖρον ἤμεν. ἀλλὰ μὲν 'let's bet about it.'

στέμμα ἐπ' ἱρά, probably to wreath the altar with; Cornut. p. 161 Osann, Propert. v. 6. 6 *terque focum circa laneus orbis eat.* Verg. *Ecl.* viii. 65 *mollis cinge haec altaria vitta* after Theocr. ii. 2 στέψον τὰν κελέβαν φοινικέῳ οἷος ἀώτῳ Fritzschē (where add *A. P.* v. 205, Ov. *Am.* iii. 7. 79). Cf. sch. Eur. *Phoen.* 1256 quoting Soph. *fr.* 362 τὰς μαλλοδέτας κύστεις. οἷος μαλλός is among

the materials for a sacrifice in Soph. *fr.* 366 (Porph. *de Abst.* ii. 19, Clem. Alex. p. 565-6), O. C. 475, Ar. *Pax* 948. 'Hdt. i. 132 the Persians οὐ σπονδῇ χρέωνται, οὐκὶ αὐλῶ, οὐ στέμμασι, οὐκὶ εὐλῇσι (v. 21).¹ Antikleides *fr.* 13 (Ath. 473 c) Διὸς κτησίῳ σημεῖα ἰδρύνεσθαι χρή τάδε: καδίσκον καινὸν δίωτον ἐπιθηματοῦντα στέψαι τὰ ὅτα ἐρίῳ λευκῷ... καὶ εἰσθεῖναι ὅτι ἂν εὖρης καὶ εἰσχεῖαι ἀμβροσίαν. Wool was much used in religious rites; Festus p. 113 M. *Insulae sunt filamenta lanea quibus sacerdotes* (Stat. *Theb.* viii. 294) *et hostiae* (Eur. *Heraclid.* 529, Lycophron 327 Meursius) *templaue* (Verg. *A.* iv. 459) *velabantur*: placed on trees Arnob. v. 16, 'a chariot Xen. *Cyr.* viii. 3. 12, tombs Varro *de L. L.* vii. 24, Caecilius 7 (p. 37 R.) *sepulchrum plenum taeniarum ita ut solet.* The wands borne by suppliants (Aesch. *Supp.* 22, Verg. *A.* viii. 128, Krates Athen. *F. H. G.* iv. 369. 1, schol. Aeschin. i. 104), and heralds (Philostr. *V. S.* ii. 33. 4) were wreathed in it; the Vestal wears a woollen fillet Ov. *Fast.* iii. 30. 'It was used on a bough for ceremonial sprinkling Theocr. xxiv. 98.' See Hemsterhuis on schol. Ar. *Plut.* 1054 εἰρεσιώνην, Plat. *Rep.* 398 A Stallbaum, *Act. Ap.* xiv. 13 Wetstein. In Eur. *Or.* 12 στέμματα is used - ἔρια (sch.).

'στέμματα might thus be used in almost all religious ceremonies. But ἐπ' ἱρά (not τὰ ἱρά) seems to refer to some new necessity for them not known to the slaves (so τὸ θναρ below): and Herodas may well have represented himself as anxious to avert by timely offerings any ill import of his dream. It was usual to make a wish of this character, *e.g.* Moschus iv. 123 τὰ δὲ πάντα πρὸς Εὐρυσθέα τρέποιτο: and the request was commonly accompanied by some religious rite. The commonest were by lustration (Wyttenbach on Eunap. p. 91), and recital to heaven (Eur. *I. T.* 42, *Med.* 57) or a companion, and Plutarch in irony gives various methods: *Mor.* 166 A ἀλλ' εἴτ' ἐνυπνον φάντασμα φοβεῖ χθονίας θ' Ἐκάτης κῶμον ἐδέξω (Nauck *Tr. Fr. adesp.* 375) τὴν περιμακτρίαν καίει γραῦν (cf. Menand. *Ph.* 54) καὶ βάπτισον σεαυτὸν εἰς θάλασσαν καὶ καθίσας ἐν τῇ γῇ διημέρυσον... πηλώσεις, καταβορβορώσεις, βαπτισμούς, ῥίψεις ἐπὶ πρόσωπον, αἰσχροῦς προκαθίσεις, ἀλλοκότους προσκυνήσεις. Hippocr. i. 593 καθαρμοῖσι τε χρέωνται (after frightening dreams) καὶ ἐπαιδιῇσι. Suet. *Galb.* 18 *quumque exterritus luce prima ad expiandum somnium, praemisissis qui rem divinam adpararent Tusculum excucurrisset, nihil invenit praeter tepidam in ara fuvillam*, Tibull. iii. 4. 9 *et vanum et ventura hominum genus omnia noctis furre pio placant et saliente sale.* i. 5. 14 *Somnia ter sancta deveneranda mola.* Plaut. *Amph.* 739 *sed, mulier, postquam experrecta es, prodigiali <te> Jovi aut mola salsa hodie aut ture comprecatum oportuit.* Verg. *A.* 745 sqq. [Ennius] p. 98 Vahl. Aesch. *Pers.* 205 σὺν θυηπόλῳ χερὶ βωμοῖς προσέστην ἀποτρόποισι δαίμοσιν θέλουσα θῦσαι πέλανον. Plat. *Legg.* 910 A ἐν τε φάσμασιν ἐγρηγορήτας διὰ φόβους καὶ ἐν ὀνείροις, ὡς δ' αὐτὸς ὄφεις πολλὰς ἀπομνημονεύοντας, ἐκῆστοίσι τε αὐτῶν ἄκη ποιουμένους βωμούς καὶ ἱερά... Xen. *Symph.* iv. 33 καὶ εἰάν τι θναρ ἀγαθὸν ἴδῃς τοῖς ἀποτροπαίοις θύεις; Compare *Anab.* iv. 3. 9-15. *Cyrob.* viii. 7. 2. Pind. *Ol.* xiii. 68. Theophrastus' δεισιδαίμων is οἷος... ὅταν ἐνύπνιον ἴδῃ πορεύεσθαι πρὸς τοὺς ὀνειροκρίτας, πρὸς τοὺς μάντις, πρὸς τοὺς ὀρνιθοσκοποὺς ἐρωτήσων τίνι θεῷ ἢ θεᾷ προσεύχεσθαι δεῖ. In Orph. *Arg.* 789 sqq. the rite is a libation to Phasis and its heroes. Appul. *Met.* xi. 252 (795). Compare Aesch. *Cho.* 520 sqq. 536. Artemid. v. 66 θύειν ἀποτρόπαια τῷ θεῷ (Asklepius). iv. 2 θῦε καὶ εὐχαρίσται. Nonn. *D.* xlv. 80

τοῖον ὄναρ βλοσυρωπὸν ὑπόχλοος εἶδεν Ἀγαυή, ἔνθεν ἐριπτοίητος ἀπωσαμένη πτερὸν Ὑπνου, ὀρθρινὴ καλέσασα θεηγόρον νῖα Χαρικλοῦς, μάντιας ἐσσομένων φονίους ἐδίδαξεν ὀνείρους, Τειρεσίας δ' ἐκέλευσε θεοπρόπος ἄρσενά ῥέξαι ταῦτον ἀσσοπητῆρα δαφονιήεντος ὀνείρου Ζηνὸς ἀλεξικάκοιο θεοκλήτῳ παρὰ βομφῶ... Ἀμαδρναδέσσι δὲ Νύμφαις θῆλυν ὄιν σήμαινε θυηπολῆιν... Longus i. 8. Heliod. A. vii. 11 θυσιάν ἄγειν τῇ θεῷ λέγουσα ὑπὲρ τῆς δεσποίνης Ἀρσάκης ἐκ τινων ὀνειράτων τεταραγμένης καὶ ἐξιλεώσασθαι τὰ ὀφθέντα βουλομένης.¹⁷

12 βαιὸς οὐχ=οὐδὲ βαιός: Strato A. P. xii. 196 ἀντωπὸς βλέψαι βαιὸν χρόνον οὐ δύναμαί σοι, the form of the negative phrase resembling ἐν' οὐκ ἂν VI. 36 n., II. 90 sq., VI. 119, 20. Aesch. P. V. 1011 εἷς φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς. 1015 σὲ γὰρ προσηύδων οὐκ ἂν=οὐδ' ἂν διελέχθην. Soph. Ant. 1170 τᾶλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην (cf. Plaut. Poen. 274), Aj. 1144 φ' φθέγμ' ἂν οὐκ ἂν ἡῦρες (ἐνηῦρες Hartung, cf. O. T. 536). Xen. Cyr. v. 204 ὅσα ἐπ' ἀνθρώπων γενεάν... μὴ ἂν ἐπιλείπειν τοὺς ἔνδον ὄντας.¹⁷ Menand. (see my *Restorations* p. 16) Pk. 278 νεοττιάν δ' οὐκ ἂν δύναιντ' ἂν ἐξελεῖν. Antiphan. 55. 19 σφενδόνη οὐκ ἂν ἐφικοίμην αὐτόσε. Nikostratus fr. 5 δν οὐκ ἂν καταφάγοιμεν ἡμερῶν τριῶν ἂν ἐσθίοντες. Alexis 15. 2 χαλκοῦ μέρος δωδέκατον οὐκ ἂν ἀπολάβοις, and 267. 3. Diphil. 92. Menand. fr. 658 οὐ τῶν τριάκοντ' οὐκ ἀπολλυταί τρία (=οὐδὲ τρία). 532. 9 ὁ πέντε μῆνας ἔνδον οὐ γενήσεται. Nausikrat. fr. 3. 3 οὐ δασύποδ' εὐρεῖν ἐστὶν οὐχὶ ῥάδιον 'hard to find even a hare.' Strato Com. i. 46 τὸν δ' οὐκ ἂν τάχα ἐπεισεν ἡ Πειθώ ne *Suada quidem*. Antip. Thess. A. P. xi. 327 αἰπόλος ἢ μεθύων οὐκ ἂν ποτε, φασί, συνώκει. Eur. Or. 432 ζῆν οὐκ ἐῷσιν, Dio Chrys. i. 678 ζῆν οὐκ ἀξίου, Aristobul. Ath. 530 c τοῦτου οὐκ ἄξια, *Append. Prov.* iii. 49 κορδύλης οὐκ ἄξιος. Antiochus the sophist Philostr. V. S. ii. 4 ὄνομα ἐν ταῖς συνθήκαις οὐκ ἔχω. Liban. Ep. 681 γλαῦκα Ἀθήνησιν οὐκ ἐστὶν εὐρεῖν. Mark Ev. ix. 3 οἱ γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. Heliod. vii. 15 ὁ βουλαῖς μυρίαῖς καὶ μηχαναῖς οὐκ ἂν τις ἤλπισεν.¹⁷ οὐδὲ βαιός is common: οὐδ' ἡβαιόν Ebeling *Lex. Hom.* i. 531^b, Quint. Sm. iii. 226 ὁ δ' οὐκ ὄθετ' οὐδ' ἄρα βαιόν. The adjective is used =eis Suid. s.v. Βαίαι... βαιὸς ἰδίως ἀντὶ τοῦ εἶς, Σοφοκλῆς (O. T. 750) πότερον ἐχώρει βαιὸς ἢ πολλοὺς ἔχων ἄνδρας λοχίτας; καὶ ἐν Αἰχμαλώτισιν (39) ἔσπεισα βαιᾶς κύλικος ὥστε δεύτερα. Lycophr. fr. 3. Antiphan. 33. βαιὸν ἓνα Nonn. D. xi. 476.¹⁷

14 σὺ τί μοι τοῦναρ... ἄκουσον e.g. Damascius *viz. Isid.* 25 καὶ ὁ μὲν διαναστάς, ἐπειδὴ ἔως ἐγεγόνει, ἔτι τὴν ψυχὴν ὑπὸ τῆς ὁμφῆς κατεχόμενος διηγείτο τὸν ὄνειρον. ἐγὼ δὲ οὐκ ὄναρ ἀντὶ ὀνειράτος κτλ.¹⁷

15 e.g. Pind. P. v. 109 κρέσσονα μὲν ἀλικίας νόον φέρβεται γλῶσσάν τε. Opp. Hal. ii. 643 φέρβειν πρηντάτον τε δικαιοτάτον τε νόημα.

16 ὠίσθη 'dreamed'=the usual ἔδοξα: Mosch. ii. 8 ὠίσατ' ἡπείρους... μάχεσθαι, Coluth. 370. Ap. Rhod. iii. 623 ὀίετο... πανέεσθαι Quint. Sm. xiv. 276. ὠίσθη is the Attic aorist, found also in Hippocr. (Veitch p. 481): Homer has οἰσθεῖς I 453, ὠίσθη δ 453, π 475, and Hesychius has (perhaps from Hipponax) οἰσθῆναι: οἰσθῆναι, δόξαι. οἰσθεῖς: αἰσθόμενος, εἰκάσας (Cobet for εἰκασθεῖς), δόξας.

16¹ τράγον τιν' ἔλκειν (Plut. *Mor.* quoted on v. 40) διὰ φάραγγος was a bad omen in a dream (Artemid. ii. 12 αἶγες δὲ πᾶσαι πονηραί..., iv. 55 (of rams) ἀγαθὸν δὲ καὶ ἐποχέισθαι δοκεῖν ἀσφαλῶς καὶ δι' ὁμαλῶν χωρίων, ii. 68 ἄγκη δὲ

¹ From here to v. 58 there are no extant notes by W. H.¹⁷

καὶ φάραγγες καὶ νάπαι καὶ πέτραι... καὶ ὄρη καὶ κρημενοὶ πονηρὰ πάντα τὰ ἐν τῇ ἀποδημίᾳ ἀποφαίνουσιν. 28 ὄρη δὲ καὶ νάπαι καὶ ἄγκη καὶ φάραγγες καὶ ὕλαι πᾶσι δυσθυμίας καὶ φόβους καὶ ταραχὰς καὶ ἀνεργασίας σημαίνουσι) especially when unsuccessful—ἀεὶ δὲ ἄμεινον ταῦτα διεκπερᾶν. Astrampsychus *Oneir.* p. 7 ὄρει προσέρπειν πραγμάτων δηλοῖ βίαν.

17 εὐπώγων an early conjecture of Crusius' has since been established: cf. Nonn. D. xix. 61 καὶ τράγον εὐπώγωνα.

18 ἰδεῖτο: VI. 41 n.

21 Botticher¹ *Baumk.* 62. Dio Chrys. i. 60 εἰς ὕλην τινὰ καὶ δυσχωρίαν ἐμπεσών... ἰδὼν οὖν ἐπὶ ὑψηλῷ τινὶ δρύων συστροφὴν οἶον ἄλσος φλόγην ὡς ἀποψόμενος ἐντεῦθεν ὁδὸν τινα ἢ οἰκίαν (which may be the object of Herodas), καταλαμβάνω οὖν λίθους τέ τινας εἰκὴ ξυγκειμένους καὶ δέρματα ἱερῶν κρεμάμενα καὶ ῥόπαλα καὶ βακτηρίας, νομέων τινῶν ἀναθήματα ὡς ἐφαίνετο.... But I fancy that Crusius is somewhat wide of the mark in reading *πινακίων*. Clearly, if εἰρῶν be right, the shepherds are making preparations for the festival: whereas *πινακίων*, which he suggests, would imply a form of votive offering which would be hung up by the individual at any time of the year to the tree and not to Dionysus. It is evident from v. 62 that we are concerned with some form of 'vegetation' festival, and ἀπαρχαί² would be a suitable accompaniment. We might also consider τὴν κοιλάδ' οὐλέων... if these were sprinkled in profusion like the κριθαί in Ar. Pax 962 sqq. (Cornford *Origin of Attic Comedy* p. 101), Lexica s.v. Οὐλοχύται.

22 after οὐκ ἐσύλεν and before καὶ we need ἄλλα.

23 στέγασμα (Cr.) or στέγη is a possible supplement in view of the fact that oaks shelter proverbially: Ael. V.H. ix. 18, Choric. p. 266 where Boissonade shows that δρύς is commonly used of many sorts of trees. The oaks are quite in place with a Bacchic scene: Nonn. D. xlv. 145 ἀλλ' ὅτε χῶρον ἱκανεν, ὅθι δρύες, ἦχι χορεῖαι καὶ τελεταί Βρομίου θιασώδεες.

24 sqq. This passage is too mutilated to repay long study. κάρτα (Ionic) v. 71, Hippon. fr. 17, Schaefer on Greg. Cor. p. 466 sq., may be followed by ὁ <χθεῖν>tes and ἀρπαγὴν: if it were so we would expect ἐποιούντ' (or -εῖντ'), but Herodas is inexact in such distinctions: v. 9 n. We then reach a description of clothes: possibly of the αἰπόλοι (=οἱ ἀμφί), but it is not clear at first sight to how many persons the clothes belong. They are not in the least the normal clothes of αἰπόλοι: Dio Chrys. ii. 382 ὁμοίως οὐδ' εἴ τινα ἴδοιεν γεωργοῦ στολὴν ἔχοντα ἢ ποιμένος, ἐξωμίδα ἔχοντα ἢ διφθέραν ἐνημμένον ἢ κοσύμβην ὑποδευκόντα... ἡγούμενοι προσήκειν τὴν στολὴν τῷ τοιοῦτόν τι πράττοντι, Theocr. vii. 15 sqq., Coluthus 107, Longus ii. 3, iv. 14, Hermes *Pastor* p. 34. 3, 94. 14 (Hilgenfeld).

The signification of these actions, though not pressed in the interpretation given, is very suitable. Artemid. i. 76 μμολόγοι δὲ καὶ ἅπαντες οἱ γελωτοποιοὶ ἀπάτας καὶ ἐνέδρας σημαίνουσιν. ii. 37 ὁ δὲ χορὸς ὁ περὶ τὸν

¹ Crusius.

² In Aesch. Ag. 1171 I would read ἐγὼ δὲ θερμὸν ἀσταχὺν πέδοι βαλῶ, or *πὺρ στάχυν* if the Ionic form is improbable here. Cassandra likens the warm blood to the ears of corn which she used to let fall in sacrificial ritual.¹⁷

Διόνυσον οἷον Βάκχοι καὶ Βάκχαι καὶ Βάσσαι καὶ Σατυροὶ καὶ Πάνες καὶ ὅσα ἄλλα ἐστὶν ὁμοία ὀνόματα...μεγάλαις ταραχαῖς καὶ κινδύνους καὶ περιβοήσεις σημαίνουσι. So with the violent sports: e.g. i. 57...ἀνίας τε καὶ φροντίδας διὰ τὰ πηδήματα... 55 θύλακοι δὲ καὶ σφῆνες καὶ ὑπεράλματα καὶ ὅσα ἄλλα τοιαῦτα γυμνάσια παιδικὰ φιλονεικίας προσαγορεύουσι. Herodas is to have 'a rough time' in the hands of his critics.

25 The sense of the latter half of this verse is certain from the explanation *vv.* 69, 70.

27 λῆσις is just possible, and would suit a sham Dionysus: e.g. Lucian iii. 76 ἀγένοιον ἀκριβῶς.

28 σχιστὸν κροκωτὸν: Ammon. 133 σχιστὸς δὲ ἀρσενικῶς χιτῶν γυναικείος. Ἀπολλόδορος Συνεφήβοις (Meineke for ἐν Ἑφ.) (*fr.* 12) σχιστὸν χιτωνίσκον τιν' ἐνδεδυκας; Poll. vii. 54 ὁ δὲ σχιστὸς χιτῶν περόναις κατὰ τοὺς ὤμους διεῖρτο καὶ πόρπη κατὰ τὰ στέρνα ἐνήπτο· ἐκαλεῖτο δὲ καὶ ὁ τῶν παρθένων οὕτω χιτωνίσκος οὐ παραλύσαντες (-σασαι) ἄχρι τινὸς τὰς πτέρυγας ἐκ τῆς κάτω πέζης παρέφαινον τοὺς μηρούς. Hesych. Σχι(σ)τός: χιτῶν τις ποῖος γυναικείος, κατὰ τὸ στήθος πόρπη συνεχόμενος.

κροκωτὸν: also feminine, Araros 4 παρθένος δ' εἶναι δοκεῖ φορῶν κροκωτοὺς (Meineke for κροσωτοὺς) καὶ γυναικείαν στολὴν. *Ar. Ran.* 46...ὁρῶν λεοντήν ἐπὶ κροκωτῷ κειμένην. τίς ὁ νοῦς; τί κόθορνος καὶ ῥόπαλον ξυνηλθέτην; Schol. Διονυσιακὸν φόρεμα ὁ κροκωτός. Poll. iv. 117 ὁ δὲ κροκωτός ἱμάτιον. Διόνυσος δὲ αὐτῷ ἐχρήτο. Philostr. *Imagg.* i. 18 Διονύσου δὲ μυρία φάσματα τοῖς γράφειν ἢ πλάττειν βουλομένοις, ὧν κἀν μικροῦ τύχη τις ἦρκε τὸν θεόν· καὶ γὰρ οἱ κόρυμβοι στέφανος ὄντες Διονύσου γνώρισμα...ἀλλ' οὕτως γε ὁ Διόνυσος ἐκ μόνου τοῦ ἐρᾶν γέγραπται· σκευὴ μὲν γὰρ ἡνθισμένη καὶ θύρσοι καὶ νεβρίδες, ἔρριπται ταῦτα.... Lucian iii. 76 καὶ τὸν μὲν στρατηλάτην (D.) ... βότρυσιν ἐστεφανωμένον, μίτρα τὴν κόμην ἀναδεμένον· ἐν πορφυρίδι καὶ χρυσοῦ ἐμβάδι· ὑποστρατηγεῖν δὲ δύο ἓνα μὲν τινα βραχύν, πρεσβύτεν (Silenus)..., ἐν κροκωτῷ καὶ τοῦτον. Cratin. (*Dionysalex.*) *fr.* 38 στολὴν δὲ δὴ τίν' εἶχε; τοῦτό μοι φράσον. B. θύρσον, κροκωτόν, ποικίλον (Poll. vii. 47), καρχήσιον. Callixen. *Ath.* 197 e first the Sileni πορφυρᾶς χλαμύδας, οἱ δὲ φοινικίδας ἡμφιεσμένοι...Νίκαι...ζωποῦς ἐνδεδυκῆναι χιτῶνας...παῖδες ἐν χιτῶσι πορφυροῖς...μεθ' οὓς Σάτυροι τεσσαράκοντα ἐστεφανωμένοι κισσίνοις χρυσοῖς στεφάνοις with their bodies dyed...καὶ πάλιν Σάτυροι στεφάνους ἔχοντες κισσίνους χρυσοῦς, φοινικίδας περιβεβλημένοι... μεθ' οὓς ἐπορεύετο Φιλίσκος ὁ ποιητῆς ἱερεὺς ὧν Διονύσου καὶ πάντες οἱ περὶ τὸν Διόνυσον τεχνῖται...ἄγαλμα Διονύσου δεκάπηχυν σπένδον ἐκ καρχησίου χρυσοῦ, χιτῶνα πορφυροῦν ἔχων διάπεζον καὶ ἐπ' αὐτοῦ κροκωτὸν διαφανή· περιβεβλητο δὲ ἱμάτιον πορφυροῦν χρυσοποικίλον...σκιὰς ἐκ κισσοῦ...καὶ μίτρα... ἄγαλμα Νύσσης...ἐνδεδυκὸς μὲν θάψινον χιτῶνα χρυσοποικίλον, ἱμάτιον δὲ ἡμφιεστο Λακωνικόν...αὕτη δὲ ἐστεφάνωτο κισσίνῳ χρυσοῦ... 200 a παῖδες...ἐνδεδυκότες χιτῶνας λευκοῦς, ἐστεφανωμένοι οἱ μὲν κισσῷ... d Διόνυσος...ἡμφιεσμένος πορφυρίδα καὶ στέφανον κισσοῦ καὶ ἀμπέλου χρυσοῦν ἔχων κτλ. Philostr. *Ar.* iv. 21 ἐπιπλήξαι δὲ λέγεται περὶ Διονυσίων Ἀθηναίοις ἃ ποιεῖται σφισιν ἐν ὥρᾳ τοῦ ἀνθεστηριώματος...τὰ μὲν ὥς Ὁραὶ τὰ δὲ ὥς Νύμφαι τὰ δὲ ὥς Βάκχαι πράττουσιν... 'κροκωτοὶ δὲ ὑμῖν καὶ ἀλουργία καὶ κοκκοβαφία τοιαύτη πόθεν;' Nonn. *D.* xviii. 135 καὶ πάις ἀρτιγένειος ἅμα Σταφύλῳ γενετῇρι ἀπλεκίας πλοκαμίδας ἀθήει δῆσατο κισσῷ μιτρώσας στεφανηδόν... xi. 58 Ampelus the

ἐρώμενος of Dionysus πλοκάμους μίτρωσεν ἐχιδνήεντι κορύμβῳ φρικτὸν ἔχων μίμημα δρακοντοκόμοιο Λυαίου· πολλάκι δ' αἰολόνωτον ἰδὼν Βρομίῳ χιτῶνα δαιδαλέην μελέεσσι νόθην ἐσθῆτα καθάψας πορφυρέῳ πόδα κοῦφον ἐπεσφῆκωσε κοθόρνῳ στικτὸν ἔχων χροὶ πέπλον.... xv. 125 Ἰνδὸς...ἀπορρίψας δὲ θυέλλαις ἀργυρέην κνημίδα πόδας σφίγγει κοθόρνοις, καὶ κεφαλὴν στέψειεν ἐμῷ κισσῷ δέϊ δεσμῷ... these being the garments of the Bacchae, xiv. 235 sqq., 341 sqq., and Dionysus xviii. 199, etc., xvii. 209 Ἰνδὸς ἀναξ ῥίψειεν ἐὼν θώρηκα θυέλλαις κρεῖσσονι λαχνήεντι δέμας θώρηκι καλύπτων καὶ πόδα πορφυρέοις περισφίγγει κοθόρνοις, xliii. 92 sqq. Artemid. i. 77 fin. crowns ἀμπέλου καὶ κισσοῦ μόνοις τοῖς περὶ τὸν Διόνυσον τεχνῖταις συμφέρει, and so with gaudy clothes ii. 3. *Ath.* 621 c ὁ δὲ μαγνὸς καλούμενος τύπανα ἔχει καὶ κύμβαλα καὶ πάντα τὰ περὶ αὐτὸν ἐνδύματα γυναικεῖα.

But the most important of all is the wearing of these clothes by the Dorian strolling players (*Ath.* xiv. 621 d sqq.):—παρὰ δὲ Λακεδαιμονίοις κωμικῆς παιδείας ἦν τις τρόπος παλαιός, ὧς φησι Σωσίβιος (*F. H. G.* II. 627), οὐκ ἄγαν σπουδαῖος ἄτε δὴ κἀν τοῦτοις τὸ λιτὸν τῆς Σπάρτης μεταδιωκούσης. ἐμμεῖτο γὰρ τις ἐν εὐτελεῖ τῇ λέξει κλέπτοντάς τινας ὁπώραν ἢ ξενικὸν ἱατρὸν τοιαυτὶ λέγοντα... ἐκαλοῦντο δ' οἱ μετιόντες τὴν τοιαύτην παιδίαν παρὰ τοῖς Λάκωσι δικηλισταί, ὡς ἂν τις σκευοποιῶν εἴπῃ καὶ μιμητὰς. τοῦ δὲ εἴδους τῶν δικηλιστῶν πολλαὶ κατὰ τόπους εἰσὶ προσηγορίαι. Σικυνῶνιοι μὲν γὰρ φαλλοφόρους αὐτοὺς καλοῦσιν, ἄλλοι δ' αὐτοκαβδάλους, οἱ δὲ φλύακας, ὡς Ἱταλοὶ, σοφιστὰς δὲ οἱ πολλοί· Θηβαῖοι δὲ, καὶ τὰ πολλὰ ἰδίως ὀνομάζειν εἰωθότες, ἐθελοντάς...Σῆμος δ' ὁ Δῆλιος ἐν τῷ περὶ Παιάνων (*F. H. G.* IV. 496), οἱ αὐτοκάβδαλοι, φησί, καλούμενοι ἐστεφανωμένοι κισσῷ σχέδην ἐπέβαινον ῥήσεις...οἱ δὲ Ἰθύφαλλοι, φησί, καλούμενοι προσωπεῖα μεθύοντων ἔχουσιν καὶ ἐστεφανωννται, χειρὶδας ἀνθινὰς ἔχοντες, χιτῶσι δὲ χρῶνται μεσολεύκοις καὶ περιέζωνται ταραντῖνον καλύπτον αὐτοὺς μέχρι τῶν σφυρῶν...οἱ δὲ φαλλοφόροι, φησὶν, προσωπεῖον μὲν οὐ λαμβάνουσιν, προσκόπιον (Kaibel for προπόδιον) δ' ἐξ ἐρπύλλου περιτιθέμενοι καὶ παιδέρωτος, ἐπάνω τοῦτον ἐπιτιθένται στέφανόν τε δασὺν ἰων καὶ κισσοῦ· καυνάκας δὲ περιβεβλημένοι παρέρχονται...στάδην δὲ ἔπραττον· ὁ δὲ φαλλοφόρος ἰθὺ βαδίζων καταπασθεῖς (for καταπλησθεῖς) αἰθάλη.

The rural festivals originally celebrated (in Attica) in a simple fashion towards the end of the year in the several demes (Wyse on Isaeus p. 267) by poor actors subsequently became affairs of considerable pomp (*Plut. M.* 527 D ἡ πάτριος τῶν Διονυσίων ἐορτὴ τὸ παλαιὸν ἐπέμπετο δημοτικῶς καὶ ἱλαρῶς, ἀμφορεύς οἶνον καὶ κληματίς, εἴτα τράγον τις εἴλκεν, ἄλλος ἰσχάδων ἄρριχον ἡκολούθει κομίζων, ἐπὶ πᾶσι δὲ ὁ φαλλός· 'but now all this simplicity is changed'). Those who played parts in these and similar performances went by the name of οἱ περὶ τὸν Διόνυσον τεχνῖται, *Plut. Anton.* 58, Artemid. ii. 3, 37, i. 67, etc. The dresses to which reference is made in the next lines depend on the fact that the mummers dressed themselves in costumes suitable to attendance on the God. A picture of the sort of celebrations common to these feasts is given in the *Acharnians* of Aristophanes.

29 λεπτὴς ἄντυγος 'a slight curve' should 'provide the key to this passage: unfortunately ἄντυξ in this sense does not reappear till authors of a later date. Christod. *Ecphr.* 83 ἀπὸ στέρνοιο δὲ γυνὴ φαίνεται μὲν, φᾶρος δὲ συνήγαγεν ἄντυγι μηρῶν. Nonn. *D.* xviii. 280 ὁππότε κουφίζων παλάμας ὑπὲρ ἄντυγα μηροῦ Ζηνὶ τεφ' πολέμιζεν, xv. 227 when wind blew up πέπλος, νέος

ἡμερόφοιτος...ἀσκεπέων ἐδόκευεν ἐλεύθερον ἄντυγα μηρών, i. 347 ὡς ἀέκων δὲ οἰδαλέην ἔθλιψεν ἀκαμπέος ἄντυγα μαζοῦ, xii. 393, ii. 110 χλοερῶ ζωστήρι κατέσκεπεν ἄντυγα μαζοῦ, xiv. 165 ὄρθιον ἄντυγα μαζοῦ παρθενίῳ ζωστήρι, xvii. 218 ἄργυρον ἄντυγα μαζοῦ, xxii. 328, and of a man's μαζός xxviii. 99, 217: xxxix. 304 μεσάτης ὑπὲρ ἄντυγα κόρησις, xxvi. 159 λιπότρυχον ἄντυγα κόρησις, xli. 200 of a calf, xxvi. 343 of a dead horse. Hesych. Ἄντυγωτός: ἀναδεδεμένος, ὅτι αἱ ἄντυγες καταδέονται.

A similar use in Nonnus is that of ἴνυς xlvi. 115 τροχέσσας ἴνυς μιτρώσατο μαζών, i. 529 ἄλλοτε μίτρη σφιγγομένην ῥοδόεντος ἴνυς μαζοῖο δοκεῖ αὐχένα παπταίνων γυμνούμενον, vii. 331 ἀκλινέων τροχέσσας ἴνυς μιτρώσατο μαζών, ix. 8 καὶ Διὸς ὠδίνοντος ἴνυς θηλύνετο μηροῦ.

Such then is the use which is a plain confusion of dimensions, just as with κύκλα παρείης (*id.*), κύκλος μαζοῦ Tryphiod. 34. Doubtless Herodas like Nonnus is using a phrase from an earlier Dionysiac poet. 'Curves' may be the sense in the explanation which Hesychius (*l.c.*) gives of ἄντυγωτός, which like κολπωτός, λεγωντός, κροκωτός, μαλλωτός, χειριδωτός, στολιδωτός was doubtless a χιτών. L. and S., who explain ἄντυξ as a 'rim,' translate ἄντυγωτός as 'formed like an ἄντυξ,' disregarding the explanations of Hesychius and Suidas (ἀναδεδεμένος, συνδεδεμένος); but a garment shaped like a rim would be very scanty covering. I had also thought of θυράλοισι: Soph. *fr.* 788 καὶ τὰν νέορτον ἄς ἔτ' ἄστολος χιτῶν θυράϊον ἀμφὶ μηρόν πτύσσεται Ἑρμιόνα, which was clearly read by Plutarch who says συνανηγύμνου ὄλον ἐν τῷ βαδίζειν τὸν μηρόν. Hence I would doubt Gomperz' conjecture ὠραῖον. If this be the reading ἄντυξ would refer to the curved hem of the garment which may have been the original use, and perhaps survives in Hesychius' gloss. But with the present collocation of fragments θεωρεῖντι seems the most acceptable reading.

30 The plural χλανιδίων with κατεζώσθη appears at first sight strange, but is easily explained if we go to Herodas' sources: Eur. *Bacch.* 242 ἐν ποικιλαισι νεβρίσι Τειρεσίαν ὀρώ, 928 ζῶναί τέ σοι χαλῶσι κοῦχ ἐξῆς πέπλων στολίδες ὑπὸ στέρνοισι τείνουσιν σέθεν. Compare further (with plural proper) *Hel.* 1358 μέγα τοι δύνανται νεβρῶν (νεβρίδων is often read) παμποῖκιλοι στολίδες κισσοῦ τε στεφθεῖσα χλόα, *Phoen.* 1755 νεβρίδα στολιδωσάμενα. In *A.P.* vii. 27 Anacreon is spoken of as ἄκρητον λείβων νέκταρ ἀπὸ στολίδων. Pollux vii. 54 defines στολίδες as αἱ ἐξεπίτηδες ὑπὸ δεσμοῦ γιγνόμεναι κατὰ τέλη τοῖς χιτῶσιν ἐπιπτυχαί· μάλιστα δὲ ἐπὶ λινῶν χιτωνίσκων. Proclus *Anth. Append.* iii. 166 (on v. 32). On the νεβρίς see schol. Eur. *Phoen.* 791 Dind.: δέρμα ἐλάφου καταστικτον δ' φοροῦσιν οἱ Βακχευταί. ἐπειδὴ γὰρ οἱ μαινόμενοι τὸ δέρμα αὐτῶν κατατέμνοντες ποικίλον αὐτὸ ποιοῦσι.... It is these 'strips' which justify the plural use.

31 κύπασσιν Hippon.¹ *fr.* 18 δὸς χλαῖναν Ἰππώνακτι καὶ κυπασσίσκον..., Diotimos *A.P.* vi. 358 χαίρε μοι, ἀβρὲ κύπασσι, τὸν Ὀμφάλην ἢ ποτε Λυδὴ λυσάμενη φιλότην ἦλθεν ἐς Ἑρακλείους, Ion *fr.* 59 βραχὺν λίνου κύπασσιν ἐς μηρόν μέσον ἐσταλμένος. For the word see Harpocration *s.v.* (χιτῶνος εἰδός φασιν αὐτὸν εἶναι...οἱ μὲν ἀνδρείου, οἱ δὲ γυναικείου), quoting authorities, Poll. vii. 60 λίνου πεποίητο, σμικρὸς χιτωνίσκος ἀχρὶ μέσου μηροῦ ὡς Ἴων φησί...(*l.c.*). A light or coloured κύπασσις would be a female garment *A.P.* vi. 572 ζῶμά τοι, ὦ Λατωί, καὶ ἀνθεμόεντα κύπασσιν καὶ μίτραν....

¹ Crusius.

32 κόρυμβα δ' ἀμφὶ κρητὶ κίσσινα... κόρυμβος in its literal or applied sense (J. Chrys. vi. 51 Migne κορύμβους δὲ λέγει *Isaiah* (iii. 18) ἡ κόσμον τινα περὶ τὴν κεφαλὴν ἢ αὐτοῦ τοῦ κεφαλοδέσμου τὸ σχῆμα) of an ivy wreath or a band. See above and *e.g.* Himer. *Or.* xiii. 7 ἡ οἶον τὸν βακχειώτην, οὕτω γὰρ αὐτὸν ἡ λύρα καλεῖ, τὸν Διόνυσον λέγουσα, at dawn of spring ἀνθεσί τε ἡρνοῖσι καὶ κισσοῦ κορύμβοις Μούσαις κάτοχοι ποιηταὶ στέψαντες...ἀγοῦσι πηδῶντά τε αὐτὸν καὶ ταῖς Βάκχαις ἐνδιδόντα τὸν εἶον. Proclus (*Anth. Append.* iii. 166) pictures Dionysus ξανθὴν μὲν σφίγγοντα καρήματος αἶθοπι κισσῷ χαιτήν καὶ λαίῃ θυρσοφόρον παλάμη, βαπτὰ δὲ πέπλα φέροντα...καὶ στικτὴν νεβρίδων ἀμφικρεμὴ χλαμύδα. Cornutus p. 184 τῷ δὲ κίττῳ στέφεται διὰ τὴν πρὸς τοὺς βότρυς ὁμοιότητα τῶν κορύμβων. The use of ἔσπεπτο, whether we take it as middle or passive, is one that requires more illustration than has generally been given. The common meaning in Attic and late prose is 'to surround (as with a crown)'; but the sense 'to put round (as a crown)' with appropriate meanings in middle and passive voices is early and poetical (as is the case with στεφανώω: Hom. *E.* 739, *A.* 36, *O.* 153, *S.* 485, *K.* 195, *h. Arphr.* 120, Pind. *N.* vi. 33 ἔρνεα ἀπ' Ἀλφειοῦ στεφανωσάμενος, *Ap. Rhod.* iii. 1214, *Opp.* ii. 379, and the converse even is found with ἀμφιτίθημι Eur. *Hec.* 430): Hom. *S.* 205 ἀμφὶ δὲ οἱ κεφαλῇ νέφος ἔσπεφεν, Aesch. *Sept.* 265 (where the reading is uncertain, but Blomfield justly remarks 'Hic usus (στέψω πρὸ νῶων πολεμίων ἐσθήματα) exquisitius est quam ut eas voces ex librario profectas crediderim.' In the passive 'to be put round': Eur. *Hel.* 1359 κισσοῦ τε στεφθεῖσα χλόα, *Crinag. A.P.* vi. 345 καλλίστης στεφθῆναι ἐπὶ κροταφοῖσι γυναικὸς λῶϊον ἢ μῖμνειν ἡρινὸν ἡέλιον. In the middle, as presumably here, *h. Orph. Arg.* 327 στέψασθαι δ' ἐκέλευσα κύκλους ἐρόεντας ἐλαίης, *Ath.* 676 d πλὴν εἰ μὴ οἱ τοῦτοις χαίροντες στέψονται ὁμοῦ σκοροδόους (MSS. -οις) καὶ ῥόδα. The false reading ἔστικτο is due to reminiscence of *Mime V.*

33 The supplements of this verse are exceptionally difficult. κόθορνοι are distinctively feminine and as such Bacchanal, and, presumably, the origin of the tragic *cothurni*, though this is not generally recognised in the Dictionaries, which may be misled by the erroneous remark of Suid.¹ *s.v.*: πρὸς τὰς ὑποδέσεις ἀνδρασι καὶ γυναιξιν ἐφαρμόττει in explaining Theramenes' nickname: the right explanation is that generally given (as by Suid. *Eὐμεταβολώτερος κοθόρνου*) that it fitted both feet. Hdt. i. 155 κέλευε δὲ σφέας κιθῶνάς τε ὑποδύνειν τοῖς εἵμασι καὶ κοθόρνους ὑποδέεσθαι...ταχέως σφέας γυναικας ἀντ' ἀνδρῶν ὄψεαι γεγονότας. It is the Chorus in the *Lysistrata* that say (*v.* 657) τῷδ' ἐσ' ἀνήκτω πατάξω τῷ κοθόρνῳ τὴν γνώθον. *Plut. Pomph.* 35 after the battle πέλταις Ἀμαζονικαῖς καὶ κοθόρνους ἐνετύγχανον, σῶμα δὲ οὐδὲν ὥφθη γυναικεῖον. It is part of the joke against Alkmaion (Hdt. vi. 125) that he went in in *female* dress to collect the gold wearing κιθῶνα μέγαν καὶ κόλπον πολὺν καταλιπούμενος τοῦ κιθῶνος, κοθόρνους...ὑποδησάμενος. In *Ar. Eccl.* 344 a man's wife has stolen his boots (λακωνικά), so in answer to a sudden call in the night ἐς τὸ κοθόρνῳ (her high-heeled boots) τὸ πόδ' ἐνθεῖς ἰέμην. *Cothurni* are proper to Diana, Nemesian. *Cyn.* p. 90, and vowed to her as an offering *Verg. Ecl.* vii. 32. *Aen.* i. 336 *Virginibus Tyriis mos est gestare pharetram, purpureoque alte suras vincire cothurno.* They are in

¹ "Hesychius gives both explanations."

fact female country boots and taken over by Dionysus and his attendants. As may be seen from passages quoted on *v.* 28 they might be either purple or gold, the two colours of Dionysus. But neither here nor above does there seem room to fit in either of these two colours which Herodas must have left for granted, that is, if we take for certain Mr Lamacroft's fitting of a fragment, which places *τ* (τὸν πόδα or τάρσον?) at the beginning of this verse and *ορ* (ὀρθώσε?) at the next. As *καταζώστρη* is singular it might be possible to read *κοθόρνου* and translate 'he held his foot upright with a close strapped cothurnus.' The word after *κοθόρνου* is difficult as there is only room for four long or five short letters following it. *θήλεος* would, as shown, be otiose: *θ. στολή* 'women's dress' is an expression common in Euripides' *Bacchae*. In any case *κατ.* is what we call a leather bootlace. The fashion is called by Hippocrates *ὁ Κρητικὸς τρόπος τῶν ὑποδημάτων* on which Galen *xviii. A 682* writes *ἐτι δὲ νῦν οὗτος ἀσκέεται κατὰ τὴν ἡμετέραν Ἀσίαν καὶ κατὰ τὴν Κρήτην οὐκ ἦκιστα μέχρι κνήμης μέσης ἀνήκον· ἔστι δὲ...πολυσχιδές τι δέρμα... ἐντεταμένον καὶ ἴδια συντετριμμένον¹ ἐπὶ τοῖς πέρασιν ὡς, ἰμάντι διεκβαλλομένων τῶν τρημάτων, συνάγεσθαι κατ' ἀλλήλα τὰ τεταγμένα τοῦ δέρματος τμήματα· πρόδηλον οὖν, ὅτι σφίγγει τὸν πόδα...χρῶνται δὲ μάλιστα παρ' ἡμῖν οἱ κυνηγέται θηρεύοντες.* This was the masculine boot also called *ἀρβύλη* (Galen *ib.* 680 *κοῖλον...καὶ περισφλεγμένον ἀκριβῶς τῷ ποδί, μέχρι τῶν σφυρῶν*), of which *κόθορνος* or *ἐνδρομῖς* (Callim. *h. Dian.* 16) is feminine. So invariable is the use of *σφίγγω* that one misses it in Herodas' description. It is not likely that *σφιγγεῖς* followed *καταζώστρη*: if it did we could read *πούς* before *καταζ.* For lack of a sound reading I suggest further *ἰθέας* to follow *κοθόρνους*, reading *τάρσφ*, or *δ' ἰθέος* to follow *κοθόρνου*, connecting *τάρσον* with *ὀρθώσε* 'held his feet straight.' For *ὀρθῶς* is good of shoes or feet: Galen *ib.* 680 *ὀρθῶς ἀκριβῶς ἔχων τὸν πόδα*, compare p. 681. I have decided to reject L's placing, put the fragment one verse lower and assume an omission in P. *καταζώστρη* is a new word: previously we had only *καταζώσται*: *ἰμάντες οἱ τὰ σκεῦη τοῖς ἵπποις καταζωνύντες* (Hesych.); the form is good: compare *διαζώστρα*, *ἐπιζώστρα*, *περιζώστρα*.

34 *φρίκη* <σ> ends the verse: Aul. Gell. *xvii. 8* ἀλλ' οὐκ ἴστε οἷα φρίκη² περὶ τὸν ὄρθρον γέγονε· τήμερον κεκρυστάλλωται. *zv. 5, 19.* Before it we have a space of six letters, before that *σαι*. *δέ* or *δ'* is essential after *μέν*. By a simple calculation *σαι* must be the eighth syllable (or if there are resolved feet its equivalent). If so *το< >* can hardly be other than *τόσσα*: and *σαι* (I do not think *παῖς* is legible) suggests *σάγμα* (Mr Bell is inclined to read *γ*). On the word see schol. Ar. *Vesp.* 1142 *σάγματι δὲ τῷ μαλλωτῷ σάγγι φ' ἐχρήτο ὡς τρυφερὸς πλείονι θάλπει χρώμενος*. It seems to have been lined with wool.

35 After *φρίκης* read *ἀλειωρήν* Hippon. *fr. 19* ἐν χειμῶνι φάρμακον ῥίγεις. Ael. *N. A.* *xvi. 34* τὰς γὰρ τοὶ δορὰς τὰς ἐπιχωρίους ἡσθήσθαι καὶ εἶναι τὰυτα σκέπην καὶ διὰ χειμῶνος μὲν κτλ. Lucian *ii. 434* οὐκ ἐν ἀρχῇ μὲν εὐθὺ τοῦ βίου σκέπης δεηθέντες ἀνθρωποὶ νάκη, θηρία δείραντες, ἡμφιέσαντο; καὶ σπήλυγγας ὀρῶν κρύους καταδύσεις.... But if I am mistaken as to the supplement of **34**

¹ Read *διατετρημένον* with erroneous *v.l. συντ.*

² L. and S. cite this misleadingly as the best authority for the sense 'chilliness.' But it is the sense in Ar. *Probl.* *i. 39* (863^b 21), as may be seen from Theoph. *fr. 7. 74*. Hesych. has *φρίκη*: *ψύχος, τρόμος*.¹¹

οὐδ' ὅσσον ὥρην may be right: Theocr. *ix. 20* ἔχω δέ τοι οὐδ' ὅσον ὥραν χείματος. *χειμάμυνα* is a great-coat. Not more than six letters can follow *θι*: hence my supplement.

36 τὸ not quite as *I. 30* since the *σάγμα* is of the *λῶπος*, but the style is plentifully illustrated there. *πειρῆσθαι* is the last word: it seems easier to refer it to the athletic contests, than to the violation of the wine skins by Ulysses' companions, though this would make the order more simple.

37 *Ὀδυσσεύς*: the reference might perhaps be to a cap: Servius on *Aen. ii. 44* *huic Ulixi primus Nicomachus pictor addidit pilleum*, Plin. *N. H.* *xxxv. 108*, which, Sir Charles Walston tells me, is the most distinctive article of Odysseus' wardrobe. It seems preferable however to introduce the *ἀσκός* which must be explained before *v. 40*. If so the reference to Ulysses can scarcely be other than to Aeolus' *ἀσκὸν* (Hom. *κ 19*) *βοὸς ἐννεώροιο, ἔνθα δὲ βυκτάων ἀνέμων κατέδρασε κέλευθα, 35 δῶρα παρ' Αἰόλου*, which his companions loosed 47. Pallad. *A. P.* *ix. 484* *ἀσκὸν τῶν ἀνέμων ἔλαβεν ποτε δῶρον Ὀδυσσεύς*. Hence I connected the fragment 36: see p. 399 (3).

It may well be that the connexion of the Aeolus story with rustic Dionysiac festivals is anthropologically sound. The leaping on the tight wine-skin may well have been symbolic of restraining the winds from injuring the vine and crops in general, the goat being merely the instrument of magic, not, as early commentators supposed, the enemy of the vine.

38 *φήσεις* 'you would suppose it': see *nn.* on *iv. 57* (*ἐρεῖς* = *εἴποις* ἄν) and *v. 30* (for omission of *εἶναι*).

40 *τελεύμην* in early writers might require *ιέρα* (*v. 70 n.*), *μόχθους*, *ἄεθλα*: see, for instance, Ebeling *Lex. Hom. s.v.*, Hes. *Theogn.* 951, 994, Mimnerm. *io. 3*, Theocr. *xxv. 204*: but later, at any rate, it is used of individual 'performances,' scenic and so forth: Choric. *de mim.* *v. 2, xiii. 6* of theatrical *παίγνια*, Jo. Chrys. *iv. 697* (ed. Migne) *δράματα, viii. 761 θεάματα, iii. 136 θαύματα* Tzetz. (Kaibel *Com. Gr.* *i. p. 23*) *v. 48 δράματα, p. 36 v. 40 πότοι Διονύσου, v. 48 τοῦτο* (this mumming). So perhaps in Herodas the reference is to one item on the programme, not to the due celebration of the whole (*v. 70 n.*), but I cannot find early authority, Dion. Hal. *v. 241. 6* being presumably spurious (Reiske *ibid.*).

ὥσπερ τελεύμην ἐν χοροῖς Διονύσου: Cornut. *p. 181* τὸν δὲ τράγον αὐτῷ θύουσιν διὰ τὸ λυμαντικὸν εἶναι τῶν ἀμπέλων τὸ ζῶον· καθὼ καὶ ἐκδέροντες αὐτὸν εἰς τὸν ἀσκὸν ἐνάλλονται κατὰ τὰς Ἀττικὰς κώμας οἱ γεωργοὶ νεανισκοί. Scholl. Ar. *Plut.* 1129 *ἐορτὴν οἱ Ἀθηναῖοι ἔχον τὰ Ἀσκώλια, ἐν ᾗ ἐνάλλοντο τοῖς ἀσκόις εἰς τιμὴν τοῦ Διονύσου. δοκεῖ δὲ ἐχθρὸν εἶναι τῷ ἀμπέλῳ τὸ ζῶον.* (Cf. schol. Ar. *Ach.* 44.) *ἀμέλει οὖν καὶ ἐπίγραμμα* (Euenus *A. P.* *ix. 75*) *φέρεται τῆς ἀμπέλου πρὸς τὴν αἶγα οὕτως ἔχον 'κῆν με φάγης ἐπὶ ῥίζαν ὅμως ἔτι [for δέ τι] καρποφορήσω¹ ὅσπον ἐπισπείσαι σοί, τράγε, θυμένωφ....'* Ἀσκωλίαζε δὲ ἀντὶ τοῦ ἄλλου· κυρίως δὲ ἀσκωλίαζειν ἔλεγον τὸ ἐπὶ ἀσκῶν ἄλλεσθαι ἔνεκα τοῦ γελωτοποιεῖν. ἐν μέσῳ δὲ τοῦ θεάτρου ἐτίθεντο ἀσκούς πεφυσημένους καὶ ἀηλιμμένους εἰς οὓς ἐναλλόμενοι ὠλισθάνον καθάπερ Εὐβουλος ἐν Δαμαλείᾳ (Ἀμαλθείᾳ Hemsterh.: *fr. 8 K.*) *φήσιν οὕτως: καὶ πρὸς γε τούτοις ἀσκὸν εἰς μεταίχμιον* (W. H. ?for μέσον) *καταθέντες εἰσάλλεσθε καὶ καχάζετε ἐπὶ τοῖς καταρρέουσιν ἀπὸ κελεύσματος. οὕτω καὶ Δίδυμος....* Ἀσκώλια ἐορτὴ Διονύσου· ἀσκὸν γὰρ

¹ ἔπικαρποφορήσω?¹¹

οἶνον πληροῦντες ἐνὶ ποδὶ <εἰς or ἐπὶ Blaydes> τοῦτον ἐπὶ δὴν καὶ ὁ πηδήσας ἄθλον εἶχε τὸν οἶνον.... Ἀσκόλια ἦν ἑορτὴ τοῦ Διονυσίου ἐν ἡ ἀσκούς διαφυσῶντες καὶ ὄγκουντες ἐρρίπτουν (-οὔντο?) καὶ ἄνωθεν ἤλλοντο ἐπάνω αὐτῶν ἐνὶ ποδὶ ἐκύνουν δὲ γέλωτα καταπίπτοντες· ὁ μόντοι μὴ καταπεσῶν ἐλάμβανεν αὐτὸν οἶνον πλήρη. (Whether dancing ἐνὶ ποδὶ (Ruhnke on Timaeus *Lex. s.v.*) was not another form of ἀσκολιάζειν is not clear.) Suid., Harpocrat. (cod. Marc.) s.v. Poll. ix. 121 ἀσκολιάζειν δὲ ἐκαλεῖτο καὶ τὸ ἐπιπηδᾶν ἀσκῶ κενῶ καὶ ὑποπλέω πνεύματος ἀληλιμένω. Tzetz. on Hes. *Op.* p. 366. Verg. *G.* ii. 380 *Non aliam ob culpam Baccho caper omnibus aris caeditur et veteres ineunt proscenia ludī praemiaque ingeniis pagos et compita circum Theseidae posuere: atque inter pocula laeti mollibus in pratis unctos saluere per utres.* Servius *ad loc.*, with whom compare Nonn. *D.* vii. 165. New flayed hides are very slippery; Hermes used them as a trap to overthrow Apemosune Apollod. iii. 2. 5.

42 ἀρνευτήρι¹ Hom. Π 742 ὁ δ' ἄρ' ἀρνευτήρι εἰκώς κάππεσ' ἀπ' εὐεργέος δῖφρου, λίπε δ' ὅστέα θυμός... ὡς ρεία κυβιστᾶ. εἰ δὲ πον καὶ πόντῳ ἐν ἰχθυόεντι γίνοντο πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν.... ἡ ῥα καὶ ἐν Τρώεσσι κυβιστητήρες ἔασιν.² M 385, μ 413 ὁ δ' ἄρ' ἀρνευτήρι εἰκώς κάππεσ' ἀπ' ἰκρυόφιν. Arat. 656 ἀλλ' ἡ γ' εἰς κεφαλὴν ἴση δύνει ἀρνευτήρι with feet and knees awry—ἐπὶ κεφαλὴν γὰρ δίκην κυβιστητήρος δύνεται (schol.). Eust. 910. 35 ἀρνευτήρα δὲ λέγει τὸν κυβιστητήρα ὡς καὶ ἀλλαχοῦ παρὰ τοὺς ἄρνας οἱ ἐν τῷ προιέναι ὥσανει κυβιστῶσι τὸν αἶρα κυρίττοντες. ἕτεροι δὲ τὸν δελφίνα φασὶν ἀρνευτήρα (see ἀρνευτής *Thes.*). ὁ γὰρ ἀρρὴν δελφίς ἐπὶ κεφαλὴν, φασιν, ἵεται γαλήνης οὐσης. 1083. 50 'ἡ ῥα καὶ ἐν Τρώεσσι κυβιστητήρες ἔασιν.' εἰ καὶ μὴ παραθαλάσσιοι εἰσὶ δηλαδὴ ὡς ἐνεθίζεσθαι κυβιστᾶν... ἐστὶ γὰρ ἀρνευτήρ καὶ κυβιστᾶν τὰ αὐτὰ (according to Suid. κυβιστᾶν: ἀντὶ τοῦ κολυμβᾶν καταχρηστικῶς)... ἀρνευτήρ τε γὰρ ὁ ἐπὶ κεφαλὴν εἰς θάλασσαν δύνοντας καθ' ὁμοιότητα τῆς τῶν ἀρνῶν πορείας οἱ σκιρτῶντες τοῖς μὲν ὀπισθίοις ποσὶν ἄλλονται τὴν δὲ κεφαλὴν τῇ γῇ πελάζουσι κτλ. So the scholl. give κολυμβητῇ, δύνει, δελφίνι, etc. (see Ebeling *Lex. Hom.* i. 177 A). ἀρνεύω³ is used by Lycophron 465, 1103 in the sense of 'to leap.' But this passage proves that ἀρνευτήρ was at any rate understood as a 'diver' (for the omission of ὡς see on vi. 13). Döderlein connected the word with urinator οὐρον, etc.: see Curtius § 510. Hesych. has Ἀρνευτήρες: δύναι, οἱ δύνοντες (from this passage?), Ἦρν<ε>νευ: ἐκυβίστα, Ἀρνευτήρια: κυβιστήρια which Lobeck (*Proll.* 399) corrected to Ἀρνευτήρι: κυβιστητήρι.

ἔκοπτον Aesch. *Pers.* 684 n. (W. H. and C. E. S. Headlam, p. 61 *Transl.* 'cut up.')

ἐκ βίης: IV. 77 n.

43 ὕπνια: IV. 61 n.

πάντα δ' ἦν... εἰς ἦν 'all was in confusion.' Thuc. vii. 71 ἦν τε... πάντα ὁμοῦ ἀκούσαι, ὀλοφυρμός, βοή, νικῶντες, κρατοῦμενοι κτλ. (Poppo). Eur. *Bacch.* 1120 ἦν δὲ πᾶς ὁμοῦ βοή. Soph. *El.* 715 ὁμοῦ δὲ πάντες ἀναμεμγμένοι. Xen. *Ephes.* ii. 5 καὶ ἀναμίξασα πάντα, φθόνον καὶ ζηλοτυπίαν, λύπην, φόβον. εἰς ἦν=ὁμοῦ is very common after verbs compounded with συν-, and in general

¹ The treatment of this word and cognates in L. and S. is careless and needs correction.

² It should I fancy be restored to Theocrit. xi. 60 (MSS. νῦν αὐτόγα νεῖν μεμαθεῖν), reading e.g. ποκά γ' ἀρνεύειν μεμάθοι με (Hermann suggested δύνειν).

of meeting, gathering, or mixing. Empedocl. 94 ἀλλότῃ μὲν φιλότῃ συνερχόμεν' εἰς ἐν ἅπαντα. Aesch. *Choeph.* 298 πολλοὶ γὰρ εἰς ἐν συμπίτνουσιν ἡμεροί, Eur. *I. T.* 991, *Troad.* 1043, *Andr.* 1145, *Or.* 1650, *Heraclid.* 403, *Ion* 1022, *Phoen.* 463, fr. 580, Ar. *Eq.* 854, *Lys.* 585, *Ran.* 1262, *Eccl.* 674, Thuc. vi. 85. 3, [Xen.] *Ath. Pol.* ii. 7, Xen. *Vect.* iv. 44, Plat. *Politic.* 308 C, *Phileb.* 378 C, 379 D, *Sophist.* 267 A, 236 C, Theocr. xxii. 27, Apoll. Rhod. i. 39, ii. 321, iv. 134, 1334, Arist. 386 b 19, Longus ii. 5, Ach. Tat. iii. 6, viii. 12, schol. Arat. 415, Choric. p. 14 Graux, Dion. Hal. i. 331. 6, Johann. *Ev.* xi. 52, Strabo p. 470 συνάγοντες εἰς ἐν... εἰς ἐν συμφέρουσι... συγκεχυμένως, etc. But the phrase is also used with indifferent verbs: Eur. *Hel.* 1536 λευκά θ' ἴσσι' εἰς ἐν ἦν 'were collected' = ἐσφρεύθη: see schol. Ap. Rhod. iii. 889. *Hel.* 741 εἰς ἐν ἐλθόντες τύχης 'uniting our fortunes.' *I. A.* 1126 ὡς μοι πάντες εἰς ἐν ἦκετε σύγχυσιν ἔχοντες καὶ παραγμὸν ὁμμάτων. *Fr.* 246. 2 ταῦτ' εἰς ἐν ἐλθόντα these qualities combined. *H. F.* 487 εἰς ἐν δ' ἐνεγκούσα. Greg. Naz. *Or.* i. 117 B εἰς ἐν ἀγαγείν. Harpocr. *Eis ἐν ἡλθον*: ἀντὶ τοῦ ὁμονόησαν. Pollux ix. 145 εἰς ἐν ἐσπευδον. Greg. Naz. *Ep.* 135 εἰς ἐν ἐλθεῖν, Ach. Tat. v. 5 πνεῖν. Theocr. xx. 39 εἰς ἐν παιδὶ καθεύδειν if genuine. Bianor *A. P.* ix. 423 αἰ δ' ἐνὶ χέρσῳ Σάρδιες ἐμβυθίας εἰς ἐν ἔκεισθε τέλος where Headlam proposed ἴσον ἔκεισθε. The dative I have not noticed elsewhere but compare the double construction with εἰς μίαν Meleag. *A. P.* vii. 421. 13. Anon. *ibid.* vii. 626 has φῦλον ἐπεὶ νήριθμον ἐν ἰχνοπέδαισιν ἀγρευθέν εἰς μίαν αἰχμηταῖς Καῖσαρ ἔθηκ' ἐνοπήν¹. Ael. *N. A.* v. 9 εἰς μίαν νοεῖν καὶ τὴν αὐτήν, Phrynichus p. 108 εἰς ἐν καὶ ταὐτὸ ἐλθεῖν. For εἰς τὸ αὐτὸ (regular in *Ionic*² prose) compare Hdt. i. 63, Plat. *Symph.* 184 D, Eur. *fr.* 330, *Phoen.* 459 εἰς γὰρ ταὐτὸ ὁμματα βλέπων. Hellenistic prose has ἐπὶ τὸ αὐτὸ in similar uses (Bruder *Lex. N. T.* p. 346). Further equivalents are καθ' ἑν, Thuc. viii. 46. 2 γενομένης τῆς ἐς γῆν καὶ θάλασσαν ἀρχῆς, Xen. *Hell.* v. 2. 16. ὕψ' ἑν, Kaibel *Ep.* 834 ὕψ' ἐν οἱ τέσσαρες ἄνδρες. εἰν ἐνὶ, Nicander *fr.* 70. 16, Nonn. *D.* xxxi. 281 and *Jo.* commonly εἰν ἐνὶ πάντες. ἐφ' ἐν Arist. 368 b 19.

45 εἰς μυρία divided by the caesura, as Soph. *O. C.* 372 τοῖν τρις ἀθλίοις. κήγῳ... ἐκ τόσῃς λείψ 'and I alone out of all this wreck': for in such phrases there is an ellipse of ὁμόνος, εἰς. The nearest is Pind. *Ol.* vi. 25 κείναι γὰρ (the victorious team) ἐξ ἁλλῶν ὁδὸν ἀγεμονεύσαι ταύταν ἐπίστανται, as *P.* viii. 52 ὁμόνος γὰρ ἐκ Δαναῶν στρατοῦ, Soph. *Ant.* 656 πόλεως ἀπιστήσασαν ἐκ πάσης μίαν, *El.* 1351 ὅν ποτ' ἐκ πολλῶν ἐγὼ μόνον προσεῦρον πιστόν. Compare Bacchyl. xiii. 8 as restored by Housman. This is always, where there is no verb or adjective of selection, the ellipse, the pronoun being strongly stressed and ἐκ preceding the adjective of universality or multitude. The construction is Homeric: Φ 369 τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν ἐξ ἁλλῶν not 'to vex more' but 'to vex it alone': Σ 433 ἐκ μὲν μ' ἀλλῶν ἀλῖων ἀνδρὶ δάμασσαν, 432 ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν 'such in number as Zeus has given to me alone,' whereas in δ 423 περὶ γὰρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν ἐκ πασέων the meaning *prae* is given by περί as by μάλιστα, ὑπείροχος κτέ. elsewhere: Δ 96 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ, Soph. *O. C.* 742 ἐκ δὲ τῶν μάλιστ' ἐγώ.

¹ So I would write for ἔθηκεν ὁ παῖς. εἰς ἐνοπήν ἔθηκε 'brought to face warriors in combat'; compare Eur. *Or.* 1650 where εἰς ἐν ξυνήγαγον has a similar application.

² Whence Stephanus rightly suspected Xen. *Cyr.* i. 5. 3.¹¹

Nowhere is there an ellipse of *μάλιστα* with a plain adjective such as we would have to assume in the text of Theocr. xxv. 116 οὐδὲ δέκ' ἄλλων οἷτε πολύρρητες πάντων ἔσαν ἐκ βασιλῶν, let alone the silliness of a phrase which would class ten unnamed kings above the rest. *πάππων*¹ should be read for πάντων: see on II. 102. *λίγης* is strange both in form, the Ionic being *λήγης*, and in sense: Herodas is thinking of booty still *ἄδαστος* and *σύμμικτος* Soph. *Aj.* 54: Hom. Δ 677 λήϊδα...ήλιθα πολλήν. In the sense of 'mess' it is used in II. 45.

46 Ar. *An.* 1761 ἀλαλαί, ἡ παιήων, *τήνελλα καλλίνικος*—the cry which applauds victory: Hesych. 'Αλαλαγμός: ἐπινίκιος ὕμνος ἢ εὐφημος βοή, 'Αλαλάζει: ἐπινικίως ἡχεῖ, the masculine equivalent (Heliod. iii. 5) of *ὀλολύζω*, *ὀλολυγμός* which are proper to Bacchanals, Eur. *Bacch.* 24, 679. Nonnus *D.* xii. 354 uses ἀλαλάζω of the cries at the wine-press.

47 *πιεζέω* is given in MSS. of Homer *Od.* and Herodotus: see the dictionaries. The pressure is that of the half-inflated skin round the foot.

48 sq. The dreamer wins and claims the prize. But it is discovered that he is not of the party. He is set on his defence, and is prosecuted with violence by an old man. On these actions see Introduction.⁷⁷

58 τὰ δαίνα πνεύσαι Soph. *Ant.* 408 πρὸς σοὺ τὰ δαίνα' ἐκείν' ἐπηπειλημένοι, *Aj.* 312, Eur. *Phoen.* 178, *Supp.* 543 δαίνα' ἀπειλήσων ἔπη, *I. A.* 376 εἰπέ μοι, τί δαίνα φνῶς; *Phoen.* 879 ἐκ δ' ἔπνευσ' ἀράς, *Bacch.* 610 θυμὸν ἐκπνέων. Xen. *Hell.* vii. 5. 12 οἱ πῦρ πνέοντες. See Blomfield on Aesch. *Ag.* 1206, Wetstein on *Act. Ar.* ix. 1.⁷⁸

λάξ πατέ(οντα) θεῶν ἀγνά; 'tread under foot' (Theocrit. xv. 52), 'destroy' like a conquering army²: Aesch. *Eum.* 542 βωμόν αἰδεσθαι δίκας μηδέ νιν κέρδος ἰδὼν ἀθέφ' ποδὶ λάξ ἀτίσης, *Ag.* 392 οὐ γάρ ἐστιν ἑπαλξίς πλούτου πρὸς κόρον ἀνδρὶ λακτίσαντι μέγαν δίκας βωμόν εἰς ἀφάνειαν, *Cho.* 640 λάξ πέδοι πατούμενον τὸ πᾶν Διὸς σέβας, Soph. *fr.* 622. 2 τὰ μὲν δίκαια καὶ τὰ σώφρονα λάγδην πατεῖται, Plat. *Legg.* 714 A καταπατήσας τοὺς νόμους, Lucian (*Lexiph.*) ii. 336 ἔδωκεν...δίκην ἢ λάξ πατήσας ὥχετο, Aesch. *Eum.* 110 πάντα ταῦτα λάξ ὥρῳ πατούμενα, Plat. *Rep.* 558 B καταπατήσας' ἀπαντ' αὐτά, *Gorg.* 484 A καταπατήσας τὰ ἡμέτερα γράμματα, Hom. Δ 157 κατὰ δ' ὄρκια πιστὰ πάτησαν, Julian *Or.* 99 B πατήσαντες πίστιν καὶ ὄρκια, Aesch. *Ag.* 1355 οἱ δὲ τῆς Μελλοῦς κλέος πέδοι πατοῦντες..., 383 ὅσοις ἀθίκτων χάρις πατοῖτο, Eur. *Rhes.* 400, Soph. *Aj.* 1355 τὴν δίκην πατεῖν, Ar. *Eq.* 166 βουλὴν πατήσεις, *Vesp.* 377 μηδὲ πατεῖν τὰ τῶν θεῶν ψηφίσματα, Apoll. *Rhod.* ii. 17 θέμιστας,¹ ⁷⁹In Aesch. *Theb.* 976 read δύστονα κήδε'—ὁμώνυμα θυγατρὶ πάππων πημάτων with 960 αἰσχεα τοῖα—τὰ δ' ἐγγύθεν πέλας ἀδελφαὶ δελφεῶν, however the verses be divided between the speakers.⁸⁰

² ⁸¹=καθιπάζει, συντρίβει, ῥήγνυσι, 'destroy as beneath the heel,' 'tread down.' So from *θρᾶν*. Lyc. 664 has *θρανύσσω* of wrecking ships=(Thuc.) *συντρίβει*. Eur. *Bacch.* 623 δώματ' ἔρρηξεν χαμάζε *συντεθράνωται* δ' ἅπαν (utterly trodden down)... εἰς μάχην ἐλθεῖν ἐτόλμησ'..., ῥήγνυμι (Hom.) and *πατῶ* (see Schw. *Lex. Polyh.* καταπατέω) being naturally used of destroying a city or army. Cf. Johann. *Apoc.* xi. 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι, Bianor. *A. P.* ix. 295, Heliod. v. 19, Pomp. Jun. *A. P.* ix. 28 πόλιν ἣς ἐπάτησα τέλχεα (Jacobs 'proprie de victore qui pede superbo dirutae urbis...ruinas calcat.') *Anth. Append.* (Cougny) ii. 560 is curious: ἀμβροσίην δὲ σώματος ὕβριστης οὐκ ἐπάτησε χρόνος. Meleag. *A. P.* xii. 101 τὸν με πόθοις ἄτρωτον... τοξεύσας τοῦτ' ἐβόησεν ἔπος: 'τὸν θρασὺν εἶλον ἐγώ: τὸ δ' ἐπ' ὀφρύσι κείνο φρύαγμα σκηπτροφόρου σοφίας ἠνίδε ποσσὶ πατῶ...'.

Ael. *N. A.* vii. 10 Διὸς θεσμόν, Clearch. (Ath. 681 c) τὸν παλαιότατον τῆς πολιτικῆς κόσμον συμπατήσαντες, Soph. *Ant.* 745 τιμάς γε τὰς θεῶν πατῶν or of persons 'insult': Aesch. *Ag.* 875 σύγγονον βροτοῖσι τὸν πεσόντα λακτίσαι πλέον (Blomf. 858: add e.g. Plut. *Mor.* 68 E σφαλλομένοις δὲ καὶ πταίουσιν ἐπιτιθένται καὶ πατοῦσιν...).

59 ἐκ προσώπου: Zonaras p. 757 ἐξ ὀφθαλμῶν οὐ λέγουσιν (?οἱ Ἀττικοὶ δηλ.), οὐδ' ἐκ προσώπου. Φρύνιχος (*fr.* 21 Nauck, 81 K.) ἐγὼ δέ, μίσει γάρ μ', ἄπειμ' ἐξ ὀμμάτων. So κόμιζ' ἐξ ὀμμάτων Eur. *Alc.* 1066, Aesch. *Supp.* 960, Alciph. iii. 20, 46. ⁸²ἐξ ὀφθαλμῶν Hdt. v. 24, 106, i. 120. ἔρρε ἐκ: Hom. κ 72 (in the Aeolus story).

καίπερ ὦν πρέσβυς Aelian *Ep. Rust.* 11 εἰν γάρ σε...ὁ πατήρ ἴδῃ, λήψῃ τι πάντως κακόν. ἐγὼ δὲ αὐτὸν ὑποδέδοικα καίτοι γέροντα (for πάροντα) ὄντα, as Ar. *Ach.* 222 μηδέ περ γέροντας ὄντας ἐκφυγών, Meineke *Com.* III. 618.

60 οὐλῇ τῇ βατηρίῃ [=ὄλῃ τῇ β., a use frequent in the Atticists especially the novelists. Eumath. vii. 15 ὅλους τοὺς ὀφθαλμοὺς τοῖς κύμασιν ἐμβαλὼν. 'Ach. Tat. i. 5, iii. 8 (Jacobs), 'Apostol. xii. 63 (Leutsch) 'Ὀλῷ ποδὶ: ἐπὶ τῶν ταχέως ποιούντων, ὁμοίως τῇ ὄλῳ ῥυτῇρι [=totis habenis Lucan ix. 454, Tertull. *cult. fem.* ii. 9, 'Apoll. *Rhod.* iv. 1166 οὐποτε...τερπωλῆς ἐπέβημεν ὄλῳ ποδὶ. ὄλῃ δυνάμει Suid., Phot. τῇ β. which he carries as a 'γεροντικὸν ὄπλον' Callim. *Ep.* 1. 7, Blomf. on Aesch. *Ag.* 74, 'schol. Ar. *Plut.* 273, 'Ar. *Ach.* 31, *Ecc.* 74 (Blaydes), the 'Asá' of the East Burton *1001 Nights* x. 134 n. Theocrit. iv. 49 εἴθ' ἦν μοι ροικὸν τὸ λαγωβόλον, ὥς τυ πάταξα. Plat. *Com.* 12. Alciph. iii. 43. βατηρίῃ: Nicand. *Ther.* 377 ὁροῖτυποι οἷα βατήρα κόψαντες sch....κατὰ ἀφαίρεσιν τοῦ κ. καὶ 'Ἡρώδης ὁμοίως ὁ ἡμαμβικὸς ἐν τῷ ἐπιγραφόμενῳ 'Υπνώ 'φεύγωμεν ἐκ προσώπου μή σ' ἐκπερῶν πρέσβυς οὐλῇ κατευθὺ βατηρίῃ καλύψῃ.' I do not doubt that the grammarian was ignorant of the true source and scansion of the lines. Hesych. *Βατηρίαν*: ῥάβδον καὶ βακτηρίαν. See Bachmann on Lycoph. 516 crit. n. *Βατεῖν* is given as a Delphian form for *πατεῖν* in Plut. *M.* 292 E; and (though *γαλατ-* = *γαλακτ-* is fairly common: Antiphan. 52. 4 K., Babrius p. 177 Lachmann, Eust. 1761. 38, *φιλαῖακτων* apparently in Aesch. *Supp.* 811, 'and e.g. 'Ἰππώνακτος in Rhinthon *fr.* 10 Kb. ἐλκτὰν *Anth. Append.* iv. 31) the formation is supported by ἐμβατήριος κτέ. Some supposed it original: Cram. *Anecd.* ii. 351 γίνεται δὲ βακτηρία παρὰ τὸ τὴν βάσιν τηρεῖν βατηρία τις οὖσα καὶ βακτηρία. ⁸³κατ' ἰθὺ or κατιθὺ (Lobeck *Phryn.* 145, *Parall.* ii. 283) which occurs in Hdt. ix. 51, Hippocr. iii. 49, Orph. *Arg.* 1211, Manetho i. 30, Babrius xc. 41, Quint. *Sm.* v. 81 κατιθὺ νισσόμεναι) (ἐπικαρσία, vii. 136 κατιθὺς *metr. gr.*, is the Ionic form of the common κατ' εὐθὺ Lobeck *Phryn. l.c.* Xen. *Symp.* v. 5 οἱ μὲν σοὶ (ὀφθαλμοὶ δηλ.) κατ' εὐθὺ μόνον ὁρῶσι 'straight in front,' Theophrast. *fr.* viii. 4 (Didot), Pausan. ii. 11. 3 τὴν κατ' εὐθὺ 'the direct road,' vii. 23. 10 'straight opposite,' Dio Chrys. i. 506 of the sun's perpendicular, 'Plut. *M.* 3 B, Liban. iv. 1075. 26.' It should be read in Aratus 1091 schol. τοὺς μὲν οὖν ἄνω τῶν ἀστέρων ἔχοντας τὴν κόμην 'κομήτας' ἐκάλεσαν, τοὺς δὲ κάτω 'πωγωνίας,' 'ξίφηφόρους' δὲ τοὺς κάτωθεν; they used the term *κομήται* when the direction of the hair was upward, *πωγωνία* when it was downward, *ξίφηφόροι* (or *ξίφια*) when it was neither upward nor downward; obviously therefore when it was *straightforward*—that is, not κάτωθεν but κατευθὺ.

61 ὁ παρόντες: e.g. Heliod. i. 29, x. 40.

⁶² *Θανεύμ' ὑπὲρ γῆς* suggests a sacrifice (see Introduction): this is favourable in dreams Artemid. v. 75 *ἔδοξε τις...καταδεδικάσθαι τὴν ἐπὶ θανάτῳ τὸν παῖδα σφαγῆσόμενον* δηθὲν ἐπὶ τοῦ βωμοῦ τοῦ Διός, αὐτὸς δὲ καταλοφύραμενος καὶ πολλὰ ἱκετεύσας παρητήσατο μὴ ἀποθανεῖν τὸν παῖδα. ἐνεκρίθη ὁ παῖς καὶ ἐν ἐλπίδι μεγάλη τοῦ νικᾶν γενόμενος εὐλείφθη εἰκότως· οὔτε γὰρ ἐν τελευτῇ ἐγένετο... οὔτε μὴν δημοσίας ἔτυχε τιμῆς· ὡς γὰρ εἰκὸς οἱ προθυόμενοι (Reiske for προθυμούμενοι) δημοσίᾳ μεγάλων τιμῶν ἀξιοῦνται, κατὰ ταῦτα δὲ καὶ οἱ Ὀλυμπιονίκαί. In general death is no bad sign: Nikephor. states generally *θανὼν καθ' ὕπνου φροντίδων ἔση δίχα*. *εἰ ὁ γέρων* will do what? Crusius supplies *με συγκόψει*: but it is hard to fit this in with *ξύν' ἔπρηξα* and with the sentence actually passed. But if two victims to save the country are suggested the interpretation is less difficult. For the supplements and the double sacrifice compare Neanthes (Ath. 602 c, *F. H. G.* III. 8) ...τὰ ἐπὶ Κρατίνῳ τῷ Ἀθηναίῳ γενόμενα· ὃς μεράκιον <δν add. Dindorf> εὐμορφον, Ἐπιμενίδου καθάιροντος τὴν Ἀττικὴν ἀνθρωπεύει αἵματι διὰ τινα μύση παλαιά...ἐκὼν αὐτὸν ἐπέδωκεν [ὁ Κρατίνος] ὑπὲρ τῆς θρεψαμένης· ὃ καὶ ἐπαπέθανεν ὁ ἐραστής Ἀριστόδημος, λύσιν τ' ἔλαβε τὸ δεινόν. In Hdt. vii. 134 Λακεδαιμονίων κήρυγμα τοιόνδε ποιουμένων, εἴ τις βούλοιτο πρὸ τῆς Σπάρτης ἀποθνήσκειν the call was answered by Sperthies and Boulis. I had read *ἐὰ ξυνῇ*. Kn.'s new fitting of a fragment suggests *ἐπιτρέψει*.

⁶³ *αὐτόν* I read, not *τούτον* (Crusius): since the young man (Introduction) is clearly a prominent character—the judge, in fact, not a chance observer.

⁶⁴ *ὁ δ' εἶπεν ἄμφω τὸν δορεῖα... ἄμφω ὁ δορεὺς...έτω or -έσθω* he said: but who the *δορεὺς* was, and the exact nature of his task is not certain. It can hardly be an instrument (knife or whip) since then we must, I think, have had *ἀμφοῖν* 'he told both of them to...the knife (whip)'. Crusius, rightly, I think, takes the *δορεὺς* to be the sacrificer *σφαγεύς*: he is the same as the man who flayed the goat, unless he is also a stock actor: see the story quoted in Steph. Byz. of the founding of Damascus for the motive. It might also refer to the *δήμιος* or gaoler whose most usual occupation was the flogging of prisoners: *δημίον μαστίχορος* he is called in Aesch. *Eum.* 159, to which add Headlam's note on v. 32: *δέρειν* is the common word for judicial punishment by the whip in the *N. T.*, and occurs often elsewhere: compare the list of punishments in Ar. *Ran.* 619 *δήσας, κρεμάσας, ὑστριχίδι μαστιγῶν, δέρων*, Plut. *Lyc.* 30. So it is used by Achmes 17 *ἐὰν δὲ ἴδῃ ὅτι ἐν ταῖς κρίσεσιν αὐτοῦ δέρει βουνέροις*, and Potiphar's title may have been of this nature: since the word for chief executioner *Gen.* xxxvii. 36 is rendered in the LXX. *ἀρχιμάγειρος*: so of the Babylonian official *in Kings* xxv. 8. The allusion occurs in Archipp. *fr.* 25 *Αἰγύπτιος μιανώτατος τῶν ἰχθύων κάπηλος Ἑρμῆος ὃς βιά δέρων...*. No inference can be drawn from the occurrence of *δορεὺς* as the name of a throw of the dice, Eubul. *fr.* 57. The form seems otherwise unknown: these formations are easily made and many are individually rare: see e.g. the Dictionaries s.vv. *λινεύς, ξυλεύς, πισεύς, ποικιλεύς, σκαλεύς, στιγεύς, φρυγεύς*, v. 65 n.

But who is the judge? Ptolemy, says Crusius, or Dionysus. The latter surely, or rather his representative: Achmes 15 *ἐὰν τις ἴδῃ ὅτι ἐκρίθη παρὰ κριτοῦ ἀγνωρίστου οὗτος πᾶν ὅτι ἂν αὐτῷ ἐκρίθη κρατεῖτο*. ὁ γὰρ κριτὴς εἰς θεοῦ

πρόσωπον ἀνάγεται, and it is quite possible that part of the descriptions of vv. 28–35 point to an actor taking the part of Dionysus. Naturally the god most concerned with a writer of Herodas' character appears to the dreaming author: so e.g. in Ach. Tat. iv. 1 the reluctant maiden is assured of her prudence: *ἡ γὰρ μοι θεὸς Ἀρτεμις ἐπιστάσα πρώην κατὰ τοὺς ὕπνους κτλ.*⁷¹

⁶⁵ *καὶ τοῦτ' ἰδὼν ἔληξα*: Xen. *Cyr.* viii. 7. 2 *τοῦτο δὲ ἰδὼν τὸ ὄναρ ἐξηγέρθη*, Aelian ap. Suid. s.v. *Φιλήμων*: καὶ τὸν μὲν ὄνειρον ἐνταῦθα παύσασθαι: he wakes presumably from fright and excitement: Eumath. (iii. 2 *ξυναπέστη δέ μου καὶ ὁ ὕπνος εὐθὺς καὶ τεθορυβημένος ὅλος ἀνεκάθισα τῆς στρωμνῆς καὶ ἤμην ὅλος ἐξεστηκώς, ὅλος κατὰ νοῦν ἐλίττων τὸν ὄνειρον*. πυκνὸν κατεπάλλετό μου τὸ περικάρδιον καὶ τὸ ἄσθμα ἐπέειχετο) gives the ordinary symptoms and actions. Xen. *Anab.* iii. 1. 12 *περίφοβος δ' εὐθὺς ἀνγέρθη*, Appul. *Met.* iv. 81 (297), Ach. Tat. i. 3 *περιδεῖς οὖν ἀναθορῶν* (Xen. Ephes. ii. 8, v. 8) *ἐκ τοῦ δείματος*¹, ii. 23, Suet. *Galb.* 18, Ennius *Ann.* i. xxxiv. 37, Vahl., Hdt. vii. 15 *περιδεῖς γενόμενος τῇ ὄψει ἀνά τε ἔδραμε ἐκ τῆς κοίτης, 18 ἀμβώσας μέγα ἀναθρώσκει*, Timaeus ap. schol. Aeschin. p. 751 *περι<δεῖ> ἀναστᾶσαν* (so read), Alciph. iii. 59 *ἐκταραχθεῖς...ἐξηγρόμην καὶ πρὸς τὸ παράδοξον τῆς ὄψεως ἀγωνιῶ καὶ δέομαι οἱ φέροι τὸ ὄναρ μαθεῖν*. Artemid. iv. 53, Nonn. *D.* xlv. 80 sqq., xx. 99 *ἀνεπήλατο λέκτρων φρικτὸν ἔχων ἔτι δοῦπον ἀπειλητῆρος ὄνειρον, καὶ θρασὺς ἄνθορε Βότρυσ ἐὼν δ' ἔνδυνε χιτῶνα*. Theophylact. *Hist.* i. 2 *εἶτα τὸν βασιλέα διανήψαντα τεταράχθαι τῇ φαντασίᾳ, ὀρθριὸν τε διανίστασθαι καὶ τοῖς ἀμφ' αὐτὸν διεξίεναι τὰ τῶν ὀνειράτων θεάματα*. Heliod. v. 22 *ἀνηλάμην ὑπὸ τῆς ὄψεως παλλόμενος*, viii. 11, Longus ii. 28. Hippocr. i. 592 *ὁκόσα δὲ δείματα νυκτὸς παρίσταται καὶ φόβοι καὶ ἀναπηδήσεις ἐκ τῆς κλίνης καὶ φόβητρα καὶ φεύξεις ἔξω*.

⁷⁰ *τὰ ἑνὸς τελεῖν*² 'performing their frenzied rites' is strange: the words may be chosen for the sake of the interpretation *τελεῦσιν ἐν μούσῃσιν*. Soph. *Ant.* 964 of Pentheus and the Bacchanals *παύσκε μὲν γὰρ ἐνθέους γυναῖκας* and Eur. *Bacch.* 474 *τὰ δ' ἱερὰ νύκτωρ ἢ μεθ' ἡμέραν τελεῖς*: The pun is not such a bad one as many employed in the oneirocritic art: Artemid. i. 70 *χιμαίρεια...χειμῶνι ὁμώνυμα ὄντα τὰ ζῶα*. i. 22 *καρῆναι and χαρῆναι*. *τελεῖν* (v. 22 n.) is of sacrificial rites or ceremonies: Plat. *Legg.* 775 A, Xen. *Rep. Lac.* xiii. 5, Plut. *Mor.* 671 B, Theocrit. *Ep.* iv. 16 *τρισεῖς θύη τελέσαι*. Plut. *Thes.* 16 *θυσίαν*. Eur. *Bacch.*, Callim. *fr.* 103.

⁷² *τελεῦσιν ἐν μούσῃσιν*³: *μέλεα τίλλειν* is found also in Cratin. *fr.* 256 *ἴτω δὲ καὶ τραγωδίας ὁ Κλεομάχου διδάσκαλος παρατιλτριῶν ἔχων χορὸν Ἀνδιστὶ τιλλουσῶν μέλη πονηρά*, but Meineke's interpretation of the point '*carmina disperdere*' seems more probable than Kock's '*carmina discernere*'.

¹ "Read *δεμνίου* or *στρώματος*."

² Did Herodas' mss. of Eur. *Bacch.* 850 read *ενθωντελει* and H. take the first two words together as 'in the performance of his inspired rites'?

³ "In Phoenix of Colophon *fr.* 1. v. 16 read *ἐγὼ δ' ἔκου πόδες φέρουσιν, ὀφθαλμούς ἐρεῖδομαι* (med.: for *ἀμείβομαι*) Μούσῃσι and compare Greg. Naz. *Or.* i. 477 B *οἱ μὲν πόδες ἔφερον[το], ἡ δὲ ὄψις εἶχε τὴν θάλατταν*. Ach. Tat. vii. 16 *τὸν μὲν πατέρα περιεπτύξατο, τοὺς δ' ὀφθαλμούς εἶχεν ἐπ' ἐμέ*. Heliod. i. 21 *τῇ γῇ τὸ βλέμμα προσερίσασα*, the middle or active being indifferent, Theocr. vii. 7. For *ἔκου πόδες φέρουσι* compare e.g. *id.* xiii. 70, xiv. 42, Ap. Rhod. i. 1263; v. 17 should read *πρὸς θύραις ἔδων, καὶ δοντὶ καὶ μὴ δοντὶ, πλεῖνα τεττίγων* (for *τωνγεω*)."

There is an ellipse <τῶν> ἐν μούσῃσιν <ὄντων> 'literary critics': Ael. V. H. ix. 4 Πολυκράτης ὁ Σάμιος ἐν μούσαις ἦν καὶ Ἀνακρέοντα ἐτίμα. xii. 2 ὁ ἐν μούσαις βίος. Eur. *Hērph.* 453 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων ἔχουσιν αὐτοὶ τ' εἰσὶν ἐν μούσαις αἰεὶ know the story of Zeus and Semele. Antiphan. 274 αἰεὶ δὲ πρὸς μούσαις σὺ (for μούσαισι)· καὶ λόγοις πάρεϊ ὅπου τι (Meineke for τε) σοφίας ἔργον ἐξετάζεται. Plat. *Legg.* 701 A ἐπαῖοντα ἐν μούσαις τό τε καλὸν καὶ τὸ μῆ (in 829 E and 899 E ἐν μούσαις means 'in writing poetry'). Pind. P. v. 114 ἐν τε μούσαισι ποτανὸς ἀπὸ ματρὸς φίλας means in prose that he inherits his taste for culture from his mother. Plut. *Anton.* 57 ἐν παιδείᾳ ἦν καὶ θεάτροις, Ar. (Newman on *Pol.* p. 153), ἐν λόγοις καὶ νόμοις Choric. p. 61 Graux. Hdt. viii. 99 αὐτοὶ ἔσαν ἐν θυσίῃσι καὶ εὐπαθείῃσι is somewhat different. ix. 76 ἔτι ἐν τῇσι φονῇσι ὄντας 'still engaged on.' The sense 'as a spectator at' is given by Ar. *Ran.* 422 τὸν Κλεισθενῆ δ' ἀκούω ἐν ταῖς ταφαῖσι πρωκτὸν τίλλειν ἑαυτοῦ καὶ σπαράττειν τὰς γναθοὺς which I would explain 'at funerals nates depilat (non caput) et malas lacerat (σπαράττειν to pluck out the hair: Chariton iii. 10, Xen. *Ephes.* ii. 5) non genas.'

The sense 'in poetry' seems improbable here, though it is common enough: e.g. [Alcib. Jun.] in *Anth. Append.* v. 6^b βάπτες μ' ἐν θυμῷ (in your plays). ἐγὼ δὲ σε κύμασι πόντου βαπτίζω, Plat. *Ilac.*

τίλλειν Cic. *pro Balb.* xxvi. 51 *more hominum invident: in conviviiis rodunt, in circulis vellicant: non illo inimico sed hoc maledico dente carpunt.* Ov. *ex Pont.* iv. 16. 1 *invidet quid laceras Nasonis carmina?* Catull. lxi. 73 *nec si me infestis discerpent sidera dictis.* Aul. Gell. iv. 15. 1 (of Sallust's critics) *plura inscite aut maligne vellicant.* Anacreon 13 B οὗτος δηῦτε Θαλυσίοις τίλλει τοὺς κυνάσπιδας in E. M. 713. 7. E. M. 463. 10 παρὰ Ἀνακρέοντι τίλλειν ἀντὶ τοῦ σκώπτειν. Hesych. τίλλει... διαβάλλει ἀποσκώπτει. Τίλλομένη: λοιδορούμενη. So of other petty attacks: Ar. *An.* 286 ὑπὸ τῶν συκοφαντῶν τίλλεται, Plut. *Mor.* 48 B (= 185 E, 541 E, Ael. V. H. ix. 18). Ar. *Ach.* 688 ἄνδρα σπαράττων (see above) καὶ ταραττων καὶ κυκῶν. Plat. *Rep.* 539 B ἐλέγχουσι χαίροντες ὥσπερ σκυλακία τῷ ἔλκειν τε καὶ σπαράττειν τῷ λόγῳ τοὺς πλησίον αἰεὶ.

73 τὸ μὲν ἀέθλον... ἔχειν: Nikephor. p. 12 δῶρων μετασχὼν οὐ μακρὰν κέρδους ἔση is the general principle of interpretation. Artemid. i. 62 αἰεὶ δὲ ἀμεινον νικᾶν, 60. iii. 1.

δόκουν for ἐδόκουν is established by the case of μῶνος: the omission of the syllabic augment, though not certainly found elsewhere in Herodas, need not surprise us in a διήγημα. See Sandys on Eur. *Bacch.* p. 191. It is fairly common in messengers' speeches in tragedy and hence, no doubt, Herodas took it. It has also been noted by Platt that in Homer himself for the aorist the omission is far more common proportionately in the strictly historical sense than in the use for the immediate past, and in the gnomic sense (*J. Phil.* xix. p. 211 sqq.). There may have been an unconscious survival of this use in narrative. The frequent omission in Aeschylus' *Persae* is due, as Headlam notes, to the Ionic character of the dialect employed.

74 ἄπνου 'tight,' so that the air could not escape. So ἡ ἄπνος (Empedocles, p. 23 sqq. Karsten) was a woman unable to breathe (compare εἰσπνοος, ἔκπνοος in Hippocrates) and despaired of by doctors but restored

by Empedocles: the account being given by Heraclides Ponticus following a friend of his, Pausanias. The order of narration in Suid. s.v. Ἄπνους and Diog. L. viii. 60 suggests a connexion with Empedocles' famous wind-magic which Diog. L. recounts as follows: καὶ γὰρ ἐτησίῳ ποτὲ σφοδρῶς πνευσάντων ὡς τοὺς καρποὺς λυμήνασθαι κελεύσας ὄνους ἐκδαρῆναι καὶ ἀσκούς ποιῆσθαι περὶ τοὺς λόφους καὶ τὰς ἀκρωρείας διέτεινε πρὸς τὸ συλλαβεῖν τὸ πνεῦμα· λήξαντος δὲ κωλυσανέμαν κληθῆναι. This was sympathetic magic, the ἄπνοι κώρυκοι v. 74 producing ἄπνοια: the account has caused considerable difficulty to commentators (Karsten l.c.) who suppose that the ἀσκοί were used as wind-shields. The word ἄπνους is common (ἐπνους of places into which wind cannot enter: e.g. Theophr. *H. P.* viii. 10. 2, Plut. *Mor.* 515 C of a house: he proceeds to tell the story of Empedocles and the winds in another form.)

75 κῆ=καὶ εἰ (Cr.)=καὶ ὡς: e.g. Artemid. v. 82 εἰ δὲ αὐτὸς οὐχ ὑπέστη τὴν διαδοχὴν εἰκότως ἐσώθη. Hdt. v. 97.

ξύν' ἔπρηξα 'joined forces with': Hdt. viii. 58 κοινόν τι πρῆγμα συμμίξει, Xen. *Cyr.* iv. 5. 46 ἄλλο τι ἡμεῖς πειρασόμεθα κοινὸν ἀγαθὸν πράττειν.

76 ἔξω κλέος Sappho fr. 10.

76-79 The sense seems to be that Herodas is chosen by the Muse to represent her in this class of poetry, her original choice, Hipponax, being somewhat of a failure. There is no evidence that Herodas failed in another vein. Crusius reads ἦ with infinitive as in VII. 80 n.; but αἰεῖν (79) can hardly be so constructed. W. H. reads ῥ: for the shifting of construction to the second person compare IV. 1 sqq. μ<οι>: e.g. Hom. K 19 (the Aeolus story). κοσμεῖς may be represented by *lefore* in Terentianus Maurus, see p. 419.

77 δευτέρῃ γνώμῃ¹ can hardly refer to Herodas' place as second to Hipponax. All similar expressions point to the meaning of a second thought or expedient after previous failure, a resigned acceptance of the second best course: Eur. *Hērph.* 438 αἱ δευτεραί πως φροντίδες σοφώτεραι, *Syrph.* 1087 ἀλλ' ἐν δόμοις μὲν ἦν τι μὴ καλῶς ἔχῃ γνώμῃσιν ὑστέραισιν ἐξορθούμεθα. Theophrast. *Hist.* vi. 7 μεταμέλω τῶν προσηρηγμένων ταῖς δευτέραις φροντίσιν ἐδίδου τὰ νικητήρια. A criticism of Hipponax is implied. For further phrases of this nature compare δευτέρος πλοῦς: Macarius iii. 20 ἐπὶ τῶν ἀσφαλῶς τι πραττόντων· παρόσον οἱ διαμαρτόντες κατὰ τὸν πρότερον πλοῦν ἀσφαλίζονται περὶ τὸν δεύτερον, Menander fr. 241 ὁ δεύτερος πλοῦς ἐστὶ δήπου λεγόμενος ἂν ἀποτύχη τις οὐρίου κωπαῖσι πλεῖν. 228, 279, Eust. 661. 43, 1453. 88. Plat. *Phileb.* 19C, *Politic.* 300B, *Phaedo* 99C ἐπειδὴ δὲ ταύτης ἀπεστερήθην... τὸν δεύτερον πλοῦν... schol. Arist. 1109a 34, 1284b 19, Boissonade on Theodor. Hyrt. *Anecd.* II. 445, Polyb. viii. 2. 6, Basilus on Greg. Naz. in Boissonade on Nicet. Eug. ii. 310 ἐπὶ τῶν τῆς προτέρας βουλῆς ἐκπιπτόντων καὶ πρὸς δευτέραν ὁρμώντων: for other references see Wolf on Liban. *Ep.* 81, Leutsch and Schn. *Paroem. Gr.* I. 360, Marc. Ant. ix. 2 (Gataker), Heliod. i. 15. ἀμεινόνων ἐξ ἀρχῆς δευτέρων Plat. *Legg.* 723E, Apostol. v. 88 (Leutsch) ἐπὶ τῶν θυομένων ἐκ δευτέρου ὅταν αὐτοῖς τὰ πρότερα ἱερὰ μὴ καυθῇ, Zenob. iii. 15 Leutsch and Schn., Boiss. *Anecd. Nov.* 58, 227, δευτέρος λιμὴν Ignat. *Ep. Mar.* i., δευτέρα εὐχή Basil. *Ep.* 339. Liban. i. 432 πρὸς γὰρ τῷ τὰ δευτέρα τῶν προτέρων πεφυκέναι κρατεῖν ὡς

¹ Cr. (whose present reading is impossible).

ἔφη Πίνδαρος (*fr.* 279). Aristaen. i. 6 ἐπεὶ τὸ πραχθὲν οὐκ ἂν ἄλλως ἔχοι τὰ δεύτερα παραινῶ. According to Antiphon 133. 38 οἱ ὕστεροι λόγοι ἀληθέστεροι φαίνονται.... So δεύτερον *e.g.* Arist. *fr.* (Plut. *Mor.* 115 E) ἀριστον γὰρ πᾶσι καὶ πάσαις μὴ γενέσθαι· δεύτερον δὲ τὸ γενομένους ἀποθανεῖν ὡς τάχιστα, δεύτερα Hdt. i. 59, 112 ὡς δὲ οὐκ ἔπειθε...δεύτερα λέγει, iii. 65 τούτου δὲ μηκέτι ἔοντος, δεύτερα τῶν λοιπῶν ὑμῖν..., v. 111 ἦν τε γὰρ..., μέγα σοι γίγνεται· καὶ δεύτερα, ἦν..., Heliod. vii. 21 Εὐκτόν μὲν ἦν...· εἰ δὲ μή, δευτέρα γοῦν ἐγκράτεια φέρειν τὸ πάθος: read δεύτερα and ἐγκράτεια.⁷¹

78 ποῖς or κα(λ)εῖς=φλέγεις, ἐκκαίεις: the metaphor is most common of passion of all sorts: Plat. *Legg.* 716 A νεότητι καὶ ἀνοίᾳ φλέγεται τὴν ψυχὴν μεθ' ὕβρεως, 783 A ὁ περὶ τὴν τοῦ γένους σπορὰν ὕβρει πλείστη καόμενος, Plut. *Mor.* 451 E: of greed and ambition Ael. *fr.* 110, Dio Chrys. i. 158, love of battle and conquest Plut. *Marcell.* 28, *Philop.* 9: of anger Ar. *Lys.* 8 κάσμαι τὴν καρδίαν, IV. 59 ἔκ με καίεις (n.), Soph. *O. C.* 1694 μηδὲ...φλέγεσθον: excitement and hope Aesch. *Ag.* 487 πυρῶθέντα καρδίαν, *Sepht.* 272 πρὶν ἀγγέλους σπερχνοὺς τε καὶ ταχυρρόθους λόγους ἰκνεῖσθαι καὶ φλέγειν χρεῖας ὑπὸ ἐκριπίσειν, ἀναρριπίζειν: love Pind. *P.* iv. 389 ἐν φρεσὶ καομένην, φλέγειν, -εσθαι Soph. *fr.* 312. 3, Moschus vi. 3, Dion. Hal. iv. 2229. 9: love of a city Aristid. i. 38 ὥστε φλέγεσθαι ἅπαντας ἐπ' αὐτῇ (Corinth) ὁμοίως, Himer. *Ed.* xiii. 12 (Athens) αἱ σε τοῖς πόθοις οὕτως ἐξέκανσαν ὥστε...: of philosophy Plut. *Mor.* 77 B. For the inspiration of poetry Pind. *I.* vi. 23 φλέγεται δὲ ἰσπλόκοισι μοῖσαις: compare Soph. *O. T.* 187 παῖαν δὲ λάμπει, Pind. *O.* ix. 21 πόλιν μαλακαῖς ἐπιφλέγων αἰδαῖς, Bacchyl. *fr.* 13 (3 J., 4 Bl.) παιδικοί θ' ὕμνοι φλέγονται. Callim. *Iamb.* 334, 347 Ἐφeson ὅθεν πῦρ οἱ τὰ μέτρα μέλλοντες τὰ χολὰ τίττειν μὴ ἀμαθῶς ἐναύονται. Plut. *Mor.* 415 F ὁρῶ τὴν Στωϊκὴν ἐκπύρωσιν ὥσπερ τὰ Ἡρακλείτου καὶ Ὀρφῆως ἐπινεμομένην ἔπη, οὕτω καὶ τὰ Ἡσιόδου καὶ συνεξάπτουσαν. ἔξ might be read.

τὸν πάλαι κείνον: Ar. *Nub.* 180 τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν; Euphron Com. i. 11 μετ' ἐκείνους τοὺς σοφιστάς τοὺς πάλαι. Ath. 125 b κατὰ τὸν Σάμιον ποιητὴν Ἄσιον τὸν πάλαι ἐκείνον. Dio Chrys. i. 634 εἰ τῶν ὑμετέρων τις πολιτῶν Δωριεὺς ἐκείνος ἢ Λεωνίδας.⁷²

79 αἰδεῖν⁷³ could follow any verb like καίεις absolutely: Pind. *Ol.* i. 8 ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται (like a crown) σοφῶν μητίεσσι κελαδεῖν Κρόνου παῖδ', ἐς ἀφνεῖαν ἰκομένους μάκαιραν Ἰέρωνος ἐστίαν. In Callim. *Aet.* 6 ὦναο κάρθ' ἔνεκ' οὐ τι θεῆς ἴδες ἱερὰ φρικτῆς ἐξενέπειν, καὶ τῶν ἡρυγες ἱστορίην, the infinitive follows the adjective φρικτῆς. κύλλ' = χολὰ *ibid.* (*Iamb.*) 335, 349. σκάζοντα μέτρα *A. P.* vii. 405. Ov. *Trist.* iii. 1. 11 *Claudia quod alterno subsidunt carmina versu.*⁷⁴

Ξουθίδας: Ξουθίδας was restored by Canter for Ξουθίδος in Lycoph. 987. Hesych. Ξουθίδαι: οἱ Ἰῶνες. Ἰων γὰρ Ξούθου. Hes. *fr.* 23 Didot. 'Hdt. viii. 44.' Ξούθος is the 'Brown Man' (see Blomf. Aesch. *Ag.* 1111 on the meaning of ξουθός) as Πέλοψ is Pale-face. So too Ξάνθος Callim. *h.* iv. 41. The two words are often confused as in Soph. *fr.* 366, p. 219 Nauck. In Chaeremon i. 7 ξουθοῖσιν ἀνέμοις ἐνετρύφων φορούμεναι, ξανθοῖσιν is the true reading as in the parody ξανθαῖσιν αὔραις in Antiphan. 217. 22. ἐπίουσι or -εῖουσι 'Sophron. *fr.* 48, Herodian ii. 463. 4, 'Υπερίων, Ἀμφίων.'⁷⁵

vv. 22—39 In restoring these verses Sir Frederic Kenyon kindly tested some of my early results. In my last two endeavours I have been very greatly aided in the restoration of the fragments of these verses by Messrs Bell and Lamacroft of the British Museum.

(1) Cr. *fr.* 35 ^τ_{op}. These letters begin verses. Mr Lamacroft placed them at 33, 34. The juncture is not certain.

(2) Cr. *fr.* 39 κατεζωσθη etc. must fall among the descriptions of dress where Crusius first placed it. It is fixed where he placed it at v. 30.

(3) Cr. *fr.* 36 πειρ | δωρο | αλακ | I placed in the same column as vv. 36—38 (s. fin.). 13=52 fits, giving λακτίζειν.

(4, 5) λωις (56) and τον (57) I suggested to Kn. should join: he fitted them together as λῶστον. L. and I placed them under λακτίζειν.

(6) Cr. *fr.* 58 va ends v. 24 (L.).

(7) Cr. *fr.* 31 goes, as the texture of the papyrus and the writing shows, in the next mime, first column.

(8) Cr. *fr.* 44 has been placed rightly by Crusius in v. 45 εκτ, and v. 46 αξαν.

(9) Cr. *fr.* 43 φη | εγω I place at the bottom of column 22—39. This is not quite certain.

(10) Cr. *fr.* 46 cannot come where Crusius placed it. I have rightly (Kn.) placed it at the end of vv. 44 sqq.

(11) Cr. *fr.* 47 Kn. places in this mime vv. 61, 62.

(12) Cr. *fr.* 48 I fit so as to read vv. 36 πειρῆσθαι, 37 δῶρον. The juncture is exact.

(13) Cr. *fr.* 52 <λα>κτίζειν I fitted in v. 38, actually joining it up with 3, 36.

14 (=33 Cr.) επο This I have fitted (rightly Kn.) to vv. 46 following, reading επουναλεσθαι.

ωσμ

καιφ

οιδε

τρυνγ

υπ

(so read at first): see below 24 (=55).

15 (=38) ^τ_τ This comes either vv. 58—59 or 66—67.

16 (=50) εστ 16 and 17 clearly came near together. B. and L. called my αζω attention to their similarity to 2 (39). I placed 17 so as to read χλανιδίων and ἀμφὶ τοῖς, and 16 B. and L. placed below.

17 (=37) ωκ (I would read ωρα).

διω

ιτογ

18 (=34) ω Kn. saw that γυν was really the συν of my επουναλεσθαι v. 46 and fitted this fragment here.

γυν

μιδ

19 (=40) φρικη (the φ has left small traces). This I fitted exactly three vv. above δῶρον.

20 (=45) *ιονβλε (τον (Cr.)* is possible). I placed 20 above 21. B. and L. placed them in IX. 8-11 above *ἀεθλον*, and I fixed the distance.

καιτανυ
21 (=51) *υ*

τεταιφρ
νισηξ

22 (=49) *επ* (i might be *ε*, *η*). This I placed in *vv.* 32, 33, confirming my previous conjectures.

ωσ
23 (=53) *ξυ* is still unplaced.

24 (=55) *γ* I fitted (rightly Kn.) at the beginning of *vv.* 50, 51, thus reading *γρυπ...* and *ρύπ...*

ρ
25 (=54) *νισι* I placed rightly (Kn.) to read *..ν πιεζεύσαν v. 47.*

10 (see above, =46) This I placed rightly (Kn.) at the end of *vv.* 44 sq.

ετα
σησλις
ωνθρωπ
εζευσαν

27 (=42) *γγυμ* (read by Kn.) 27, 28 and 26 Lamacroft assigned to VII. 104 sq. where I placed them exactly.

μηδε
τον
28 (=41) *ινεπ*
ναντ (read by Bell).

πισ
26 (=59) *ρον*⁷⁷

MIME IX

THE BREAKFAST PARTY

IX

ἈΠΟΝΗΚΤΙΖΟΜΕΝΑΙ

ΓΥΝΗ

- ἔξεσθε πᾶσαι. κοῦ τὸ παιδίον; δέξον,
Μαίη. δός, Εὐέτειρα, καὶ Γλύκην. [βρῶσιν
Βιτᾶδι, λαιδρῇ, τὴν ἐτοῖμον οὐ δώσεις;
ἀεὶ καθεύδεις; μή σε κνισμάτων μνήσω,
5 ἥνπερ τὰ δεινὰ ταῦτ' ἀνηνύτως κνώσσης,
ὅσσοισιν ἤδη πολλαχῇ πεποίκιλσαι,
[ταῶ τε θῶ σοι βρέγμα προσφερὲς κόρσης,
τρισάθλι', ὡς νεύουσα δείλαιον βλέψη].
φέρ' ὧδε τὴν μοι κύλικα· καὶ τὰ νῦν εὐδεις;
10 αὕτη σὺ—μὰ μὴ βλάπτεται φρενῶν Νοσσίς
οὐ πρόσθ' ἀνῆκε;—καὶ Φιλαίνις, ἥ ξείνην
τίθεσθ' ἄμιλλαν· ὡς ἄεθλον ἐξοίσεις
γλήχωνα κείνην; τοῖς τοκεῦσί σ' ἥειρα]

IX a (= 62 Cr., 1 Meineke).

ἡ χαλκήν μοι μυῖαν ἡ κύθρην παίζει
ἡ τῇσι μηλάνθησιν ἄμματ' ἐξάπτων
τοῦ κεσκίου μοι τὸν γέροντα λωβῆται.

IX b (= 63 Cr., 3 Meineke).

ὡς οἰκίην οὐκ ἔστιν εὐμαρέως εὐρεῖν
ἄνευ κακῶν ζώουσιν· ὅς δ' ἔχει μείον,
τοῦτόν τι μέζον τοῦ ἐτέρου δόκει πρήσσειν.

IX c (= 64 Cr.). Zenob. vi. 47 Χρυσὸς ὁ Κολοφώνιος· μέμνηται ταύτης Ἀριστο-
φάνης ἐν Κωκάλῳ (fr. 352). εἰρηται δὲ παρόσον οἱ Κολοφώνιοι τὸν κάλλιστον χρυσὸν
ἐργάζεσθαι νομίζονται. καὶ Ἡρόδοτος δὲ Κολοφώνιον καλεῖ τὸν ἀριστον χρυσόν. Bergk
assigned the statement to Herodas since it does not appear in Herodotus.⁷¹

IX

The Breakfast Party

Lady. Sit ye down, all. Where is baby? Give him here,
Maié. Eueteira, give me Glyké too. [You hussy, bring out to
Bitas the food that is ready. Always asleep? If you don't stop
your interminable slumbers, I'll remind you of all the spots you
have often been adorned with, [and make your noddle as black
and blue as a peacock. You double dyed villain, how you will
hang your head and look sorry for yourself]. Bring me the cup—
what! still asleep? You there, la! has Nossis lost all the wits
she once acquired, you and Philaenis, a strange contest this of
yours: are you going to carry off the salad as a prize? I brought
you up that your parents might have...]

IX a. Either he plays 'brazen fly' or 'pot,' or ties threads
of flax on cockchafers, robbing my distaff....

IX b. Since hard it is to find a house that fares without
misfortunes: but whichever has the least, that house you may
think better off than its neighbour

IX d and e. See p. 407 fin.⁷²

The supplements and the correction of v. 2 are wholly uncertain. In 4 Cr. reads
κνισμάτων γεύσω, in 8 a δειλή I find suggested by W. H. 1 εἴξεσθε P. δεξ[P.
2 .]αιη[.]οσενετειραν P. β[..... P. 3 .]ετ[.....]αιδρη P. ον[..... P.
4] (only eight letters missing) εσμησε [...] γματων [..... Kn. reads εσ,
in which case three letters would seem to be missing. 5] (eight or nine
letters missing) ωατ [...] (four letters) νηνυτω (not ο) [..... P. 6]
(about eight letters missing) ρη[.....] (six letters) αχηπεσο[..... P. 7 τ]ρε[ι]-
σα[θ]λ[.....]αδειλ[α]ιονβλε[ψ]η P: read and supplied by Ed. 9 φερωδ[ε]τ[.....]κα
καιταν[ενυδ] P: read and supplied by Ed. φερ' ὧδε Cr. 10 αυτησι[.....]τεταιφρ
[.....] P: read and supplied by Ed. 11 ονπροσθα P: read by Bell.
θα[.....]νιζη[.....] P: read and supplied by Ed. 12 τιθεσθαμ[.....]-
εθλονεξοις P: supplied by Editor. 13 γληχ[.....]κευσισηιρα P: read
and supplied by Editor. The fragments 20 and 21 which Ed. connected were placed
here by Bell and Lamacroft (see p. 400). The other fragment σαδ, τ[συ]σθ[θαμ] was
placed by Kn. in this column, where it was accurately (Bell) fixed by Ed. The ρ of
προσθε in 11 has left marks on both fragments of papyrus.

IX a. Stob. Fl. lxxviii. 6 Ἡρώδου μιμιάμβων. 2 ταῖσι codd.: corrected by
Meineke. μηλάνθασι codd.: corrected by Gaisford. 3 κεσκίου codd.: corrected
by Salmasius.

IX b. Stob. Fl. xcvi. 28 Ἡρώδου μιμιάμβων. 3 μείζον codd.: corrected by
Meister. τούτου...δοκεῖ codd.: corrected by Schneidewin.

NOTES

IX

"Title: Hesych. Ἀπονηστίασθαι: τὸ ἀπὸ νηστείας ἐπὶ πρῶτην ἐλθεῖν, 'sc. γεῦσιν, quippe νήστειαν sequabantur τὰ καλλιγένηα (cf. Alciph. iii. 39) Crusius. The word is common in late Greek especially of the breaking of the fast before the Paschal feast: see Suicer's *Thesaurus s.v.* The reading of Hesychius is defended by Toup; it is strange that the word should have been explained at all in its normal sense.

The breakfasters may have been preparing to go on to the feast, but it may be doubted whether the mime is concerned with this. A common breakfast party gives its title to Menander's *Συναριστώσαι*, also used by Caecilius Statius. Ar. *Ecc.* 348 τί δὴτ' ἂν εἴη; μὲν ἐπ' ἀριστον γυνή κέκληκεν αὐτὴν τῶν φίλων; Respectable women would not go out to dinner but breakfast. Four fragments of Sophron (15-18) are supposed to refer to a breakfast entertainment. Feasters and Banqueters were stock characters in the later mime: see p. xxiv of the Introduction.

What was the subject of this piece of Herodas? It is clear that the first speaker is Mrs Quiverful. If, for it is not certain, there is a guest, perhaps this guest is not so blessed or cursed. Doubtless Crusius is right in connecting with this the fragment (his 62=Meineke 1) which is printed as IX a. I would also connect 63=M. 3, and suppose that the κακά are children. These verses might be a contemptuous summary of the discussion by the unpenitent childless, or unmarried woman; like the concluding remarks of Gyllis in Mime 1. At least such a subject, with the various arguments, was a commonplace: Stobaeus gives the 'pros' and 'cons' (lxiv. and lxxv.) at sufficient length, the serious view naturally favouring children: add to Stobaeus' collection e.g. the commentators on Leonidas *A. P.* vii. 648 κακὸς δ' ἄστυλος ιδέσθαι οἶκος, said by the repentant Aristocrates, Posidippus *A. P.* ix. 359 τέκνα πόνοι, πῆρως αἱ παῖς βίος. But Herodas might have adopted the plainly cynical view common in the epigrammatists, e.g. Automedon *A. P.* xi. 50 εὐδαίμων πρῶτον μὲν ὁ μηδενὶ μηδὲν ὀφείλων, εἶτα δ' ὁ μὴ γήμας· τὸ τρίτον ὅστις ἄπαις, ἦν δὲ μανείς γήμη τις....

1 δέξον I. 82 n. gives better sense than δέξαι Cr.; this form should probably be read in I. 82.

2 Crusius reads καὶ πρὸς Εὐτέριαν a scansion that can hardly be defended by the doubtful *ικετεύω* III. 71. Μαίη (Hes. *Theog.* 938) or Μαῖη VII. 86 n.

3 λαιδρή: Callim. *P. Oxy.* vii. 4, 278. ιτ suggests Βίτιννα, but the language suggests that a slave, rather than a bearer of such a decent name, is addressed.

4 An easy supplement is κνισμάτων (Crusius): see Headlam's notes on III. 89, v. 66, iv. 51. The allusion is to tattooing as a punishment.

7 βρέγμα: IV. 51 n. 8 v. 68 n. 10 μᾶ μή: IV. 43.

vv. 10-13 seem to mark the real beginning of the mime, after the

customary settling down and abuse of the slave. This may be inferred firstly since in v. 13 τοῖς τοκεῦσιν σ' ἤερα (e.g. σκίπωνα γήρως) is far the easiest reading and supplement: for the unfamiliar use of αἶρω compare v. 71; secondly, that v. 12 suggests τίθεσθ' ἄμυλλαν, a word commonly constructed with ποιεῖσθαι (see the Lexica) in the sense of having a contest or struggle: it can hardly be a command, so that we have to reckon with at least two people contesting for the γλήχων as a prize; thirdly, -τεται φρ- (10) with the correction νο- suggests strongly the Homeric βλάπτειν φρένας: O 724 εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς ἡμετέρας, ξ 178 τὸν δὲ τις ἀθανάτων βλάψε φρένας ἔνδον εἰσας, Theogn. 327, the word being equally applicable to νοῦς: Theogn. 225, 705, Mimnrm. fr. 5, Trag. fr. adesph. 455: so they could say either φρενοβλαβῆς or νοοβλαβῆς, like φρενόπληκτος and νοόπληκτος. Fourthly, they commonly spoke of losing the wits *which one had*; Hom. N 394 ἐκπλήγη φρένας ἄς πάρος εἶχεν, especially when addressing a reproof: σ 220 οὐκέτι τοι φρένες εἰσὶν ἐναΐσιμοι, Ω 201 πῇ δὴ τοι φρένες οἴχονθ' ἧς τὸ πάρος περ ἔκλειο; and so the phrase φρένας ἐξελέσθαι. Hom. ψ 14 οἱ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμη ἦσθα. Hence, fifthly, it is not a long guess that Herodas had something of this nature in v. 11 οὐπροσθα, for πρὸς θα... gives very poor sense, but πρόσθε—the sound Ionic form—agrees well with the Homeric phrase. We have then an address to someone who is being (vv. 10, 11) 'unusually silly' and someone else who must be named (v. 11 fin.) reproving them for fighting over the γλήχων. It is uncertain whether αὐτὴ σύ refers to the quarrelsome person, addressed more as one addresses a child than a slave, or to the slave. The former hypothesis is far easier as providing one nominative to τίθεσθε...; Whether there is a new delinquent in v. 13 is quite undeterminable. In v. 11 I find some difficulty in the supplement, and have based my reading on Hdt. vii. 13 φρενῶν ἐς τὰ ἐμεωντοῦ πρῶτα οὐκω ἀνήκω, οὐ in v. 11 thus standing for οἱ I. 6 n. οἱ πρόσθε is not, I think, possible in v. 11; πρόσθε οὐ would be necessary, or its equivalent οὐδὲ πρόσθε: Hdt. iii. 30 ἐμάνη ἐὼν οὐδὲ πρότερον φρενῆρης.

11 Or ἢ τε νῆνις ἢ ξένη making the sentence interrogative.

12 is reminiscent of Hom. θ 209, ψ 785¹.

13 γλήχωνα: Sch. Ar. *Pax* 712 βληχωνίαν: βλήχωνά φασιν Ἀττικοὶ διὰ τοῦ β., οὐχὶ διὰ τοῦ γ. (γλ. is Ionic, according to Bekk. *Anecd.* i. 30) οἱ δὲ πολλὰν ὄπωραν ἐσθίοντες, ἐὰν κυκεῶνα β. πίνωσιν οὐ βλάπτονται. It was the first food taken by Demeter after her fast, Hom. *h. Cer.* 209.¹

IX a. Hesych. Μυῖα χαλκή: λέγεται παιδιὰ τις ἣν οἱ παῖδες παίζοντες καταμύουσιν, ἀποτείνοντες τὰς χεῖρας ἄχρις ἂν τινος λάβωνται (Musurus for ἐλλάβωνται)—our 'blind man's buff.' μυῖα is fanciful for μυῖνδα: Poll. ix. 113 ἢ δὲ μυῖνδα ἦτοι καταμύων τις 'φυλάττου' βοᾷ καὶ ὃν ἂν τῶν ὑποφευγόντων λάβῃ ἀντικαταμύειν ἀναγκάζεται. Pollux gives other names under the title of μυῖνδα. μυῖα is a fanciful paronomasia, but it is difficult to see the force of χαλκή which would seem an arbitrary title to distinguish it from other forms of μυῖνδα. κύθηρην=χυτρίνδα described by Poll. *ibid.*, and Hesych.: καθέζεται τις ἐν μέσῳ, εἶτα κύκλῳ περιτρέχοντες οἱ παῖδες...ποιοῦσιν αὐτὸν περιστρέφεισθαι ἕως ἂψηταί τινος τύπτοντος αὐτόν· εἶτα καθέζεται ὁ ληφθεὶς. The games are

¹ Crusius.

identical except for the handicap of the player in the middle, who is called χύτρα (Poll.) in the second game, and we may suppose μνία, or χαλκή μνία in the former. χαλκίνδα III. 65 is different.⁷¹ παῖσι with Acc. as Rufin. *A. P.* v. 61 παίζων κόνδακα, III. 6 η. μηλάνθησιν: Ar. *Nub.* 763 sch. Phot. Μηλολόνη: χρυσοκώθαρος (cf. Menand. 348 'The Gold Bug'), so Hesych. Ar. *Vesp.* 1341 χρυσομηλολόνη. Eust. 1329. 25 Ἀττικοὶ δὲ αὐτὴν μηλόνην ὀνομάζουσιν· ἐκάλουν δὲ, φασίν, αὐτὴν καὶ χρυσαλλίδα. Poll. ix. 124 ἡ δὲ μηλολόνη ζῶν πτηνὸν ἐστίν, ἣν καὶ μηλολόνην καλοῦσιν, οὐ ζῶν λίνον ἐκδήσαντες ἀφίασιν· τὸ δὲ ἐλικοειδὲς ἐν τῇ πτήσει τὸ λίνον διελίσσεται. 'In view of the general untrustworthiness of our MS. it is quite possible that these lines belong to III.'

κεσκίων: Κεσκίων: στυππεῖον Hesych. γέροντα: Poll. vii. 73 τὸ δὲ ἐργαλείον, καθ' οὗ ἐκλῶθον ἐξαρτῶντες τὰ στυππεῖα, γέρον ἐκαλεῖτο. ἦν δὲ ἐκ ξύλου πεποιημένον κίονιον, χείρας ἐρμού τετραγώνου ἔχον, ᾧ γέροντος ἐπὶ πρὸς ὤμων, ἀφ' οὗ καὶ τὸ ὄνομα. Φερεκράτης δὲ φησιν ἐν Μυρμηκανθρώποις (*fr.* 114) ἀλλ' ὡς τάχιστα τὸν γέρονθ' ἰστὸν ποίει, ἀφ' οὗ τὸ λίνον ἦν. Eustathius ρ 1923. 63 γέρον (for γέρον) ξύλον στυλίδι παραπλήσιον ἔχον κεφαλὴν γεροντοειδῆ πλαστὴν ἢ γλυπτὴν ἐξ ὧν ἐκρέματο τὰ νηθόμενα στυππεῖα.

IX δ. 'The Greek view denied to man complete happiness: e.g. Hdt. i. 32 μηδὲ καλέειν κω ὄλβιον ἀλλ' εὐτυχία. τὰ πάντα μὲν νυν συλλαβεῖν ἀνθρώπων ὄντα ἀδύνατον, ὥσπερ χώρη οὐδεμὴ καταρκέει πάντα ἑωυτῇ παρέχουσα, ἀλλ' ἄλλο μὲν ἔχει ἐτέρου δὲ ἐπιδύεται. ἡ δὲ ἀνὰ τὰ πλείστα ἔχῃ ἀρίστη αὐτή... vii. 203. Theogn. 441 οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος... ἀλλ' ἐπιτολμῶν χρὴ δῶρ' ἀθανάτων οἷα διδοῦσιν ἔχειν (διδούσι φέρειν Nauck, Hartung). Bacchyl. v. 50 ὄλβιος φτίνι θεὸς μοῖραν τε καλῶν ἔπορεν σὺν τ' ἐπιζήλῳ τύχῃ ἀφνεὸν βιοτὰν διάγειν. οὐ γὰρ τις ἐπιχθονίαν πάντα γ' εὐδαιμῶν ἔφν. Diphil. 32 οὐκ ἐνδέχεται γὰρ ζῆν ἀνευ κακοῦ τινος. Moschion *Trag.* *fr.* 10 κείνος δ' ἀπάντων ἐστὶ μακαριώτατος δὲ διὰ τέλους ζῶν ὁμαλὸν ἡσκησεν βίον follows a clause of this sort. Philo i. 606 εὐδαιμῶν δὲ ὅτῳ ἐξεγένετο τὸν πλείω τοῦ βίου χρόνον πρὸς τὴν ἀμείνω καὶ θεοτέραν μοῖραν ταλαντεύειν, ἅπαντα γὰρ τὸν αἰῶνα ἀμήχανον. Eur. *Herac.* 610, *I. A.* 29, Quint. *Sm.* vii. 83, Boissonade on Const. Manass. p. 416.⁷² The title of Stob. *Fl.* 98 is περὶ τοῦ βίου ὅτι βραχύς καὶ εὐτελής καὶ φροντίδων ἀνάμεστος. For our γνώμη 'Susarion' i. 3 κακὸν γυναῖκες· ἀλλ' ὅμως ὧ δημόται οὐκ ἔστιν οἰκεῖν οἰκίαν ἀνευ κακοῦ. 'Choric. p. 82 Boiss. μόλις ὄψεται τις οἰκίαν πάντα θεούσαν ἐξ οὐρίας (where the application is to financial troubles): but a woman is called οἰκίας ζάλη by Secundus.⁷³ Menand. *fr.* 589 ἀνευ κακῶν γὰρ οἰκίαν οἰκουμένην οὐκ ἔστιν εὐρεῖν where as here it is uncertain to what special troubles of the home reference is implied. 2, 3 'Hdt. i. 32, Philem. 117 ὁ ποῖων δ' ἐλάχιστον τὸ γεγεννημένον <κακόν added by Bentley> ἀμφοτέρων οὗτος εὐτυχίῃ τε καὶ φρονεῖ. Soph. *fr.* 376 ἄμοχος γὰρ οὐδεὶς· ὁ δ' ἡκιστ' ἔχων μακάριτος. Cf. Eur. *fr.* 22, 37. Menand. 648 γεμῖν κεκριότα δεῖ σε γιγνώσκειν ὅτι ἀγαθὸν μέγ' ἔξεις ἀνὰ λάβης μικρὸν κακόν. 532. 16 ἀνάγκη γὰρ γυναῖκ' εἶναι κακόν· ἀλλ' εὐτυχὴς ἔσθ' ὁ μετριώτατος λαβών. Plut. *Mor.* 482 A ὁ μὲν οὖν Λάκων μικρὰν γυναῖκα γήμας ἔφη τὰ ἐλάχιστα δεῖν αἰρεῖσθαι τῶν κακῶν acting on a well-known principle (Arist. 1109^a 34). 'Arist. 1129^a 6 ὁ δ' ἄδικος οὐκ αἰεὶ τὸ πλεον αἰρεῖται ἀλλὰ καὶ τὸ ἐλαττον ἐπὶ τῶν ἀπλῶν κακῶν· ἀλλ' ὅτι δοκεῖ καὶ τὸ μείον κακὸν ἀγαθὸν πως εἶναι, τοῦ δ' ἀγαθοῦ ἐστὶν ἡ πλεονεξία, διὰ τοῦτο δοκεῖ πλεονεκτὴς εἶναι. Com. *fr.* *P. Oxy.* x. 97 (no. 1239)... ἀλλ' ὅστις

ἐλάχιστην ἔχει... μερίδα μακαριώτατος. *Trag. Fr. Adesp.* 360 ἡ βροτῶν τ' εὐπραξία τῶν τάλανιστα γίνεται λυπούμενων. Max. Tyr. xxi. 1 χαλεπὸν εὐρεῖν ἀκριβῆ βίον ὥσπερ καὶ ἄνδρα· ἀλλὰ παντὶ ἀναμέμκται ἐνδειὰ τις πρὸς τὸ ἄκρως καλόν, καὶ πλεονεκτεῖ τις ἕτερος ἐτέρου ὅτῳ ἂν ἐλάττω τὰ ἐνδεέστερα ἦ.⁷⁴

For ζώουσιν the natural word would be οἰκοῦσαν as in Susarion, πόλις... κατὰ κόσμον οἰκεῖσα Phocyl. *fr.* 5, Thuc. ii. 37, Plat. *Charm.* 162 A, *Rep.* 462 D, 472 E, 473 A, 543 A, 599 D, or the passive, as Menand. 589 (Stob. 98. 28) ἀνευ κακῶν γὰρ οἰκίαν οἰκουμένην οὐκ ἔστιν εὐρεῖν..., or πράσσουσιν as Aesch. *Pers.* 865, Theopomp. *fr.* 55, Liban. iv. 559, Philostr. *Imag.* ii. 28. 1, Synes. *Ephist.* 57: Herodas, as commonly, uses a more poetical equivalent.

Both τοῦτον and δόκει are natural in such sententious aphorisms, which abound in Euripides and in the Middle and New Comedy. Thus Amphip. ἀσυμβόλου δειπνῶν γὰρ ὅστις ὑστερεῖ, τοῦτον ταχέως νόμιζε καὶ ἀνὰ τάξιν λιπεῖν. Soph. *Aj.* 1082 ταύτην νόμιζε..., Eur. *H. F.* 105. οὗτος after ὅστις ('the man that...'): Eur. *fr.* 22, 37, 175, 328¹, 634, 952, Chares *fr.* 1² (Nauck p. 826); Deinarch. iii. 10, Lysias 180. 24, Soph. *Ant.* 182, Timokles 34^b, 35, and ten other examples in Jacobi *Index* to Meineke *Com. Fr.* p. 727. νόμιζε (the Attic equivalent of δόκει): Soph. *Aj.* 497, Philem. 97, Antiphan. 204. 14, Alexis 269, Ephipp. 20, Aristophan. 10. 2, Anaxilas 3, Hegesipp. 1. 5, Menand. iv. 268 Mein. and *monost.* 382, 526. Eur. *fr.* 142, 275. Artemid. i. 12 p. 16.

IX c. Crusius suggests that this praise of Colophonian gold may come from an account of a spectacle. To me the mention seems more natural in the case of a comparison, gold being commonly so mentioned: Pind. *O.* i. 1 ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ ἅτε διαφλέγει νυκτὶ μεγάνορος ἔξοχα πλούτου· εἰ δ' αἶθλα γαρύειν, iii. 42 εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοῖστανον, so *Theron, etc.*, *I.* iv. 3 Θεῖα, σεο ἔκρητι καὶ μεγασθενῇ νόμισαν χρυσὸν ἀνθρώποι περιώσιον ἄλλων, ... ἐν τ'... ἀέθλοισι..., *N.* viii. 37 *Some pray for gold... but I...* Plat. *Legg.* 728 A χρυσὸς ἀρετῆς οὐκ ἀντάξιός. Aesch. *Cho.* 371 (Blomfield 366: add Lucian iii. 468 χρυσοῦ βέλτερον to me to find you safe). Himer. *Ecl.* xix. 5 ὁ δὲ ἡμέτερος πλούτος οὐ χρυσός τις Γυγάδας ἢ Λύδιος ἀλλὰ παῖδες τινες ἡβῶντες μὲν τὴν ὥραν.... The speaker's remarks may be wholly ironical: see Blaydes on Ar. *Plut.* 268 ὁ χρυσὸν ἀγγεῖλας ἐπὶ τῶν. The mention of Colophon suggests that Herodas is comparing its most famous product with that of another city; perhaps therefore of the city of Cos which was famous for the beauty of her youths: Damoxenus *fr.* 3 νεανίας τις... Κῶος· θεοὺς γὰρ φαίνειθ' ἡ νῆσος φέρειν—the island is θεόπαις, for which word see the Dictionaries and e.g. Josephus *A. J.* xv. 2. 6. However it is at least as likely that the whole fragment should be added to those of Herodorus of Heraclea (Mueller *F. H. G.* II. 27-41). For the error compare *vv.* II. noted by Mueller on *fr.* 4, 5, 9, 10, etc.⁷⁵

Other fragments which may be assigned, by wild guesses, to this mime are the verses attributed to Hipponax (29 B 28 M.) in Stobaeus *fl.* lxxviii. 8 δὲ ἡμέραι γυναῖκός εἰσιν ἡδισταὶ ὅταν γαμῇ τις κάκφερη τεθνηκυῖαν, and Meineke *fr. adesp.* 7 from Jo. Alex. *de ton.* 32. 23 A. βαὺ βαὺ. B. καὶ κυνὸς φωνὴν ἴεις; (so divide) 'would you bark at me like a dog?'

⁷¹ ὅστις..., τοῦτον νομίζω καὶ θεῶν συλᾶν βρέτη (Hor. *Carm.* ii. 13. 5 *illum... crediderim*).

⁷² Erroneous *v.l.* οὕτως.

MIME X
MOLPINUS

X

ΜΟΛΠΙΝΟΣ

Ἐπὴν τὸν ἐξηκοστὸν ἥλιον κάμψῃς
ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρῃ γίνεαι·
ὥς τυφλὸς οὐπέκεινα τοῦ βίου καμπτήρ·
ἤδη γὰρ αὐγὴ τῆς ζωῆς ἀπήμβλυνται.

X

Molpinus

Gryllus, Gryllus, when you have passed your sixtieth sun, die and become ashes; since thenceforward the last lap of life is blind; for already the light of being is dimmed.

X a. See p. 412.

Stob. *Fl.* cxvi. 21 Ἡρώδου ἐκ Μολπεινοῦ (corrected by Meineke). 3 ὁ ὑπὲρ κείνο or ὑπερκείνο codd.: corrected by Porson. 4 (Stob. *ibid.* 21 Ἡρώδου μιμιάμβων): the conjunction is due to Salmasius. αὐτῇ codd.: αὐγῇ Salm. ζωῆς codd.: corrected by Porson. ἀπήμβλυτο codd.: corrected by Salm.

NOTES

X

Ἑκωνεαζόμεναι 'The Hemlock-Drinkers,' was the title of a play by Menander (Com. iii. 87). The custom of suicide in old age was prevalent in Ceos, Heraclid. Pont. *F. H. G.* ii. 215 οἱ μὲν μήκωνι οἱ δὲ κωνεῖω ἑαυτοὺς ἐξάγουσιν. Ael. *V. H.* iii. 37. Steph. Byz. Ἰουλίς: πόλις ἐν Κέφ τῇ νήσῳ..... παρ' οἷς νόμος ἐτέθη, ὡς Μένανδρος (*fr.* 613), καλὸν τὸ Κεῖων νόμμόν ἐστι Φανία, ὁ μὴ δυνάμενος ζῆν καλῶς οὐ ζῆ κακῶς. προσέταττε γὰρ τοὺς ὑπὲρ ἐξήκοντα ἔτη κωνειάζεσθαι τοῦ διαρκεῖν τοῖς ἄλλοις τὴν τροφήν. Val. Max. ii. 6. 8. Similar customs are recorded 'at Massilia (*id.* ii. 6. 7) where *venenum cicuta temperatum... publice custoditur quod datur ei qui causas... exhibuit propter quas mors sit illi expetenda*, in Sardinia sch. Plat. *Rep.* 425 B οἱ γὰρ τὴν Σαρδῶ κατοικοῦντες, ὡς φησι Τίμαιος (*fr.* 29 M., Ael. *V. H.* iv. 1, Tzetz. on Lycophron 796, 'see Leutsch and Schn. on Zenob. v. 85'), ἐπειδὴν αὐτοῖς ἀπογηράσκουσιν οἱ γονεῖς, ... ἕκαστος αὐτῶν σχίζων ἔχων τύπτει τὸν ἑαυτοῦ πάτερα καὶ εἰς τοὺς λάκκους (which they have dug) περιωθεῖ, of the Δερβίκααι Ael. *V. H.* iv. 1 (a people of Asia near the Hyrcani, Steph. Byz.), τοὺς ὑπὲρ ἐβδομήκοντα ἔτη βεβιωκότας ἀποκτείνουσι, and eat them, Strabo p. 520, 'of the Massagetae Hdt. i. 216 ἐπεὶ γέρον γένηται κάρτα... θύουσὶ μιν... ἐψήσαντες δὲ τὰ κρέα κατευχέονται. ταῦτα μὲν τὰ ὀλβιώτατά σφισι νενόμισται, τὸν δὲ νοῦσφ τελευτήσαντα οὐ κατασιτέονται ἀλλὰ γῇ κρύπτουσι συμφορὰν ποιούμενοι ὅτι οὐχ ἔκετο εἰς τὸ τυθῆναι,' of the Hyperborei Clem. Alex. 360. I τοὺς ἐξηκονταέτερις οἱτοὶ ἐξω πυλῶν ἄγοντες ἀφανίζουσι, of certain Indian tribes in Pompon. Mela iii. 7 who eat their relations *priusquam annis aut aegritudine in maciem eant velut hostias caedunt caesorumque visceribus epulari fas et maxime primum est* 'Hdt. iii. 99,' and of the Iazyges (Val. Flacc. vi. 125) who give swords to their sons to kill them with. ἐξηκοστὸν (*vid. supra*): Mimnerm. 6 αἱ γὰρ ἐξηκονταετὴ μοῖρα κίχοι θανάτου. Solon, who (Diog. L. i. 2, 55) placed 70 years as the ὅρος ἀνθρωπίνου βίου (= Hdt. i. 32), answered in an epigram (*ib.* § 60) μεταποιήσον... ὧδε δ' αἶειδε ὀγδωκονταετὴ μ.κ.θ. But in the general opinion of Greece sixty years marked the end of health and robustness: Amphis 20. 2, Meineke *Anal. Ath.* 346, Wetstein on Paul. *Tim.* i. 5. 9. Lucian i. 626, ii. 716. Plut. *M.* 136 E ἤκουσα Τιβερίον ποτε Καίσαρα εἰπεῖν ὡς ἀνὴρ ὑπὲρ ἐξήκοντα γεγονὼς ἔτη καὶ προτείνων ἰατρῷ χεῖρα καταγέλαστός ἐστιν. Callim. *h.* vi. 131, Juv. xiii. 17.

The general dislike of old age among the Greeks finds expression in the story of Tithonus, who was granted the gift of eternal life without that of eternal youth, Mimnerm. *fr.* 4, Tzetz. on Lycophr. 18 γηράσαντα δὲ τοσοῦτον ὡς ἐν ταλάρῳ... περιστρεφόμενον δίκην βρεφυλλίων καθεύδειν εἰς τέττιγα μετέβαλε (sc. ἡ Ἡμέρα), following Cleitarch. *Ath.* 6 c (*F. H. G.* II. 309) ὁ μὲν γὰρ ἀθανασίας ἐπιθυμήσας ἐν ταλάρῳ (Adam for θαλάμῳ) κρέμαται πάντων ὑπὸ γήρως ἐστερημένον τῶν ἡδέων, and *Ath.* 548 f. Cleitarchus (followed by Tzetz.)

rationalizes the story. Tithonus passed into a proverb: Leutsch and Schneidewin on *Append. Prov.* iv. 68 (τὸ γῆρας ἀποθέμενος εἰς τέττιγα μετέβαλεν), Greg. Cypr. cod. L iii. 13, Zenob. vi. 18. Lucian i. 356, 792. Ar. *Ach.* 688. Otto *Sprichw.* p. 349. Bekk. An. 43. 29. Philonid. in Poll. iii. 18. Suid. Καταγρήσας Τιθωνοῦ βαθύτερον. Eust. 396. 26, 826. 1, 1527. 64. Servius on Verg. *G.* i. 447. Varro's satire περὶ γήρας was entitled *Tithonus*, and he was a character in a work of Aristo Chius (Cic. *de Sen.* i. 3). Petron. 48 *nam Sibyllam quidem Cumis ego ipse oculis meis vidi in ampulla pendere et cum illi pueri dicerent, Σίβυλλα τί θέλεις; respondebat illa, ἀποθανεῖν θέλω*, to which parallels from other folk-lore are cited by M. R. James *C. R.* vi. 74.

A name for the grasshopper, in Latin at any rate, was *gryllus*, Plin. *N. H.* xxix. 138 (these were comic figures¹. Also so called xxxv. 114), Burmann *Anth. Lat.* ii. 663, and the name is possibly thus connected with the τέττιξ of the Tithonus story.²

ἡλιον with the meaning 'day' is fairly common: Aesch. *Ag.* 580, Pind. *O.* xiii. 51, Eur. *Hel.* 651, Meineke *Anal. Alex.* p. 93, Lucian iii. 590, 614. Antipater *A. P.* vi. 291, Apollonid. *A. P.* x. 19. In the sense 'year' it is only quoted in this passage but *soles* is thus used Nemesian. *Cyn.* 122. κάμψης Soph. *O. C.* 91, *Ant.* 1064 μὴ πολλοὺς ἔτι τρόχους ἀμυλλητήρας ἡλίου τελεῶν (ἡλιον τελεῖν Winckelm.), Eur. *Hel.* 1667, *Hipp.* 86, *El.* 954, Nonn. *D.* iii. 254, xxxvi. 397, Alexis *fr.* 235 τὸν γὰρ ὕστατον τρέχων διάυλον τοῦ βίου ζῆν βούλομαι. For the construction Aesch. *Ag.* 356 (Blomfield) κάμψαι διαύλου θάτερον κῶλον πάλιν (= καμπτήρ as in Meleag. *A. P.* xii. 257). So διαύλος is used (Anaxandrid. 56) of a wife returning to her father's house ὁ γὰρ διαυλός ἐστιν αἰσχύνην ἔχων. Eur. *H. F.* 1089 κατήλθον αὐθις εἰς Αἰδοῦ πάλιν Εὐρυσθέως διαύλον εἰς Αἰδοῦ μολών. "Varro (*Nonn.* 193) *quia voluptate aevitatis ultimam attigit metam*." A similar phrase for 'the wrong side of' is τὸ πάλιν: Pind. *Ol.* x. 87 ἱκοντι νεότατος τὸ¹ πάλιν ἤδη. οὐπέκεινα, the hither side being ἐπὶ τάδε Theophr. *fr.* 181. Γρύλλε, Γρύλλε with an air of solemnity and warning. Hor. *Carm.* ii. 14. 1 *Eheu fugaces Postume, Postume, labuntur anni*. Alexis 25. 4 ὁ Σίκων, Σίκων, χαίρωμεν ἕως ἔνεστι τὴν ψυχὴν τρέφειν. Philodem. *A. P.* xi. 30 ὁ γῆρας, γῆρας. Eur. *Andr.* 318² ὁ δόξα, δόξα, Ar. *Av.* 1238, *Ach.* 27 Blaydes, *fr.* 387, Plat. *Tim.* 22 B, Demetr. *de eloc.* pp. 140 (Sappho *fr.* 109), 267. Menand. 921. Eupol. 205. Ter. *Andr.* 282. "Callim. *P. Oxy.* vii. 4."

"4 Hdt. iii. 134: the verdict is not universal: Menand. 676, Xen. *Ag.* xi. 14, Soph. *fr.* 239, Anaxandrid. 53, Heraclid. p. 485 Gale, etc."

"Xa (=Cr. *fr.* 70): it may be worth while to mention here a fragment which Meineke supposes to be choliambic, and Crusius gives as no. 70: Diog. ii. 53 (*Paroem. Gr.* ii. 203) αἰσχύνομαι μὰ (om. plerique) τὴν φιλότητα γηράσκων ἵππος ὑπὸ ζυγὸν θήλειαν τε τροφὴν ἔχων ὀρᾶσθαι. The sense of the second verse is as obscure as the text is corrupt. Possibly it ended τὴν τροφὴν τε θήλειαν and meant no more than 'living on sops.' A still longer venture (Xb) might include here a writer quoted by Choricus (p. 15 Graux *Textes*

¹ Buecheler.

² On which see W. H. in *J. Phil.* xxx. (60) 295. Artemid. i. 49 νῶτον δὲ καὶ τὰ ὀπίσθια πάντα γήρας εἶναι σημαντικὰ νομίζομεν.

Grecs Inédits) πολλάκι τοι μῦθος εἰς καιρὸν ἐλθὼν ῥαδίως κατορθοῖ τι ὅπερ βιαίως <οὐκ ἔπραξεν> ἡ ῥώμη. The insertion is that suggested by Weil who claimed these lines as choliambic. It is not likely that Choricus should have read Herodas, but he may have drawn on some lost collection of proverbs. Herodas is, however, only one of many choliambic writers, and of the doubtful fragments collected by Crusius in his edition of 1904 it is clear that one, 66, was first versified by Phoenix of Colophon, and one, 65, belongs to Callimachus. Fragment 72 (Cr.) and the one I have just cited may well belong to Phoenix. Crusius 67 and 68 I have not thought worth mentioning especially since we have no other quotation of Herodas by Plutarch or Photius. 69 and 71 may belong to the *Συνεργαζόμεναι* (see below). One other choliambic fragment previously unnoted I would quote here: Plut. *Mor.* 476 A *κἂν τις ἐξωθεν ἀρχὴ πάθους ὥσπερ διαδρομὴ γένηται σπιλάδος¹ εὐσταλεῖ καὶ κουφῇ κεραίᾳ παρήνεγκεν, ὥς φησιν Ἀσκληπιάδης* (sc. ὁ Σάμιος: see Meineke *Babrius* p. 152). Read *κουφῇ κ. καὶ εὐσταλεῖ παρήνεγκεν* 'weathered it,' carried the ship past it. The verses preceding may have been... *ἦν τις ἀνέμου γένηται διαδρομὴ κυβερνήτης.*"

¹ A 'squall': see my articles in *J. Th. S.* xiv. 56, xvi. 78.

MIME XI
FACTORY GIRLS

XI

CYNΕΡΓΑΖΟΜΕΝΑΙ

προσφύς ὅπως τις χοιράδων ἀνηρίτης.

XI a (= 71 Cr.).

...ἐγὼ μέντοι ἢ τοσαύτη τρεῖς ἤδη
καθεῖλον ἰστοὺς ἐν βραχεῖ τούτῳ χρόνῳ.

XI

Factory Girls

Clinging to me close as a limpet clings to rocks.

XI a. I, old as I am, in this brief time, have undone three pieces.

Ath. 86 b 'Ἡρώδας δ' ἐν Συνεργαζομέναις.... προσφύς' Buecheler. ἀνάριτης codd.

XI a. Strabo p. 371 b καὶ δὴ καὶ μνημονεύεται τις ἐταῖρα πρὸς τὴν ὀνειδίζουσαν οὐ φιλεργὸς εἶη οὐδ' ἐρίων ἀπτοῖτο εἰπεῖν ἐγὼ μέντοι ἢ κτλ.

NOTES

XI

Title. ἐργαστήριον, ἐργασία, κτέ. are commonly used of prostitutes: Aristaen. i. 19 (Boissonade), Hdt. i. 39 αἱ ἐνεργαζόμεναι παιδίσκαι (Valck.), Nikarch. A. P. vi. 285. 10. Macedon. A. P. v. 245 κύπριδος ἐργατίδες. Alciph. iii. 27, fr. 5. The women may be ἐταιριστρίαι¹, or the title may merely mark the characters of the dialogue, or the scene: cf. Hesych. Ἐργατῶνες. προσφύς, or -φύσα¹ of an embrace: Aristaen. i. 16 καὶ πεφίληκεν οὕτω προσφύσα μανικῶς ὥστε... Philo ii. 480 (on Plato *Symph.* 191) προσφύντες ἀλλήλοις ἐρωτικαῖς δυνάμεσι. Lucian iii. 290 ἐπέκειτο δὲ... προσφύς... ii. 259 προσφύς ὡς φιλήσων. χοιράδων after λαμβάνεσθαι, Ael. N. A. xv. 12, or ἔχεισθαι, Lucian i. 299 ὁποῖα ἀν πέτρα προσελθὼν... προσφύς ἔχεται, Com. fr. adesph. 1306, Aristid. i. 350. For the metaphor cf. further Ar. *Plut.* 1096 τὸ γράδιον ὥσπερ λέπας τῷ μειρακίῳ προσίσχεται, *Vesp.* 105.

ἀνηρίτης a shell-fish: ἀναρ- in Epicharm. p. 230 (MS. ἀναρίπτας), 250, Ibyc. 22; νηρίτης Ael. N. A. xiv. 28. See Aesch. fr. 285, Ath. 86 b.

The general subject may have been a discussion of working girls as to their amatory conquests wherefore I would refer the fragment XI a here, with Crusius' brief note 'loquitur meretrix de nautis Thaleti illi vel Artimmae similibus (Hrd. II).' Compare Philo ii. 60 ἀρχαὶ μεγάλαι καθηρέθησαν ἐν βραχεῖα καιροῦ ῥοπή. (My translation fails to preserve the *double entendre*, for which cf. VIII. 2, 4.) Here too may belong an anonymous quotation borrowed in the E. M. (p. 19 M.) from Herodian to illustrate ἀκολουθέω: (XI b = 69 Cr.) Ἐρμῆς δὲ Σιμώνακτος ἀκολουθήσας, on the sense of which last word see W. H. on II. 47.¹

¹ "If, with Buech., we read προσφύς(a) we may perhaps connect this fragment closely with that noted on next page 'o quae tenerulae comparis tenes crinem,' and with XII. 4."¹

XII

⁷⁷Cn. Mattius (or Matius), whose date is assumed (Teuffel *Hist. Rom. Litt.* § 150, 2) to be about the beginning of the first century B.C., wrote 'mimiambos' which pleased some critics (Aul. Gell. xx. 9) by their boldness in the coinage of unfamiliar words. He also wrote a very literal translation of the *Iliad*. A conjecture as old as Scaliger is that these choliambos, of which about fifteen remain, are from a similar translation of Herodas. They are alluded to by Terentianus Maurus who, after mentioning Hipponax (v. 2388) and giving rules for the metre, says: *hoc mimiambos Matius dedit metro: nam vatem eundem est Attico metro tinctum pari lepore consecutus et metro*. The grammarian regarded Mattius as an original writer; on the hypothesis that Mattius merely translated parts of Herodas' work, these lines would be a deduction from Mattius' rendering of VIII. 76. I say 'parts': since, if Mattius did translate Herodas, he can only have had before him VIII and the following mimes which may have appeared separately with VIII as an introduction; otherwise some at least of these verses would have coincided with the papyrus. But we have no quotation from Mime VIII, and I should not have printed them, but that I have found some renderings of them by Headlam. The order in which I print is that of Müller's editions of Catullus etc., p. 91. I have added a rendering of two lines which were given in older editions of Aulus Gellius xx. 9. 3, but omitted the verse (Priscian vi. 91) *meos hortulos plus stercoro quam holero*, which seems to be a literal rendering of an iambic verse πλέον κοπρεύω κηπί' ἢ λαχανεύομαι (or -ίζω, -ίζομαι), and two lines quoted anonymously by Rufinus Juba (Mueller, p. 134) *O quae tenerulae comparis tenes crinem*, and *Sudes in ista vitea⁷⁸ latent fossa*, which might be rendered ὀβριδὴς σὺ χαιτήν ἥλικος καταψῶσα, and ἐν ἀμπέλουργῷ βάκτρα λανθάνει ταφρῷ. Diomedes' illustration of the *scazon* (Baehrens *F. P. R.* p. 392, no. 50) *ligare guttur pendulo cavum vinclo*, which might be φάρυγγα κοῖλον ἐκκρεμῇ ζυγῷ δῆσαι may equally well be from Mattius. If these verses do refer to any work of Herodas it would not be necessary to assume that he wrote more than one or two mimes, of which we have otherwise no trace. One of these would be concerned with the purchase of figs as is suggested by Crusius. The two that refer to the naughty child might fall in Mime IX, and 2, 3, 5 might fall in the Molpinus, with 4 and the first citation from Rufinus Juba in the *Συνεργαζόμενα*. But it is quite uncertain whether they are translations, and doubly uncertain whether they are translations of Herodas. Hence I print the Latin without critical notes or references for which Mueller's edition of Catullus *l.c.* should be consulted.⁷⁷

⁷⁸ vitea?,⁷⁷

XII

- 1 Τριτημέρη μὲν, ἀρτίως ὑπεμνήσθην,¹
τὴν ὑδρίην μὲν τὴν μίαν κατήραξεν.
- 2 Λευκαίνεται μὲν ἡμαρ¹ ἀνανεοῦται δέ
τὸ ξυνὸν ἀνθρώποισιν ἡδονῆς φέγγος.
- 3 ὧν οὔνεκεν χρὴ τὴν ζοὴν ἀφιδύνειν
ῥ' πικρὰς ῥ' μερίμνας¹ ταῖς φρεσὶν ῥ' κυβερνεῦντα.¹¹
- 4 ψυχρὴν τε θερμοῖς θάλπε τὴν φίλην κόλποις
περιστερηδὸν θεῖσα χεῖλεσιν χεῖλεα.
- 5 ῥ' βαφῇ τάπητες κούριμοι μεθυσθέντες
οὓς πορφύρῃ βρέχουσα φαρμακοῖ κόγχῃ.¹¹
- 6 δισμυρίοις ὀλύνθον οὐκ ἐνόψεσθε.¹¹ ῥ' σύκοις
- 7 ῥ' λάβοις ὀλύνθους¹¹ ἄλλοθεν γαλακτείους.
- 8 ῥ' αὐαίνεται ῥ' ὡς χεῖλεσιν πιεσθεῖσα.¹¹
- 9 ῥ' σκεύη κατ' οὖν εἴποντι πάντα ῥ' ἰπτάζει
ὁ χρηστός, ἢ τρωγάλια χανδὸν αἰτεῖται.¹¹

XII

- 1 Nuper die quarto, ut recordor; et certe
aquarium urceum unicum domi fregit.
- 2 iam iam albescit Phoebus, et recentatur
commune lumen hominibus voluptatis.
- 3 quapropter edulcare convenit vitam
curasque acerbis sensibus gubernare.
- 4 sinuque amicam refice frigidam caldo
columbulatim labra conserens labris.
- 5 iam tonsiles tapetes ebrii fuco
quos concha purpura imbuens venenavit.
- 6 in milibus tot non videbitis grossum.
ficorum
- 7 sumas ab alio lacte diffluos grossos.
- 8 pressusque labris unus acinus arebat.
- †9 dein coquenti vasa cuncta deiecat
nequamve scitamenta pipulo poscit.†

XIII, XIV, XV

The following fragment of papyrus remains unplaced :

ξv

Remains of letters underneath are just visible.

For three doubtful placings see p. 399 (1), (9), (15).

References to fragments of Herodas in the earlier portions of this book are given according to Kenyon's notation. Thus x=x, xi=xi, xiv=ix a, and xv=ix b.

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¹ A passage of this character which still needs correction is Heliod. v. 18 ταῦτ' <οὐκ> εἶπε μὲν ὁ κυβερνήτης οὐκ ἐγένετο δὲ...ἀλλ' ἄμα ἡλίος τε ἀνίσχε καὶ ἡμεῖς ἀγκύραν καθέμεν. 'It fell out just as ὁ κ. had said' (ch. 17).

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¹ 'Life of thy child' is a womanish oath of Bill's mothers one to another at every third word (Doughty *Arabia Deserta* 1 269 (1921)).

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(b) Grammar: neut. pl. for sing. 309, dat. after *πινω* 55, *τρίτη* *ημέρη*=*τρίτην* *ημέραν* 133, pterp. and *ειμι*=main verb 158, aor. after *μέλλω* 154. See also p. 76 (ή λιμός), 178 (ή χοίρος)

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Assimilation of letters wrong v. 25, VI. 91, 92; case confused I. 73, IX. 2, IV. 26?, 51?, v. 55; corrections misplaced in text VII. 97, 127, 360, 368;

¹ See also Index v s.v. *Paroemiographi Graeci*, and cf. I. 9, 15, 37, 41, 75; III. 22, 33, 66, 93; IV. 44; v. 68; VII. 80, 118, 123.

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¹ Herzog conjectured the same corruption in Archil. fr. 65, to which Mr H. S. Jones calls my attention.

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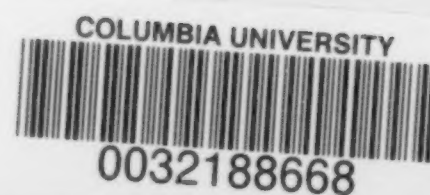
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